

A N  
I L L U S T R A T I O N  
O F T H E  
H O L Y S C R I P T U R E S ,  
B Y  
N O T E S and E X P L I C A T I O N S  
O N T H E  
O L D and N E W T E S T A M E N T .

I N W H I C H ,

The U S E F U L O B S E R V A T I O N S of former C O M M E N T A T O R S  
will be made U s e of.

The different T R A N S L A T I O N S of the B I B L E into various Languages  
taken Notice of, to explain difficult T E X T S .

The O B S E R V A T I O N S of the most learned Men applied, and such new N O T E S added, as will greatly  
explain the N A T U R E and S P I R I T of the H O L Y S C R I P T U R E S , shew the G R A C I O U S D E S I G N  
of G O D in every Part of them, unfold the S U B L I M E T R U T H S they teach, more particularly that  
great and wonderful M Y S T E R Y of the R E D E M P T I O N of M A N K I N D by J E S U S C H R I S T :  
Clear the seeming difficult Accounts of Things found therein, and set to V i e w the great U s e ,  
I M P R O V E M E N T , and D E L I G H T , we may gather from them.



L O N D O N :

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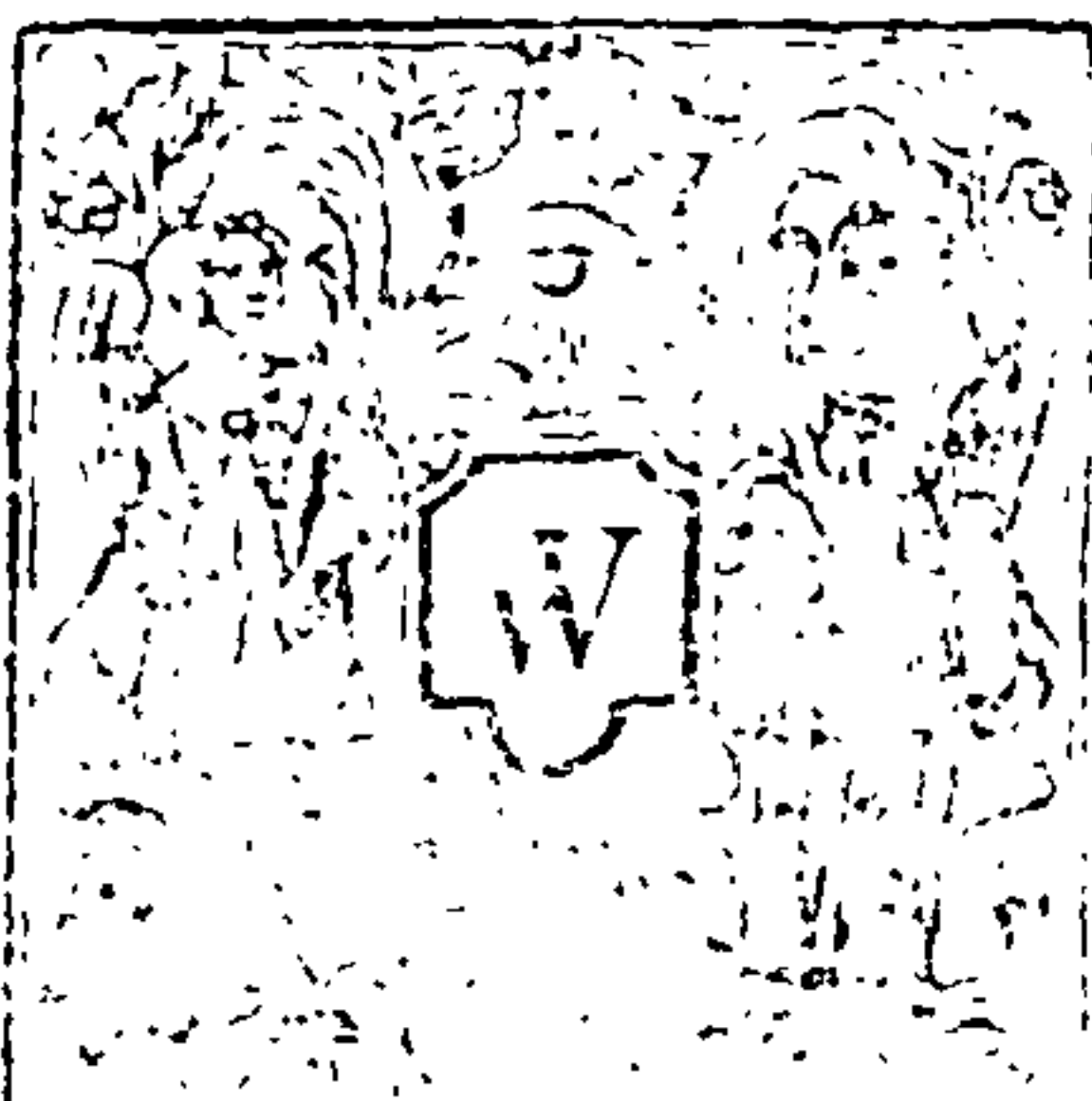
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# P R E F A C E.



IF we not too much convinced of it by Experience, it would be scarcely credible, that Things of the most inestimable Value, should be looked upon by us with Indifference, and that the Possession of them should only make them lose their Value with us; perhaps this is in nothing more verified than in the Indifference with which we, who are so fully possessed of them, look upon the Oracles of GOD, the HOLY SCRIPTURES; a Treasure of more Worth than Thousands of Gold and Silver, and whose Value is above every Thing we can possess: When God, the great Lord of all Things, made Choice of a particular People to deliver up to him by peculiar Privileges and Favour, that they had the Oracles of God, or those Writings, in which his Will and Directions for their Conduct were declared, committed

to them, were reckoned among the *least*. The Spirit of Truth in St. Paul speaking of the Abandonment which God in his Mercy had granted to his People, says, they were *ever* *ready* *to* *leave* *that* *which* *was* *chiefly* *beneficial* *unto* *them* *concerning* *the* *Oracles* *of* *GOD*. And another *Scripture* after having enumerated sundry Instances of GOD's Power, Wisdom, and Goodness, concludes all, as tho' it was the greatest Act of his Goodness, with, "He *justified* *Israel* *in* *all* *his* *judgments* *unto* *Israel*. *It* *has* *not* *done* *so* *with* *any* *Nation*: *And* *as* *for* *his* *judgments*, *they* *are* *right* *ye* *the* *Lord*. Even *that* *same* *Person* *who* *is* *filled* *the* *room* *of* *the* *Wisdom* *which* *came* *from* *Heaven*, *and* *who* *knew* *all* *Things* *which* *appertain* *to* *His* *Father*, *that* *great* *and* *high* *the* *GLORY* *who* *inhabith* *Heaven*. *In* *who* *came* *a* *Light* *into* *the* *World*, *that* *abide* *in* *Darkness*, pronounced what ought to have the greatest Influence on every one, *ye* *shall* *find* *the* *Name* *of* *JESUS*, *SEARCH* *THE* *SCRIPTURES*. And when I was *led* *into* *the* *Grace*, and had received all Power, the first Gift he bestowed upon his beloved Disciples, who had been his Companions and Followers during his Abode here, was, "to *open* *their* *Understanding*, *that* *they* *might* *understand* *the* *SCRIPTURES*."

When such great Things are said of these Sacred Writings, we must needs conclude, if we will consider at all, that they must be of the great Value, and contain Things of infinite Importance to us: And if we can look upon them with a careless Eye, it can arise only from our not duly considering what they are, and how much they relate to us. It may, therefore, be of Use, before we enter upon this Work, to consider what the SCRIPTURES are, and how nearly they concern us.

First then, We learn through them, that we are not Beings by Chance, but that the Almighty and Holy ONE, who inhabiteth the Heavens, is our MAKER; That this Earth, or World, with all its Beauties, was made and prepared on purpose for a Habitation for us, and that we are placed here, by the direct Will of God, to enjoy all the Delights, and be the Head of this whole Creation. We learn, likewise, from the Scriptures, what otherwise would always perplex and trouble us, *the* *Origin* *of* *Evil*, and how it first came into the World; so that we are *kept* *from* *the* *slavish* *Fears* *which*, *on* *this* *Account*, *torment* *and* *harrass* *those* *People*, *who* *have* *not* *the* *Light* *of* *the* *Scriptures*; in either entertaining an Opinion that God is a capricious Being, who minds not any of the Affairs of this World, or concerns himself about the Work of his Hands; or that there are two Self-existent independent Beings conjoined in the Management of the World, in Opposition to each other, one of which created all the Evils that are in it, and delights in doing them malignant; for we are fully assured by these Divine Writings, that there is but one God who made and rules the World; that He created every Thing good; that He hath a most tender Love for Mankind; that He is the certain Rewarder of all those who diligently seek Him; that the Evil that is in this World, or even our great Destroyer Death, which seems to make us a Thing of Nought, a Shadow that passes away, *is* *not* *of* *the* *Father*, *nor* *of* *the* *Son*, *being* *no* *Part* *of* *his* *Nature*, *but* *was* *brought* *into* *the* *World* *by* *Sin*, *or* *Man's* *own* *Disobedience* *to* *his* *Creator*: And we are further informed by the Scriptures of what is *best* *known* *to* *us*, *and* *that* *though* *Man*, *entirely* *by* *his* *own* *Disobedience* *and* *Folly*, *brought* *himself* *from* *a* *State* *of* *perfect* *and* *never* *ending* *Happiness* *into* *a* *State* *of* *Pain* *and* *Misery*, *ending* *in* *Death* *or* *a* *Deprivation* *of* *all* *Sense* *of* *Being*. Yet his gracious Creator had Compassion on him, and in his infinite Wisdom, laid the Plan of his Redemption from Misery and Death to everlasting Life and Felicity. A glorious Prospect which the Sacred Books lay open to us; for it is by the Holy Scriptures only *that* *Life* *and* *Immortality* *is* *brought* *to* *Light*. O heavenly Balm for all our Woes! O bright hopes to comfort us in all our Troubles! O divine Light to dispel all our Darkness! O welcome deliverance from the Bondage of Sin, and all the Horrors of the Grave; no where are any of you to be found, but in these Sacred Writings; these are our noble CHARTER, which informs us of all our glorious Privileges; that the STRING of DEATH is taken away; that the Bonds of the Grave are broken; that everlasting GLORY is in Store for all, who will accept it upon the Terms which INFINITE PERFECTION has prescribed; that Consolation, Assistance, and Support, will be granted us by the great LORD of ALL THINGS; that our transient Afflictions are only meant to fit us for eternal and unspeakable Happiness.

*I wish if we love God we succeeded by*

*will be*  
*happy*  
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*the*  
*end*



Happiness; that our Life here is no more than a PASSAGE to a heavenly Canaan, to Regions of immortal Bliss and GLORY. After having duly considered what great Things these are, and how vastly they increase our Hopes and Happiness here, let us with the warmest Gratitude acknowledge the distinguishing Grace it has pleased the Father of Mercies to bestow on us, on whom the Light of the Scriptures hath shined; for nothing is more certain, than That those of all Ages and Countries, where this TRUE LIGHT shineth not, sit in Darkness and the Shadow of Death: For though the Mercies of GOD which are in CHRIST JESUS, in all Likelihood extend to them in the End, yet during their Continuance in this World, they have no HOPE, all is involved in the thick Clouds of Ignorance and Error; they have no ASSURANCE of any of these glorious Things; all is dreadful Doubt and Uncertainty with them. For any Thing they know the gloomy Grave closes over them for ever: They have no immortal Glories set in their View; the Eye of Faith in them pierceth not into the Heavens; *for how can they believe when they have not heard; or how can they know what has not been declared unto them:* And can we then, who have the unsearchable Riches of GOD's Grace to Man declared to us, who have all these great Things revealed to us, who have the Assurance of these glorious Hopes, look with Indifference on those Divine Writings, wherein the Declaration of them is made; rather ought they not to be our constant Meditation and Study, our Delight all our Life long?

From these too we may learn, what the wisest of Mankind were in the profoundest Ignorance of before, and are still where the LIGHT of the GOSPEL does not shine: The Spirit of Truth, as well as all History and Experience, has made us certain That *the World by Wisdom (viz. of their own) knew not GOD*; that is, they did not so know Him as to form any worthy Conceptions of Him, or render him a proper Worship and Obedience; as St. Paul says, "*They glorified him not as GOD, but became vain in their Imaginations, and their foolish Heart was darkened. Professing themselves to be wise, they became Fools; and changed the Glory of the uncorruptible God, into an Image made like to corruptible Man, and to Birds, and four footed Beasts, and creeping Things.*" It is the Scriptures ~~only~~ that have taught Mankind that GOD is a SPIRIT, and must be worshipped in SPIRIT and TRUTH; that there is no Manner of Likeness of Him to be made of any Thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth; for that HE IS ABOVE ALL, AND BEYOND ALL.

Vain indeed, and foolish to the highest Degree were the Imaginations of Mankind about the GODHEAD; nothing so absurd, nothing so unseemly, nothing so abominable and impious, but what they imagined of their God or Gods, and the Worship they paid them was of the same Sort. But the Holy Writings describe GOD, such as it becomes a MAKER and GOVERNOR of a World to be, as a BEING infinitely WISE, POWERFUL, GOOD, HOLY, JUST, PURE; as the MAKER of ALL, as the PRESERVER and DIRECTOR of ALL, as the LOVER of MANKIND; and the Worship they prescribe to Him is a reasonable Service, such as seems to be consonant to such a BEING, and may be truly called, as St. Paul styles it, *The good, and acceptable, and perfect Will of GOD.* No inhuman Sacrifices are here prescribed to please HIM; no rigorous useless Penances; no arbitrary slavish Acts of Submission; no costly Gifts or Offerings; no first born to be given to appease His Wrath, the Fruit of our Bodies for the Sin of our Souls. Nothing like these is the Worship that the Scriptures tell us GOD is pleased with: To do Right and Justice to one another, to be kind and merciful to our Brethren, to break the Bands of Wickedness, to undo the heavy Burthens, and to let the Oppressed go free; to deal our Bread to the Hungry, to bring the Poor that are cast out to our House; not to rigorously exact all our Dues, not to speak ill of our Neighbour, to have no Strife and Debates amongst us; when we see the Naked to cover him, and to satisfy the afflicted Soul: In a Word to do every Thing that will increase the Happiness of each other, to purify our Hearts from all sordid and disgraceful Affections, to go out from the Bondage of Sin and Corruption, not to be Slaves to Vice, but to become rational, noble, godlike; these are the Things which the GOD of the SCRIPTURES requires of us, if we do these, *when we call, the Lord shall answer, when we cry, He shall say, Here I am.* This is the Service He expects from us: A Service which is a PERFECT FREEDOM. What need we search for any other Mark of the Divinity of the SCRIPTURES? Nothing but the TRUE GOD could prescribe such a SERVICE as this to his Creatures, which is founded only in promoting our Happiness, not in enlarging his Authority.

Another Thing of great Importance to us, which we can learn only from the Scriptures is, *What is the True Happiness of MAN.* Many and various have been the Enquiries of all Ages after this. Man is placed here amongst various Objects and Pursuits, with a strong Desire of finding *True Happiness*, which he aspires after, but feels that he does not possess: Whither then shall he turn? which Way shall he take? He searcheth on his Right-hand, and it is not there; and on his Left-hand but he cannot find it: This is the State of Man.

Cicero, the greatest and best Philosopher that Rome ever had, tells us, that the Sentiments, even of the wisest Men, were so various and different on this Head, that it was almost impossible to reckon them all, at the same Time that he mentions no less than twenty different Opinions about it; and just as much at a Loss have the wisest Men in different Ages and Countries been at about this Point, *so necessary to be known*: But we, who have the ORACLES of GOD committed to us, are informed, in few Words, wherein this truly consists; that to *fear GOD*, and *keep his COMMANDMENTS*, is the WHOLE of MAN. Every Thing that relates to him consists in this. He needs search no further; he needs be no longer doubtful, This is his true and *highest FELICITY*; this his *right WAY*; this the POINT where all his *Hopes* must center.

It will be necessary here to add something of the OLD TESTAMENT in particular, because the reading of it is, at present, too much neglected, even by well-disposed Persons. Many are apt to imagine, though very erroneously, that the Old Testament Part of the Bible was designed only for the *Jews*, and is of little or no Use to Christians: But we are taught quite otherwise in the NEW TESTAMENT; for it is therein we find our BLESSED SAVIOUR exhorting his Disciples to SEARCH the SCRIPTURES, (that is, the Old Testament;) *for they are they (says he) which testify of me.* It is not in this Place only, but in several others that our divine Teacher JESUS CHRIST, recommends the reading and meditating on the Writings of *Moses* and the Prophets. It is of the Old Testament St. Paul speaks, when he says that, *Whatsoever Things were written afore-*

time,



time, were written for our Learning; and speaking of what had happened to the *Israelites*, he says, *That all these Things happened to them for Examples, and were written for our Admonition, upon whom the Ends of the World are come*: It is of the OLD TESTAMENT he speaks, when he says, *The Holy Scriptures are able to make us wise unto Salvation, through Faith in CHRIST JESUS*: And it is of this he adds, *All Scripture is given by Inspiration of GOD, and is profitable for Doctrine, (viz. to teach what ought to be known and believed;) for Reproof, (to reprove such false Doctrines as ought to be rejected;) for Correction, (viz. of Vices in Men's Lives and Conversation;) for Instruction, (viz. to instruct in Precepts of a good Life and Christian Conversation: That the Man of God may be perfect, thoroughly furnished unto all good Works.* ~~And the NEW TESTAMENT is built upon the OLD, we have certain Proof of, by the frequent Quotations made by CHRIST and his Apostles, out of the Histories, Prophecies, and other Passages of the OLD TESTAMENT; and more particularly when CHRIST, after his Resurrection, met the two Disciples going to Emmaus, we are told, (having first reproached them with not having sufficiently attended to the Writings of the OLD TESTAMENT;) That beginning at Moses, and all the Prophets, he expounded unto them in all the Scriptures, the Things concerning himself: And when he afterwards appeared to all his Disciples together, he said unto them, These are the Words which I spake unto you, while I was yet with you, that all Things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me.~~

On the Knowledge of what is contained in the OLD TESTAMENT, depends the perfect Understanding of our Divine Religion. "In these Writings we may contemplate all the Steps of Providence, relating to the " Salvation and Redemption of Mankind in the several Ages of the World, and by a Comparison of all " the Parts may discern that CHRIST was indeed the END of the LAW, and of all Promises made to the " Fathers: That all the Deliverances given by GOD to his People were but Shadows, and as it were an " Earnest of the great Deliverance he intended to give by his SON: That all the Ceremonials of the Law " were Representations of the Substance of the GOSPEL: That the Atonical Sacrifices and Priesthood " were Figures of better Things to come." There are even whole Books in the NEW TESTAMENT, which no one can rightly understand who has not read the OLD with some Care and Attention; as the Epistle to the Hebrews, and some other Parts. Moreover whoever will read and meditate on the prophetic Writings of the OLD TESTAMENT, will find an astonishing LIGHT dart from them; will discover BEAUTIES which they were Strangers to before; and will have a more lively Sense of the MAJESTY of GOD, and a stronger Confirmation of the TRUTH and CERTAINTY of RELIGION, than they can have otherwise. Nothing can be conceived a more convincing Proof of the Being of GOD, nothing a more undeniable Argument that he governs all Things, and that the Scriptures are his WORD, than to see the exact Completion of ~~the~~ ~~ancient Prophecies, which were in the Hands of the Jews, such as we now have them, many Ages before the Coming of our LORD.~~ To sum up all, the Writings of the OLD TESTAMENT teach us, that there is a GOD, or a DIVINE OMNIPOTENT BEING who made this World, and that he preserves and governs all Things in it; ~~that his CARE extends to the minutest Particular and directs ALL; that he dispenses Good and Evil; that he is perfectly GOOD and RIGHTEOUS, and will reward every Man according to his Works.~~ This is shewn in the OLD TESTAMENT by GOD's establishing Kingdoms and destroying them, making Nations flourishing and miserable; by his exercising a SOVEREIGN POWER not only over what is outward and visible, but over the Heart and Mind, turning them as he pleases from one Resolution to another according to his Designs; giving all necessary Qualities to those he means to favour, and taking away Counsel and Prudence, Strength and Courage, from those he means to destroy; by his calling the Famine, the Sword, and the Pestilence, to punish the Ungrateful and destroy the Proud.

In the OLD TESTAMENT we meet with RULES and MODELS for all Ranks and Conditions. Rich and Poor, Husbands and Wives, Fathers and Children, all find there most excellent Instructions upon every Branch of their Duty. In it we may find Precepts of great Use to promote Justice, Charity, Purity, Temperance, Patience, and other Virtues; exalted Sentiments of Piety, and the most exalted Patterns of Devotion; here we are taught how we ought to be affected with the MAJESTY of GOD, and reverence and adore the SUPREME BEING: With what Pleasure and Delight we ought to meditate upon the wonderful Works of CREATION and PROVIDENCE; with what Gratitude and Fervency of DEVOTION we ought to extol His PERFECTIONS, and praise Him for all his MERCIES; that we ought to pay the highest Regard to GOD's HOLY COMMANDMENTS, and account those Advantages inestimable which PIETY procures to its true Votaries. Here we are taught to trust in GOD, to call upon Him in Time of Need, to submit with Resignation to the DIVINE WILL, and to have Recourse to GOD's MERCY, by Repentance, when we have offended Him.

To say thus much of the OLD TESTAMENT seemed necessary, (because the reading of it at present is too much disused, to the great Disadvantage of Religion and Piety) without however intending to depreciate the NEW; which has indeed perfected the OLD; and we find greater Light in the GOSPEL than in the LAW: *Moses* and the Prophets speak in the OLD TESTAMENT; but in the NEW it is JESUS CHRIST, ~~the Son of GOD, of whom it is said, This is my beloved Son, hear him.~~

From what has been said, which is a just Description of the HOLY SCRIPTURES, it is evident that they are Writings, which contain Things of the greatest Importance to us, and most worthy to be enquired into; but in VAIN do they contain them if we do not read them, or if we read them so as not to profit by them. The Scriptures may be read, and yet no Advantage ensue, if we read them in a slight cursory Manner; and therefore we ought always to be in a proper Disposition for it, when we take THEM into our Hands.

The first necessary Disposition is ATTENTION; that is, When we read, our Minds should be free, composed, and disengaged from other Thoughts. Above all, we must take heed, that our Heart be not disordered by our Passions; for the Heart and the Passions are the great Cause of Distraction and Inattention in Reading, as well as in Prayer; the MIND naturally dwelling upon those Things, which have taken Possession of the HEART. For this Reason, it is convenient to make Choice for Reading, of those Seasons in which we are disengaged from other Things, and particularly the Morning. It is likewise of great Use before we begin to read, to stir up our ATTENTION, by seriously considering what we are going about, and reflecting, that

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that when we read the **SCRIPTURES**, **GOD** speaks to us, and by his **WORD** directs, to make us happy, and bring us to everlasting **LIFE**. To secure Attention, we must likewise read with Deliberation, and allow ourselves Leisure to weigh and consider well what we read.

Secondly, We must read frequently and diligently. No one can be sufficiently acquainted with the **SCRIPTURES**, without making them familiar by frequent reading. Regular and frequent Reading gives us an Opportunity of meditating on them the more; whereas those who read but seldom, will never furnish their Minds much less fill their **HEARTS**, with what is contained in those **SACRED BOOKS**. Besides, a constant and careful Reading will give us a greater Relish for **GOD'S WORD**; which the more we read, and meditate, the more Beauties we discover in it; the more it enlightens the Understanding, and sanctifies and rejoices the Heart.

Thirdly, We must read with JUDGMENT and DISCRETION, if we would rightly understand the Sense of the **SCRIPTURES**, and discern the Use we are to make of them. One of the Ways to prevent mistaking the true Sense of **SCRIPTURE**, is to have a constant Eye to the Design which the **SACRED WRITERS** had in View, to examine upon what Occasion, and to what **END** they speak; to observe the CONNECTION of what is said, with what precedes, and what follows; and to compare what we read with other Passages which may serve to explain it. We must never lose Sight of the **END** and **DESIGN** of what is said, if we desire to discover the true MEANING of **GOD'S WORD**. This we must be particularly careful to do in the Books and Chapters which are Doctrinal.

If a right Judgment be necessary in order to understand the **SCRIPTURES**, it is not less useful in order to discover the Improvement we are to make of them. To this End, it must be considered, that the great Design of the **SCRIPTURES**, and the true Use they should be applied to, is to produce in us true FAITH, and the Love of **GOD**, and thereby bring us to **ETERNAL LIFE**. *These Things are written* (says St. John) *that ye may believe that Jesus is the Son of God, and that believing ye might have Life through his Name.* St. Paul says likewise, *that the Epistles which were written after time, were written for our Learning: that we, through them, might have Confidence, and might have Hope.* This is the natural and genuine Effect of Revelation: Its Doctrines are revealed, that we may receive them with FAITH; that they may purify our **HEARTS**, and lead us to love and fear **GOD**; its **COMMANDMENTS** were given, that we might keep them; its **PROMISES** and **THREATNINGS** tend wholly to persuade us from that which is evil, and induce us to that which is good; and the **EXAMPLES** which the **SCRIPTURES** set before us have the same Tendency. Therefore, whenever we read the **SCRIPTURES**, we must endeavour to discover, first, what is of Use to instruct and inform us; and then, what tends to sanctify us, and bring us to **GOD**; that what we read may always excite us more and more to PIETY, and dispose us to live a **GODLY LIFE**. Moreover, it is of great Importance, for every one to take Notice of what particularly concerns himself, and what bears the greatest Affinity to our own Circumstances and Needs: In this impartial Application to ourselves, of what we meet with in **GOD'S WORD**, consists the right Use of this Book.

Fourthly, The **SCRIPTURES** must be read with SUBMISSION and OBEDIENCE OF FAITH. Since it is **GOD** who speaks in them, we have nothing to do, but to be well assured, that we rightly understand their MEANING, which is never difficult in Things necessary to SALVATION; and then, we are with Submission and Docility to receive whatever they reveal, and make that the RULE of our FAITH and PRACTICE.

Fifthly, This SUBMISSION must take Place, likewise, in the Promises and Threatnings contained in the **SCRIPTURES**; that is, when they describe the HAPPINESS of the LIFE to come, or the PUNISHMENTS of the WICKED, we ought no more to doubt of the CERTAINTY of those Promises and Threatnings, than if we now saw the COMPLETION of them, and the great DAY OF RETRIBUTION was already come. This is one of the principal Effects of FAITH: *Peace*, (says St. Paul) *is the Substance of Things hoped for, and the Evidence of Things not seen.* The last Disposition with which the **SCRIPTURES** ought to be read, is PIETY and DEVOTION. This Disposition is the principal, and includes all the rest. He that reads the **SCRIPTURES** must have a Love for TRUTH and VIRTUE; should have a Heart inclined to GOOD, and sincerely desirous to know the Will of **GOD**, and to do it: And there is no better Way to prepare to bear the Voice of **GOD**, than to call upon Him, and *draw up our Hearts unto Him.*

It remains only to say something of our Undertaking, but as that will best speak for itself in the Execution, we shall here only observe, that no Expence, Care, or Pains, will be spared to render it useful; the NOTES, EXPLICATIONS, and OBSERVATIONS, will be such as will be of real SERVICE, those of less Use, with which many Commentators do too much abound, and which would swell the Work to too great a Bulk, will be omitted: However, all important Matters will be fully treated of: And, agreeable to this Plan, it has been thought necessary to treat of the Matters contained in the three first Chapters of *Genesis* very largely; for these three Chapters being the FOUNDATION on which all the **SCRIPTURES** are built, unless these are well understood, we cannot have a clear and full Idea of the NATURE OF SPIRIT, **END** OR **DESIGN** of the HOLY **SCRIPTURES**.

The Beauty and Goodness of the Paper and Letter on which the WORK is printed, (though an extraordinary Expence to the Undertakers, will, we hope, give Satisfaction and Pleasure to the Purchaser. It cannot be yet determined what Number of Sheets the Whole WORK will make, but it will be brought into as narrow a Compass as the Nature of the Design (to be well executed) will admit of. That the Undertakers are desirous to render it at as moderate a Price as possible, is evident from their fixing it at so low a Rate per Sheet.

May that Divine BEING who ONLY is wise, enlighten our Understanding that we may see the wondrous THINGS of his LAW, may He guide our Pen, bless our Endeavours, enlarge and purify our Thoughts, that we may write to his HONOUR, and the Reader's ADVANTAGE.





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THE  
FIRST BOOK OF MOSES,  
CALLED  
GENESIS.

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The A R G U M E N T.

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They, however, were, as the apostle fully declares, *But Christ's* servants, and yet more faithful than any other. *Working out of Themselves* the substance of their Salvation, they were to be far from being *in the Power* of the *Law*, in the service of the *Body*, and it was not *in the Power* of the *Law*, that they could do what was altogether new, and another much more important, viz. How we ought to pass through this World---it was *not* from the *Law* given in the *Book of Genesis*, or what was said and done by the *Inhabitants* of the *World*, after the *Transgression* of the *First Man*, that the *Order* or *Dispensation* of *Man's* Probation and Happiness became changed; that it no longer depended upon the *Performance* of the external legal Object, but upon a *whole* *Life* of *Faith*, viz. That the *CREATOR* gave a certain *Recorder* of the *rewards* to be given; that their *Happiness* consisted in *obeying* him, whatsoever he *commanded*; that his *Promises* were *Law*, whatsoever *Obligation* appeared them; that however great was their *Liability* to him, a *descent*, *cheerful*, and *joy preserving* *Relinquishment*, was due to the *CREATOR*, and a *full Assurance* that he would never *forfeit* them in the *End*; with a *firm Expectation* that his *Promises* made to *ADAM* of the *Restoration* of *Man* to *Happiness*, and *Life* not subject to *Death*, and the *entire Victory* over them, granted *Even* the *Devil*, should be accomplished. They were to live as always *young GOD*, though *He* is *eternal*; they were to fix the *End* of the *Mundane Things* at a *Distance*, as if they were *present*; they were to make *little Account* of the *Things* of this *Life*, as expecting far *better*; they were to look out, *GOD* as every *Thing*, as the *Author* and *Finisher* of their *Faith*, that is, as their *CREATOR* and *PRESERVER*, all their *Lives* long, and then exceeding great *Reward* at last.

*Such the Book of GENESIS describes to be the Sentiments of the good and holy Men of the first Ages of the World; and all the particular Circumstances of their Lives are recorded at large, that they might remain as perpetual Examples how Men are to walk in the World; and what Sentiments of Mind, and what Behaviour, with what Expectations, and on what their chief Attention is to be fixed. And to further instruct Men to avoid Evil, some Account is given of the Wicked, their Character very strongly described, the Violence and Impiety of their Actions, and, what is still more useful, the Imaginations, Thoughts, or Principles of their Hearts fully disclosed; and those are fully to govern the Reason of the others: They are described as proud and vain; they have no Thought or Belief of GOD being the CREATOR, PRESERVER, or REWARDER; they think every Thing of their Happiness rests in themselves; they are therefore greedy of Power and Riches, and their Covisings become Oppressions of their Fellows; they have no future Expectations, therefore are Lovers of the World; they have no Regard to Things possible or distant, but fix all their Considerations on the present ones.*

*This is the Description that MOSES gives of the Disposition and Actions of Men in the first Ages of the World, after the Fall, and the different Ways they pursued to Happiness. And if we will enter into our own Hearts, and consider the Ways of Men, we shall find that it is a true Picture of the Disposition, Behaviour, and Pursuits of Men at this Day. Just such is the Faith of the truly Good, that GOD is their CREATOR, PRESERVER, and REWARDER, and that to obey His Commandments is their only true Happiness. Just such is their cheerful Submission to whatever Afflictions His Wisdom thinks proper to lay upon them, and firm Belief that every Thing in the End will work together for their Good. In the same Manner do they live, as always seeing GOD, though he is always invisible; so do they fix their Eyes on Things distant and invisible, as though they were present and seen. Such is their Assurance that GOD's Promises shall all be fulfilled to the least Tithe, notwithstanding every Obstacle that may oppose them. So small is their Esteem of this World, as expecting a far more exceeding Weight of Glory. Such are their glorious Hopes, that the Time will come when their grand Adversary shall be put down, when Death shall be swallowed up in Victory, when they shall be exalted to an incorruptible Inheritance, that fadeth not away, to a Dwelling in the HEAVENS, not made with Hands, and be made joint Heirs and Sons of GOD, with their GREAT HEAD and SAVIOUR JESUS CHRIST.*

*In the same Manner do we see in MOSES'S Description of the Wicked of the first Ages, what they are now. We find these to be proud and insolent, oppressive and unjust, covetous, and greedily thirsting after the Things of this World, Lovers of all sinful Pleasures; and of these all, and which form the Root of all the rest, WITHOUT FAITH, that is, without having any Regard to GOD, as concerning Himself with what is done here, or as a Rewarder of those who serve Him; without any Hope in the Promises made by Him to Man; without any future Expectations, minding only the present Time.*

*These are the two different Characters; but not only MOSES, but all the Scriptures throughout, give us of Man; and describe the one as being beloved of GOD, as always taken Care of by Him, and as sure to be greatly rewarded by Him at the last; the other as at Enmity with GOD, as left without His peculiar Care, as walking always in the Ways of Destruction, as sure to be punished in the End.*

*It is by attending to these two Characters, as described in the Writings of MOSES and the other Scriptures, that we may be fully and rightly instructed in our Duty; and, in doing so, the Scriptures will be to us as St. PAUL describes them to be, "Profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, to make us perfect, and thoroughly furnished unto all GOOD WORKS."*

MOSES's Historical Account includes the Transactions of 2369 Years from the Creation to the Death of the Patriarch *Joseph*.



# T H E

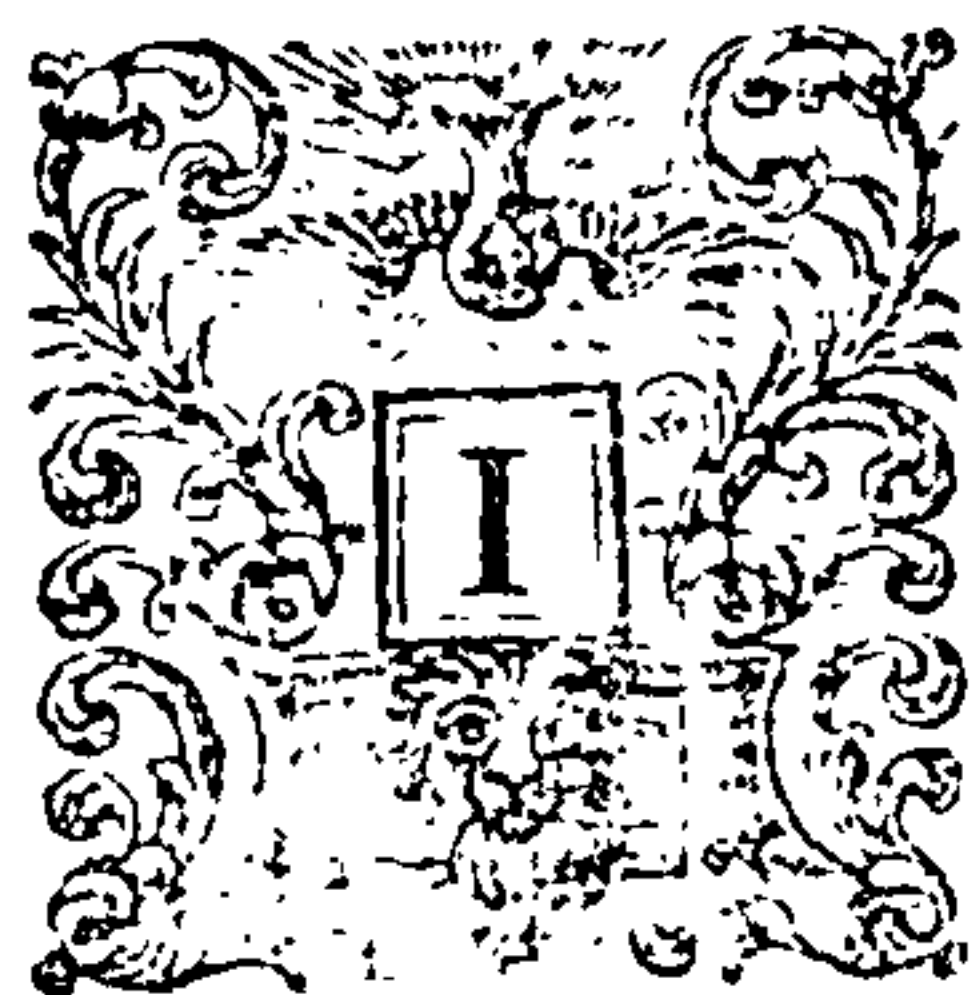
## FIRST BOOK OF MOSES,

### C A L L E D

## G E N E S I S.

#### C H A P. I.

1 *The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 25 of man in the image of God. 29 Also the appointment of food.*



**I**N the beginning God created the heaven and the earth.

2 And the earth was without form, and void, and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters.

*In the Beginning, relates only to the Commencement of that Time when these created Things were made, for God had existed before from all Eternity. He began before all Time, and without Beginning, and He made all Things of nothing by the Exertion of his Omnipotence, which is called his Word. That is, both made the Substance of which they are all formed, and gave them those particular Forms which they at present bear. The Heaven (or the Heavens, as it is in the Hebrew) and the Earth, import the whole World and all Things, that are therein, visible and invisible. The Word in the Hebrew, which we translate CREATE, signifies to bring into Being that which had no Existence before.*

The Earth, when first brought into Being, was a confused Fluidity, or soft Mass, without Order or Beauty, Furniture, or Ornament, wholly covered with a thick Darkness, till the Spirit of God, or the Energy of the *Divine Power*, moved or acted upon the Waters, or rather the Fluidity of this Mass, to bring it into Order and Beauty, and to make it produce all those *excellent and admirable Things*, both *Vegetables* and *Animals*, which are now on the Face of the Earth.

St. Augustine says, that this is to be understood not as if the Spirit of God really moved in, or on the Waters, but that it was above, or superior to all the confused Mass, by its *wonderful and sovereign Power*, ordering or disposing all Things as it saw fit, like as the Will or Mind of the Architect is carried above, or is superior to the Materials he is about to build with, considering and disposing them according to his Pleasure, and the Rules of his Art. Some Jewish Writers intitle this, *The Spirit of MERCIES*; others, *The Spirit of the LIVING GOD*; and others, *The Spirit of the MESSIAS, or CHRIST*.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that *it was good*: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night: and the evening and the morning were the first day.

It is likely that the Light was at first impressed in some Part of the Heavens, whose Revolution distinguished the first three Days, and the fourth it was restrained into the Body of the Sun, or of all the other Stars; but in a different Degree.

6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so.

The Word which we translate *Firmament*, signifies in the Hebrew an *Expansion*, by which some understand all the immense Space between this Earth and the highest Heaven; others only the Region of the Air, so necessary to the Life of all Creatures, which being at first confused in the Mass of the Elements, was now severed from it. By the Waters above the Firmament some understand the Waters appropriated to the different Planets, others only the Waters contained in the Clouds; tho' the Scripture seems to place Waters in or above the highest Heavens, Pl. civ. 3. and cxviii. 4. but does not declare the Nature, nor the Use of them. Whatsoever they are, it is not said that they were taken or raised out of this lower Mass. The Hebrew Word for *Heavens* likewise seems to imply something of Water in their Composition. The Waters below, do here also signify the Water and the Earth mixed together, or the Fluid Mass spoken of V. 2.

8 And God called the firmament Heaven: and the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth, and the gathering together of the waters called he Seas: and God saw that *it was good*.

Viz. he liked and approved of his Work, and took Delight in it, to preserve it.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was good*.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven, to divide the day from the night:



night: and let them be for signs, and for seasons, and for days, and years.

16 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

17 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: and the stars also.

18 And God set the Moon in the firmament of the heaven, to give light upon the Earth, and to rule over the night: and the stars also. For there is abundance of light in the firmament of the heaven, much greater than the Moon: but the distance makes them appear so much smaller.

19 And God let them in the firmament of the heaven, to give light upon the earth,

20 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

21 And the evening and the morning were the fourth day.

1. The Creator of the Heaven and the Earth, who is the Father of all the World, declares in this Chapter the Creation of the World, in almost as few Words as if he had said, *Let there be Light*. How do they contain Matter enough to employ the Mind for our whole Lives. For what a glorious, what a sublime, what a noble Thought is the Creation of the World! Let us retire within ourselves, and consider the vastness of a Scene of Admiration! What a Scene of Grandeur! What a Display of Wisdom! What a Fullness of Majesty! What a Spectacle of Magnificence and Beauty! What a Majesty in the Firmament of the Heaven, and Dominion of the Earth! *Let there be Light*. God does but speak, and it is done! But how glorious is the Light! The Wisdom, that with a Word creates the Sun, and shines ever in Nature, such an admirable Property is it! Which, at the same Time that it brings all the Objects of the Creation to our Eyes, clears the Mind, and paints every Thing with those various and beautiful Colours, which give us such an unexhausted and ever lasting Pleasure. It is owing to this powerful Word of the omnipotent Creator, *Let there be Light*, that it has never since failed us, tho' Thousands of Years have rolled away since it was spoken: it has ever since kept its Place and appointed Season to the most minute Exactness: it has never suffered Darkness to rule so much as one Day, amongst so many Millions that have passed since its Existence. But at the same Time that it has been so wonderfully regular in keeping its appointed Place, it has been so perfectly never exceeding the Bounds assigned it; for as God at first created *Light*, so he created *Darkness*, and ordained that both should rule by Turns, the Light has ever since observed this inviolable Law, that left the appointed Season and Time of Darkness undisturbed in its Empire.

No less wonderful, and worthy of our profound Meditation and Admiration, is that omnipotent Mandate, *Let the Waters be gathered together into one Place, and let the dry Land appear*. It is owing to this, that the Sea has ever since known its appointed Bounds; and tho' it rages terribly, has been never able to return to cover the Earth. Its roaring Waves and roaring Billows approach the shore with such irresistible Fury, as tho' nothing could prevent them from ever reaching the Earth: but the Moment they reach the dry Land, they feel sensible that their Dominion reaches no further, and either retire back with silent Murmurs, or break their Waves in fruitless Dailings: For this omnipotent Mandate has ever since *let the Sea and it return with Bounds*, and stayed it in its appointed Bounds. *Hitherto shalt it go, but not pass over, and here shall its proud Waves be stopped*.

Since it has been gathered into one Place, its vast Waters have a thousand and a thousand Times been in such raging Tumult, that one would think it was impossible they should keep their Bounds: yet still the dry Land, in Respect to the Whole, has been preserved undisturbed by their Fury. For though the *Waters of the Sea rage terribly, yet the Lord is mightier than they*, Psal. 107. Who can behold the vast Ocean without a fearful Astonishment, and without being sensible of the *mighty Power* of that Being, who, with a Word, prepared for the Waters so capacious a Bed, and set Bounds to the raging Billows?

But these are only the Outlines of God's *Great Work*: Still more astonishing Scenes arise; or, at least, those in which we more sensibly feel the *infinite Grandeur*, as well as the *Power* of the Almighty. And God said, *Let the Earth bring forth Grass, the Herb yielding Seed after his Kind, and the Fruit Tree yielding Fruit after his Kind, each by Seed in its kind*. Let us stop and consider

what this omnipotent Word produced; let us call before our Eyes the infinite, and almost incredible Multitude of Herbs, Trees, Fruits, and Flowers, that the Earth brings forth. Behold, how astonishing and delightfully various are their Kinds, so that we are never satiated with seeing, or taking them! How exquisitely delicious are some, how lovely beautiful others, how infinitely useful all! See how many Thousands and ten Thousands of Animals do the tender Grass daily nourish for our Use; Oxen, Sheep, Horses, with other innumerable Kinds! This exuberant Plenty has now lasted thro' a long Series of Ages, thro' all the Changes of Summers and Winters, Heat and Cold, and is still the same at this Day, undiminished and unchanged; not so much as one single Herb, Tree, Fruit, or Flower, lost since the first Day of Creation. For the *all-wise Wisdom* and *omnipotent Power* of God, when he spoke, *Let the Earth bring forth Grass and Herbs, yielding Seed after his Kind*; and the Fruit Tree not only yielding Fruit, but having a Seed in itself. It was this Almighty Word that has ever since continued every Species of them: How amazing! how wonderful! This almost imperceptible Seed, I am sure, will expand itself into a large Tree; this into a most delicious Fruit; this into a lovely Flower. I am in no Danger of having my Hopes frustrated, and see it grow up of a Kind I did not expect. The different Humours of the Earth, the various Alterations of the Air, will make no Change, for it will most certainly produce its own Kind: How passing Wonder this! And it will appear more sensibly, if we consider that different Seeds thrown together into the same Spot, and nourished by the same Moisture, come up each in its own Shape and Colour, amazingly different from each other. Who would not serve and praise to great and true a God? who with one single Decree, one Word, provided so bountifully for the whole Creation, thro' all the long Succession of Ages, till the Earth shall be no more! The longer we consider, the more of Wonder we find; and we must needs cry out in Rapture of Him who hath made all these Things, as the Prophet Jeremiah, *The Great, the Mighty God, the Lord of Hosts, is His Name: Great in Council, and Mighty in Works*.

And God said, *Let there be Light in the Firmament of the Heaven*. When we read this, let us follow the Advice of the Prophet, Lift up our Eyes on high, behold and consider the Sun, the Moon, and the Stars, those amazingly glorious and useful Objects! What *Power*? what *Wisdom*? what *Love*? what *Attributes divine* shine forth in them, as visible as the Light they give! How regular and constant are all their Motions! Among so many and so numerous Orbs no Confusion reigns. For the least Shock of them together would, without Doubt, be felt terribly by the whole Universe, if not bring utter *Dejection*. But the Compasses of the Almighty have set them their Bounds, which they cannot pass; each one keeps to its appointed Place and Time: The Moon observes her certain Seasons, and the Sun knoweth the Time of his rising and going-down. For God gave the Sun for a Light by Day, and the Ordinances of the Moon and the Stars for a Light by Night; and appointed them to divide the Light from the Darkness, and to be for Signs and for Seasons, and for Days and Years. Each returning Day does the Sun declare itself at its Rising, the Work of the Most High. With what Majesty and Splendor does it overspread the Face of Nature! It seems to rejoice to run its Course, and it passes from one End of the Heavens to the other, and conveys Heat and Life, as well as Light, every where. It enlivens whatever it lights, for nothing can subsist without its Heat: It therefore obeys its great CREATOR'S Mandate, in visiting every Place, however remote; and there is nothing hid from the Heat thereof. How great and wonderful must the Lord be that made it, and at whose Commandment it runneth hastily to perform all his Pleasure!

No less does the Night declare His Glory: See with what beauteous Majesty the Moon arises to dispel the Horror and Darkness of the Night! Behold what a beauteous Canopy is spread over thy Head, the magnificent Arch of Heaven strewed with Stars; which, at the same Time they thus beautifully adorn our Abode, point out to us the Order of our Works, informing us, by their Course, of the Return and Conclusion of Seasons! For God, when he created them, appointed them for Signs and for Seasons. When we survey all these mighty Works, how can we say but as David, *Lord, what is Man that thou art mindful of him? or the Son of Man that thou wishest him?*

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good.

The Hebrew Word which we here translate *Brought forth abundantly*, signifies properly *Abounded abundantly*; for we are not to think that the Waters brought forth the living Creatures of themselves, but



but only that by His Word, God made them to abound or be filled with living Creatures. The Scriptures do no Way countenance, that any Thing was brought into Being, by spontaneous Generation, that is, from any other Bodies or Materials; as the Vulgar still imagine (though very falsely) that Worms, &c. are really produced or created from other corrupted Bodies; whereas it is only the Eggs of those Creatures, hid in those corrupted Bodies, that produce them; so the Water at first only abounded with the Creatures, after they were produced, but did not produce them; for even the minutest Insect was and must needs be formed and fashioned by the *Will* and *Wisdom* of the GREAT CREATOR, or it never would have been in Being.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the Earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind : and God saw that *it was* good.

This Expression, *And GOD from that time regarded*, might here, and where it is else made Use of, be translated, *And GOD looked upon them as good*; for, as St. Austin says, we are not to think that these Things appeared good to GOD, only after they were created, as if he did not know before what they would be; but that the Meaning is, he approved of them after they were made, as finding them entirely agreeable to His Will, and the Ideas of his *infinite Wisdom*. The *Hebrew* Word, which we translate *good*, signifies in its full Sense, *excellent, agreeable, pleasant, beautiful*.

However wonderful, however worthy of Admiration, Praise and Adoration, what we have already considered is, still higher Wonders are now presented to our Eye. *And God said, Let the Waters bring forth abundantly the moving Creature that hath Life*: However much we may be astonished at the stupendous Vastness and Magnificence of *inanimate* Matter, the least Piece of it that has *Life* bestowed on it, is still more admirable. Who can conceive the Nature of Life? we see it daily all around us, but we cannot comprehend it. All that we know of it is, that it enables Millions and Millions of Creatures to act as it were of themselves, and to seek and obtain such Enjoyments as give them a sensible Pleasure; but *how* it does this, surpasses all Understanding. We know, indeed, that every living Creature is most exquisitely made; that there are innumerable fine Nerves, strong Sinews, and stronger Muscles, that enable them to act; that the Blood is continually circulating through an amazing Number of inconceivably fine Ducts or Channels: All these are indeed most marvellous, but still the Life of Animals is something yet beyond, and we can reach no more of its Nature, than that it is such an amazing Property, as, if we think at all, must carry up our Thoughts to that Almighty Being, who dwelleth in the Heavens, and who could alone bestow so wonderful a Blessing, and not upon one only, but upon Millions and Millions.

Let us carry our Thoughts down to the Bottom of the Waters : Behold how innumerable and surprizing a Multitude of Creatures are here ! all acting as it were of themselves, all enjoying Life or feeling the Blessing that has been bestowed on them, and pursuing and obtaining those Enjoyments which afford them sensible Pleasure. How various are their Forms ! How different their Magnitudes from the small Shrimp to the stupendous Whale, whose Bulk affrights and astonishes us !

But let us turn our Eye from hence, and behold the Fowl that fly above the Earth in the open Firmament of Heaven : How numerous, how various, how beautiful are these ! See with what Ease and Agility they support themselves on the light Air ! With what incredible Swiftness do they range about the airy Regions ! What towering Heights do they ascend above the Reach of Man ! And let us hearken for a Moment to the Concert of their Music, the first Praise which God received from Nature, and the first Song of Thanksgiving which was offered to him, before Man was formed. All their Sounds are different, but all harmonious ; and all together compose a Choir, which Men have but poorly imitated.

*And God said, Let the Earth bring forth the living Creature after his Kind, &c.* Here wherever we turn, what Claim of all Applause ! whether we cast our Eyes to the Cattle upon a thousand Hills, to the noble and useful Horse, or to the Oxen strong for our Labour ; whether to the fierce and mighty Beasts who make the Forests their Habitation, or to the gentle, entertaining, sensible Behaviour of our faithful Dog, and other domestic Animals ; whether to the industrious Bee, who with so much Skill prepares for us a delicious Composition, beyond what we ourselves can make, or to the Worm who cloathes us in so gorgeous Array from its Bowels.

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20 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

This Manner of Confidentiality of the Language of the Soul, which is his eternal Willness, and with the Angels, with the other Examples, Gen. 1. 26. 27. 28. 29. 30. 31. is not only in the Creation of Man, according to their Nature, but also in the other Creatures.

The Scriptures, in many Places, Place a Face upon the whole History of Earth were made by or through our Great High God and Saviour **JESUS**, the beloved Son of GOD; in St. John's Gospel He is called **THE WORD**; and without Him *nothing was made*. See St. John, Ch. i. V. 1. &c. where this great Truth is most expressly declared.

It is remarked by some of the Fathers, that God created man by all Creatures by His Command or Word only, saying, *Let there be Light, and there was Light*, does, when He comes to create Man, entering in it as though it were something greater than all He had before done, to mark out the Dignity of the Human Nature, which was to be the End and Master-piece of all His Works on this Globe. Man was also created the last, after the Earth was quite completed, and embellished with every Thing useful or beautiful, and all the other Creatures that were to live upon it formed; that is, after the Creation of the whole World, and all the Creatures that were to inhabit it, it were at once into a *microcosm*, or little World, and in a Manner of which he was to be the *Microcosm*.

What we have hitherto considered, however wonderful it may be, but the lowest of God's Works. And a higher does the Creation rise, to our lives, made in his own Image, and after his own Likeness. Let us survey our Bodies, and think what we are, and what we do, and we shall soon cry out with Rapture, "O God, praise the Lord that made us, for we are wonderfully made." Nor to mention the exquisite Workmanship and Consistence of our whole Bodies, the Finest and Use of the different Parts, the Structure of our Bones, the Strength of our Muscles, the Elasticity of the Sinews, and the wonderful and perpetual Circulation of the Blood through amazingly minute and almost innumerable Ducts or Vessels; the surprizing Alteration our Food daily undergoes to fit it for our Nourishment; and the admirable Sensations of Seeing, Hearing, Feeling, Tasting, and Smelling; these all, tho' passing Wonder, we may perhaps think not peculiarly to belong to us, as being bestowed likewise on the Brutes. But let us behold with Complacency and Gratitude, that *noble* and *exact* Form which God has given us; which, by its Majesty, declares Man the Lord of the Creation.

By our STATURE and ERECT POSTURE, we can with Ease behold and contemplate the Heavens, as well as the Earth, and so find out God in all his wonderful Works. We alone seem framed to be Spectators of them. We can cast our Eyes all around us, take in a glorious Hemisphere of the Heavens, and an ample Horizon on Earth, with all its ravishing Beauties.

Let us next consider our **HANDS**, another distinguishing Mark of our Superiority: How excellently useful are these! how adapted to all our Occasions! how readily do they supply all our Wants! how do they administer to all our Desires! what is it we cannot perform with our **HANDS**? Let us reflect what amazing and admirable Works they have executed!

Other peculiar Properties we may discern, that God has graciously bestowed upon us superior to the rest of the Creation : Such as the admirable FACILITY OF SPEECH which Man enjoys beyond



every Creature. How amazing this ! that our Tongue should so easily and readily, upon every Occasion, be able to articulate and vary our Voice, that we are enabled to make known to each other every Thought of our Mind, every Want we have, every Duty we feel, that we can hold as long Discourses as we please, and converse of Subjects with each other, for our mutual Pleasure, and Improvement !

But still more than these, our SOUL or MIND make us superior to every Creature on Earth ; for it is in that we are the Image of our Creator, the Likeness of God Himself. But an Angel's Tongue is not able to describe, nor perhaps an Angel's Knowledge to comprehend, the Nature and Wonderfulness of this divine Part of us. However we know and feel enough of it, to be filled with the most profound Admiration of the Majesty, Power, and Wisdom of the Everlasting Creator, when we consider the infinite Variety of his Works, the vast Reach and Compass of his Understanding, the prodigious Quickness and Piercingness of his Thought, the boundless Sublimity of his Invention, the incomprehensible Power of his Wisdom, the great Depth of his Mystery, and the vast Extent of his divine Operations.

Let us think a little what an amazing Thing our Memory is, what a vast Variety of Things it retains, how, when we are every Day conversant with flesh Objects, it still preserves those we conversed with many Years past. Who can comprehend where it lays up these Things ? By what Means does it keep them all separate and distinct, so as not to confuse each other ? How can it possibly hold such a Multitude within its narrow Compass ? By what Means does it present them to us distinct and clear, when we have Occasion to recall them ? All this is indeed too high for us ; we cannot reach it, we can only wonder and adore.

Let us now reflect a little on that Property of the Soul called Traversal. But who can measure its Height and Depth ? Who can keep it within ? It reaches the Heavens in a Moment, and as quickly pierces to the Center of the Earth ; it ranges every where, and leaves no Place unsearched ; it ascends unto, and finds out the Nature, Magnitude, and Motions of the celestial Bodies, Sun, Moon, and Stars, tho' at such an immense Distance ; it penetrates into the Bottom of the Earth and the Depths of the Sea, to discover what they contain. Let us call before our Eyes the wonderful and various Inventions, Engine, Instruments, Machine, Movements, Tools, Trades, Arts, and Science, which Man has thought upon and found out : But who can comprehend by what Means he effected all these ? It is past our Understanding !

But admirable as the Properties we have mentioned are, they are the lowest Capacities of our Soul ; for it is immortal, capable of Holiness, Goodness, Justice, Mercy and Truth ; capable of contemplating and admiring the Works of God, and seeing that ALL is Good.

It is true, Sin has sadly defaced this glorious Image ; but blessed, for ever blessed be God, who has more than created us ; who hath redeemed us through his only beloved Son, who has not only made us, but re-made us ; and enables us daily by his Grace, to put on the New Man, which is renewed in Knowledge, after the Image of Him that created him. And shall we, who have been twice made the Sons of God, after his own Image, by our own Neglect and folly degrade ourselves into the Likeness of Brutes ? No : Let us stir up all our noble Faculties, and continually remember our High ORIGIN ; that we are the Sons of the Most High, and have Power bestowed upon us, by the Assistance of his Grace, to become like Him, by the Practice of Holiness, Goodness, Justice, Mercy, and Truth.

27 So God created man in his own image, in the image of God created he him : male and female created he them.

In the most obvious Sense of the Words, *Man's Image created in the Image of GOD*, may refer to the Make of his Body, and signify that he was formed not after the Fashion of any other of the living Creatures, but was made in a Pattern higher than they ; a more excellent Form than theirs was given to him : But the Words of Moses bear also a further Sense, *viz.* That God created Man to be immortal, and made him an IMAGE of his own Eternity. And this explains our SAVIOUR's calling the *Devil* a Murderer from the Beginning, (*John* viii. 4.) in that he had acted contrary to the Design of God, concerning the Life of Man ; in that, when God had created Man in his own Image, to be an Image of his own Eternity, to be immortal, through the Envy of the *Devil*, Death came into the World by Sin. But it refers still more to the SOUL, as said above.

The Female is here spoken of by Way of Anticipation, to gather together the Creation of Mankind, in its two Sexes ; for Woman was made afterward, though within the sixth Day. And Moses does not here shew in what Manner the Man was created, as intending to do it afterwards.

28 And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And did God then, who possesses all Perfections and Beauty, see that all Things he had made were *very good* ? Did he who dwelleth in the glorious Heavens look with Pleasure and Complacency on the Things of the Earth ? And shall we through Inattention let them pass unheeded and unnoticed by us ? No : Let us consider them but a little, and we shall presently discover amazing Beauty, Magnificence, and Goodness. When we have once begun, we shall find no End ; but still discover more and more Tokens of the infinite Power, exuberant Goodness, and ravishing Loveliness of God who made the WORLDS.

“ But who can express the mighty Acts of the Lord, or shew forth all his Praise ? Not only Man, but Angels and Archangels “ cannot reach it.”

“ O ! how desirable are all His WORKS ! Who can be filled “ with beholding His GLORY ? How shall we be able to magnify “ Him ? for He is Great above all His WORKS ! Who hath seen “ Him, that he might tell us ? And who can magnify Him as He “ is ? There are yet hid greater Things, than these be ; for we have “ seen but a few of His WORKS.

“ O Lord ! Very wonderful are thy WORKS ! In Wisdom hast thou “ made them all ! The Earth is full of thy Riches ! O that Men “ would therefore praise the Lord for His Goodness, and declare the “ Wonders that He doeth for the Children of Men ! That they would “ offer Him the Sacrifice of Thanksgiving, and tell out His “ WORKS with Gladness.”

We likewise are taught in this Verse a very important Truth, *viz.* That whatever Evil of any Kind is now in the World, whether in the Works of Nature, or the Works of Man, has been brought into it by SIN ; for that not any Thing but what was perfect, lovely, and excellent, was created by God.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed : to you it shall be for meat.

By the Mention of the Herbyielding Seed, or being fully sated, at the *Herbs* signifies, and the Tree yielding fruit, whose Seed or Kernel was in itself, it appears that every Thing was created in its full Maturity, from whence it seems to follow, that the World was created in *September*, which was the Beginning of the Autumnal Equinox, before the *fructus* left *July*.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat : and it was so.

It is worth our observing here, that God in his Creation and Providence, has Respect to the Well-being and Happiness of the smallest and meanest Thing that hath Life : His Beneficence and Love is universal, extending to ALL. And the same gracious Mandate, which ordained sufficient Food for Man through all Ages, whilst the Earth shall abide ; ordained it likewise for the meanest and most helpless Worm that crawleth upon the Earth. It is with Respect to this, that we find *David* in praising God, often calls upon every Creature on Earth, even Worms and creeping Things, to join with him in rendering Thanks and Praise to God. The Consideration of this should incline us to be merciful to our Beasts, and to every Creature, however despicable it may seem.

31 And God saw every thing that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

And did God then, who possesses all Perfections and Beauty, see that all Things he had made were *very good* ? Did he who dwelleth in the glorious Heavens look with Pleasure and Complacency on the Things of the Earth ? And shall we through Inattention let them pass unheeded and unnoticed by us ? No : Let us consider them but a little, and we shall presently discover amazing Beauty, Magnificence, and Goodness. When we have once begun, we shall find no End ; but still discover more and more Tokens of the infinite Power, exuberant Goodness, and ravishing Loveliness of God who made the WORLDS.

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1 The first sabbath. 7 How man was created. 8 The description of the garden of Eden, 10 and the river that watered it. 17 The tree of knowledge only forbidden. 19 20 The naming of the creatures. 21 The making of woman, and a situation of marriage.

**T**HUS the heavens and the earth were finished, and all the host of them.

Here let us stop and consider what we have been reading of, viz. a plain and circumstantial Account how the Place we live in was formed; how the Grass, Herbs, Trees, Fruit, and Flowers, came to grow upon it; how the innumerable Kinds of Fish, Fowl, Beasts, and Insects, were first produced on it; and how we ourselves came into Possession of it. We are informed in the foregoing Chapter, that there was a Time when this Earth was not; but that at length God, or that incomprehensible Being, who has been from Everlasting, the *Life and Light* of all, who inhabits Eternity, saw proper in his infinite Wisdom, that he might extend his Goodness in the Communication of Happiness, to form this Earth, or Place we dwell on; providing every Thing necessary to make it a most convenient Abode, and adorning it with every Thing pleasant and lovely. That he fit that glorious Body the *Sun* in the Heavens, to give Light and Heat during the Day; and the *Moon*, as a lesser Light, to cheer (without disturbing with too great Heat and Lustre) the Darkness and Repose necessary to the Night. That he prepared for the Waters that capacious Bed we call the *SEA*, and that thus having provided every Thing fit and good, he last of all made *MAN* Himself, and ordained him to be the Head of all the Creatures he had thought proper to place on the Earth; and alone capable of enjoying the whole, and, in Consequence, of rendering to him a just Tribute of Praise, for creating the Earth and all that is therein.

Here then is our Beginning; we are the Offspring of God who dwelleth in the Heavens, the Work of his Hands. This then is our End; to become the Mouth of the whole Creation, in praising and magnifying God, that his Name may be great on Earth, as it is in Heaven. Angel and Archangel, Cherubs and Seraphs, love, praise, and adore him there: We were ordained to love, praise, and adore him here. Let us, then, never forget our Original; let us not content ourselves with thinking we are born of our Parents, and seek no further; for if we reflect ever so little, we shall see that our Parents could not have given us Birth, unless that Power had been implanted in them by some superior BEING. For it is evident they act only as Instruments, seeing they cannot give Birth to us at what Time they please, nor form us according to their Fancy; nor know in the least how we are shapen in the Womb. Thus by the Light of the Holy Scriptures, what a different Prospect opens to our View!

By these we learn, that we are not Beings by Chance, but that the GREAT ONE who inhabiteth the Heavens is our MAKER; that we are not the Children of Men from all Eternity, but the Offspring of God Himself; that we do not come into this World by Accident, or to no End, but by the direct Will of God, to enjoy all the Delights, and be the Head of the whole earthly Creation, that we may join with the Angels that are in Heaven, in praising and magnifying his Goodness for ever. How are we raised by this knowledge of our Original! And is then God our FATHER? Let us live like the Children of the Most High. Is God our MAKER? Let us not by Sin dishonour his Workmanship. Has God created all these good Things, and made us Lords over them? Let us continually give him Thanks and Praise.

We likewise are taught here another important Truth, which, if attended to, would correct many of the Evils and Crimes of Life, viz. That we are all truly Brethren one to another. We have all one Maker or Father, which is the Great God, who dwelleth in the Heavens; and the Scriptures likewise assure us, that we have all proceeded from the Loins of one and the same Man. How then can Envyings and Malice, and Pride and Wrath, and Cruelty and Uncharitableness, subsist between us? Thou who art envious and malicious, say, art thou of so base a Mind as to envy and wish Ill to thy own Brother? Nature reproaches thee, and thou art ashamed to say it. Know then, that every Man thou enviest, is truly thy Brother. Thou who art proud and haughty, and lookest with Contempt and Insolence on those thou foolishly thinkest beneath thee, know that they are the Children of God as well as thee, and bear his Image like thyself; and that they are even thy very Brethren according to the Flesh, as we are all descended from one common earthly Parent. Thou who art subject to Anger and Wrath, moderate thy Fury, for it is thy Brother thou art angry with. Thou who exercise Cruelty and Oppression, stop thy impious Hand; dost thou believe thyself the Offspring of God? if so, know that God, thy Father, is all Love and Tenderness; and hast thou, then, a Heart to cruelly use and oppress thy Brother, who is the chief Work of God upon Earth, as well as thyself; and who, as a Man, is beloved by God? therefore be assured, that for this God will bring thee into Judgment.

2 And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

By the Word *RESTED*, we are not to understand that God was weary with the Works of Creation, but only, that he had been six Days in creating different Things, he had finished and completed and perfected according to the Plan of his *good Pleasure*, and ceased on the seventh Day from creating any more on this earthly Globe. Accordingly, by all account of the vastness of the Earth, we have not the least Reason to think that there is a single Fly, the minutest Insect, or the least Vegetable, or the least Inanimate, the Species or kind of which did not exist within the first Creation.

Had any Thing upon Earth come in afterwards, which we describe, viz. *By the Word of the Lord*, and which we find in the Course of near 6000 Years, we should have had several new kinds of Animals appearing, or some new Sort of Trees or Vegetables appearing upon Earth, which had never existed before. But not the least Thing of this Kind has happened, though the Writings still remaining of very diligent Observers, some for more than 2000 Years back; so that this seems to be a corroborating Proof of *Adam's* Account, that God created out of every Thing that is upon the Face of the Earth, and every Plant of the Field, before it was on the Earth, and every Herb of the Field before it grew. And then the Creation having executed the designed Plan, according to his *good Pleasure*, ceased to create any Thing more here. But God could have continued to create, if he still continued to will it, and he will to some purpose, and Things would soon fall to pieces, if they were not continually supported and upheld by him.

The Day on which God finished his Work, and blessed and sanctified, that is, distinguished it from all other Days, in a peculiar Manner; that is, that the whole of the first Day, was to commemorate the Production of this World from nothing, and to retain the Gratitude of the solemn Tribute of Praise, and that the whole Creation might be it were said the Pleasure of this Day, it was to be a day of rest for the Beasts as well as Men, every Thing being at rest, and the Swell of *Gratitude* and *Praise* might break out from every Breast. And we have reason to think, that *Adam* and his Descendants, employed every Moment of this Day in singing Praises to God, with a Heart overflowing with Joy and Gratitude. When Mankind were multiplied, it was Reason to think they met together on this Day, that their voices might be more grand and solemn.

And, as each mingling Voice increased,

In the united Choir sung to Heaven.

This was the Practice of the first Ages of Man: And what more reasonable, what more pleasing, could we expect to extol with rapturous Hearts, Him who had given us our Being, who created a World for them, a most noble and beautiful habitation, and who gave them all good Things? And surely such a Reason now to come into our solemn Assemblies, with Hearts overflowing and enraptured with Love and Gratitude. We have not only the Creation of our World and our being to commemorate and celebrate, but we have more than a Cause, we have our *Redemption* to magnify. Let us then, on the first Day of the Sabbath, thus commune with our Father. There was a Time when all that the Eye beholds, all that the Heart feels, all that delight the Heart, was not in Being; when the brown Earth, nor the magnificent Canopy of the Sky spread abroad; but a Gracious Being, whose Power and Wisdom is incomprehensible, built it for the Habitation of Men, of whom I am one, and at the same Time created them with Powers to enjoy, and gave them Dominion over all that was therein. Magnify the Lord, therefore, O my Soul, with all thy Strength, and forget not such *glorious Things* as these! See what a *glorious Habitation* thou hast! Does it not deserve thy loudest Praise? Thy Enjoyments are numerous and delightful! Wilt thou not thank the Giver? Thou art now going into the solemn Assembly, to give him Thanks and Praise. O! exert every Faculty! Let thy Heart be warmed to Rapture! Let the Wings of Praise carry thee up to Heaven! O think on the mighty Wonders of a *glorious World* created from nothing! Think on the Benefits that accrue to thee therefrom! But if these are not sufficient to warm thy Heart with the Glow of Gratitude, think upon thy Gracious SAVIOUR, who came down from Heaven to bring thee thither, who laid aside his *Glory*, to crown thee with *Glory and Honour*, who was wounded for thy Transgressions, who bled for thy Iniquities, who laid down his Life on Earth, that thou mightest have Life and Immortality with him in the Heaven! Canst thou be cold and languid about these? Canst thou forbear to join in the Praises of thy God and SAVIOUR? Wilt thou sit with Indifference and Inattention, whilst these are rehearsing? If so, surely thy Heart is not right within thee!

There



There is Room from Scripture, as well as from the Position of the Things, to believe, that as soon as God had finished the Creation of the Earth, it appeared so glorious a Work to his own Designation, as well as to all the various Orders of beings, whether Angel or Archangel, Cherubim or Seraph, or whatever other were at that Time in Being, that they all joined in one universal Chorus of Praise and Adoration to God, for this new Instance of his Wisdom, Power, and Goodness to the whole. Heavens resounded with Hallelujah, and even the Sons of God, who had always dwelt around his Throne, and drank of the Rivers of Pleasure which are at his Right Hand, then felt a fresh Accession of Joy. It is God himself that tells us this in the Book of Job: *Will thou then (saith He to Job) when I laid the Foundations of the Earth, declare if thou hast Understanding? Whereupon are the Foundations of the Earth laid, or who laid the Corner-Stone thereof, when the Morning Stars sang together, and all the Sons of God shouted for joy?*

4 ¶ Then the generations of the heavens and of the earth, when they were created; in the day that the Lord God made the earth and the heavens,

But according to the Signification of the Hebrew, might be expressed with greater Strength and Clearness, “This is the History of the Heavens and the Earth, when they were brought into Being; of the Earth and the Heavens, at the Time they were created by the Lord God.”

5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

What we translate here BUT, would be more properly rendered (and is so by other Translations) NEITHER; the Meaning of the Verse is, not so much as a Mist ascended from the Earth to water any of its Surface.

We are too apt to attribute every Thing to Natural Causes: This seems to be the great Weakness of Human Nature, and we very rarely extend the Eye of the Mind to discern God, the GREAT CREATOR and PRESERVER working in all these; without whose enlivening Influence they would avail nothing. Because we see that the Earth now produces all Sorts of Trees, Herbs, and Plants, as it were by its own Nature, and that the Rain which comes down from Heaven, renders it fruitful; our Thoughts are apt to stop here, and think these the first Causes of the Production of all that Variety of Herbs, Trees, Fruits, and Flowers, which so delight our Sight, and are of such exceeding great Use to us for Food and other Occasions. Even the wisest of the Philosophers, tho’ they thought that the Earth itself was created, yet they imagined that it afterwards produced of itself, by a certain natural Fertility, with the Help of Rain or Water, every Thing which grows upon it; but by the Light of the Scriptures we are informed, contrary to all the Imaginations of Human Wisdom, that by the Word of God only all Things were made; that there is not a Plant which God did not create and fashion before it was in the Earth, nor a Herb which he did not make before it grew; and that he had made them all before either Rain or Dew had watered the Earth, or the Earth had had any Tillage from the Hand of Man. Things were so far from being produced at first by the natural Causes that we now attribute them to, that those very Causes did not so much as exist at that Time; For God had not then caused it to rain upon the Earth, nor so much as a Mist ascended from the Earth, to water any of its Surface. God did not at first make Things grow up to Maturity, but he commanded them into Being in full Maturity. Let us then have it always in our Thoughts, that every Thing we see growing upon the Earth, was brought into Being by the Will and Power of God only; and that the Ability which the Earth now has, with the Assistance of the Rain or Dew from Heaven, of nourishing and bringing to Perfection what is sown or planted in it, is no more than an Instrument which God thinks fit to make Use of, to continue in Being those Things which he has created.

7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

We are not to imagine, that what is here said of breathing into Man’s Nostrils the Breath of Life, is to be taken in a literal Sense. What is here meant, is, That the Life and Soul of Man had a different Original or Beginning from his Body, and was made distinct, which they were not in any other Creature: The one we are expressly told was fashioned from, or out of Dust taken from the Ground; the other was not fashioned of any material Element, but was an immediate Influx, or Inspiration of Vitality, or the Spirit of Life from God. And in Consequence, this Spirit, or reasonable Soul

of Man, on its Dissolution from the Body, returns again to God, who gave it. “The Dust shall return unto the Earth as it was, and the spirit shall return unto God who gave it.” *Eccles. xii. 7.*

That the Spirit of Life in Man differs from that in Beasts, is manifest from what is said of the Creation of it; for it is said in the former Chapter of Beasts, that God only said, *Let the Water bring forth the living Creatures after their Kind, and Beasts of the Earth, &c.* But it is written of Man in the foregoing Chapter, that God said, *Let us make Man in our own Image, &c.* and here, that He breathed into him the Breath of Life. Therefore, as the Beasts by God’s Command received their Life from the Materials of Earth and Water, so are they again dissolved into the same: But the Spirit of Life in Man being immediately from God, must return to Him again.

8 ¶ And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

Most other Translations, except our’s, renders this, *And the Lord God had planted*; for the Garden was undoubtedly planted on the third Day of the Creation, when God caused all the Plants and Trees to spring out of the Earth: For God, who does every Thing wisely, and with abundant Goodness, first prepared a most delightful Mansion for Man, before he brought him into Being. The Signification of the Word EDEN is, A PLACE OF DELIGHTS: And undoubtedly this was so in the highest Degree.

Many have been the Conjectures in what Part of the World this Garden was; but the most general and probable Opinion is, that it was situated in some Part of *Chaldea*, or *Babylonia*. The learned and ingenious Dr. *Shackford* thinks, that from the Description of the River which watered the Garden, we may pretty nearly fix upon the Spot. The Garden of Eden, according to *Moses*, bordered upon a River made up of a Confluence of four Streams, one of which was the *Euphrates*, the other the *Tigris*. The Question then is, (says Dr. *Shackford*) Is there a Place in the World where these two Rivers and other Streams join? I answer, there is, viz. at the South-East Extent of the Province of the now *Irak Arabi* of the *Turkey’s* Empire, which was the ancient *Chaldea*; at the Place where the *Turks* now have a Fortification called *Korna*, at which Place the *Tigris* or *Tigris*, and *Euphrates*, with some other lesser Streams, fall in and make one River. Let us enquire further, Do these Rivers thus joined continue to run in one Stream, as *Moses* mentions his River of Eden to have run down from Eden to the Garden of God? I answer, They run in one united Channel down to *Bassora*: From hence they are parted, and run in Streams navigable even by large Ships, in different Channels into the *Persian* Gulph.

The Course of the *Euphrates* is to be traced in all noted Writers of Geography: And it is plainly to be seen, in all the Tracts of the Country it passes through, that in no Point, but that one I have mentioned, it can be found to come to a Confluence with other Rivers, to make one Stream as *Moses* describes; and to part again, before it runs into the Sea. And if, as I measure it from *Korna* to *Bassora*, be not above 60 Miles, we bring our Enquiry after the earthly Paradise within a narrow Compass; and however inconsiderately some may be disposed to ridicule the Enquiry, we may reasonably conclude we cannot be far from the Spot which was the Garden of Eden, any where in the Confines of the Flow of this River between *Korna* and *Bassora*.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

The Tree of Life was so called, because God had put such Virtue in its Fruit, as would keep Man’s Body in a perpetual and equal State of Health, Life, and Strength, free from Diseases, Decay, and old Age. It was besides set in Paradise, as a Sign or Token of his Continuance in that Life, so long as he should persevere in Righteousness and Obedience; and was a Figure of CHRIST residing in Heaven, (which is the true Paradise) to be the only Means of communicating the spiritual and everlasting Life. *Rev. ii. 7. 22. 14.*

The Tree of Knowledge was so called by God, because from that Adam was taught what was the true Rule of Good and Evil, viz. THE WILL OF GOD; and because that in eating of it, he would prove how great a Happiness he had lost, and how much Evil he had brought upon himself, by not following the Will of God.

Some have objected to this Account, and asked, How there could be in Nature Trees that could bear such Fruits as seem to be ascribed by *Moses*’s Account to the Tree of Knowledge and the Tree of Life: But a little Consideration will give us Satisfaction on this Head, and furnish us with an Answer; for if any one should ask us concerning *Baptism*: what Sort of Water can that be, which can give the Washing of Regeneration? or, concern-



ing the LORD'S Supper; what can we come to, if the nature of the Nourishment or Juices of that Bread and that Wine, from the eating and drinking of which we may be made Partakers of the Body and of the Blood of Christ? Would it not, who thinks liberally upon the Benefits ascribed to the doing of these Things, as God has commanded them, find himself at a Loss to understand this Matter? or would he apprehend the Things so commanded to be a mere *Allegory*; and that we are not invited literally to eat real Water, or to eat and drink of Bread and real Wine? Rather, how much more ready may we be and apprehend, that as we eat the Bread and drink the Wine, which God has commanded, in *Obedience to His Will*, that it may, by God's Will be unto us according to His Word, to give us eternal Life, to raise us up at the Last Day; even so might *Adam*, having done the Will of God, when God should direct him, literally *partake of the Bread*, and taken of the *Tree of Life*, and eaten and have lived forever. And as we are to be washed with Water as Christ has required, and God will give us of his *Holy Spirit*, both to the intent to do, above what we otherwise will be able of our own strength; nay, presumptuously assuming to stand in our own strength without him; to fight *Adam*, naturally the thing, not to have eaten of the forbidden Tree, and he would have continued in his *Holy State* as *God's Church*, and not have corrupted himself, and his Way before God.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is Pifon : that is it which  
compasseth the whole land of Havilah, where there is  
gold.

12 And the gold of that land is good: there is bdellium and the onych-stone.

13 And the name of the second river is Gihon: the same is it that compasseth in the whole land of Ethiopia.

14 And the name of the third river—Held-kei, that is it which goeth toward the east of Arfina. And the fourth river is Euphrates.

15 And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it.

16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat :

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof, thou shalt surely die.

Viz. Thou shalt from that Moment become Subject to Death,  
or a Privation of Being.

Let us not pass over this Verse in a cursory Manner; let us not be contented with the literal Sense of the Words only, but consider what it is they teach us, in their full Meaning. As the whole Foundation of the Scriptures, as well as of our Happiness, is built upon the great Lesson that is taught us in this Verse. When we are taught here then, is this, That Man, though adorned with so much *Glory*, though endowed with such  *noble Qualifications*, when he first came out of the Hand of God, though he was surrounded with all Things necessary and delightful, though he was constituted the *Lord* of the whole earthly Creation, yet God, who knew his Frame, and that he was but the Creature of his Hand, made out of the Dust of the Earth, knew that his  *supreme Happiness* and *Safety* must consist in his Connexion and Communication with his CREATOR, in hearkening to his Voice, and obeying his Words; in whatever he should be pleased to make his Will known to him; for however high Prerogatives, how great soever a Share of Happiness, however excellent Perfections the CREATOR may bestow upon his Creatures, yet, as He is the *Spring*, the *Fountain*, the *Beginning*, and the *End*, the *ALL* in *ALL*; so it must needs be the supreme Happiness of his Creatures to be dependent on, and have a Connexion with Him. However full the River may be, it will soon be dry, unless the Communication with its Fountain be kept open; and however full the Happiness, and however excellent the Perfections of Creatures, yet, as they must by the Nature of Things be finite, or confined within certain Bounds, consequently their  *truest Happiness* must be in having a Connexion with their CREATOR, and in having the firmest Persuasion of Mind that He is their LORD and GOVERNOR, and that they are dependent on Him for every Thing.

This Connexion with, and Dependence upon the CREATOR, must necessarily create the *supreme Happiness* of every Creature, whether *Angel or Man*; for as *Happiness* must arise in Proportion to the Possession of the Perfections or Attributes which can attain it; consequently the Creature who rests upon the CREATOR, (who alone possesses *Power and Wisdom* to an infinite Degree,) and takes Him

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Had not *Adam* eaten of the forbidden Tree, he would have continued in the *Habit of GOD'S Grace*, and not have compelled himself in his Way before God: Not that Meat, or the abstaining from any Meat, recommends unto God: *Man* and *Beast* might have eat or not eat, and there might have been neither better or the worse, had there not been the Commandment of God to the contrary. The Tree was in all Likelihood like that of the other Trees of the Garden, *pleasant to the Eye, and good for Food*; but the Prohibition was to point out and inculcate, that Man was to keep himself *in the Habit of GOD'S Grace*, not to take upon him self to be his own independent Director, but entirely depend on his



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The Principle, that God to be established by the Command concerning the forbidden Tree, was, as we have observed, That our first Parents, possessing sufficient Powers to direct themselves in all Things, and Circumstances which belonged to their Condition, were to have proceeded *in the Humil.* under the Direction of God's *Command*, and to have made it their *Wisdom* and *Underpinning*, whatever God should enjoin them, strictly to do thereafter; as *Moses* tells the *Israelites*, *Deut. iv. 6.* "Behold, I have taught you Statutes" "and Judgments, even as the Lord my God commanded me:" "Keep, therefore, and do them; for this is your *Wisdom* and *Underpinning*." And the Consequence of our first Parents rejecting to be under this Direction, to follow instead thereof what seemed agreeable in their own Eyes, and desirable in their own Judgment, might naturally plant in them the Root, from whence have come all the Shoots that have been the great Perverſion of Human Life; which duly considered, mult lead us, not to think of the positive Command given our first Parents, that it was a Thing indiffereat, or of no real Moment; rather, to use the Words of *St. Paul*, equally applicable to this the Beginning of Revealed Religion, as to the End and Completion of it, God, in giving our first Parents the Law of the prohibited Tree, abounded towards them in all *Graces* and *Provisions*, to give them, such Creature as he had made them, a Law, which observed as it ought, would in its natural Effect, have been their *Life* and *Salvation*.

We may speculate at Random as we please upon this Subject; but if what is known Fact is at all to guide us, we cannot but observe that the Beginning of Error, being once admitted, notwithstanding God's immediately proceeding to denounce and attain the *terrible Punishment* he had declared should be the Wages of it, yet the Error itself did not cease, although it could not be again committed in the same Fact that was *Adam's Transgression*; rather it grew in the World luxuriant and abounded. We read of one Person in the first World, that most eminently *walked with GOD*, in the *Obedience of Faith*: *Enoch* so herein pleased God, as to be translated; others there were who were found faithful in their *Generations*, in what had been revealed to them; but in the general, the Principle of doing what seemed right in their own Eyes, appears to have so greatly prevailed, that *Lamech*, a Descendant from *Cain*, some Centuries before *Adam* died, thought so differently from what God had most expressly commanded concerning Man and Wife, (*Gen. ii. 24.*) that he introduced *Polygamy*, *Gen. iv. 19.* And the World in general, in little more than the then Age, and half an Age of a Man, was become so corrupt in Man's departing from God and His Laws, to follow the Imaginations of their own Hearts, that to preserve *Right* and *Truth* from perishing from off the Face of the Earth, it became the *Will* of God (eight Persons only saved) to destroy the World.

And in Truth, this is still the great Error of our Lives : This is the Cause of all our present *Sin* and *Misery* : We are still bent to follow whatever seem agreeable in our own Eyes, and desirable in

our own Judgment. We will not rest in the *Help of God's Covenant*, but follow our own Cogitations. We do not look for *Happiness* when it should be found, in God our Creator, but in *Things*. We do not look to be well in our *Conscience*, in His *Boys*, or *Parents*, but in our *Covenants*. We do not make Him our Centre, but *Changeable*. We cannot trust Him with providing for us, what is *useful and convenient*, in the Manner that seems best to him, *not as thou art*, but depend all is, on our own Delights. Alas! how often, like *Adam*, do we cast the Words of our CREATOR, *Work I have put thee on*, to hearken to the Dictates of our own weak Minds! How often do we put forth our Hand to take of the forbidden Fruit! Alas! how much do we take ourselves out of the Hands of God's *Covenant*, to follow our own! Those who art wholly buied all thy Life in carking and restless Cares, to provide for us, and can rest upon nothing but thy own *Providence* and ever busy Sollicitudes, without having any Dependence on thy CREATOR; that canst never be easy till thou hast gathered so much *Wealth and Power* as thou foolishly thinkest can set thee above *Necessities*, what dost thou, but like unhappy *Adam*, eat of the forbidden Tree, to become as God, independent, and a Self-Provider and Director? but, like him, gainst nothing but *Trouble and Grief, Mourning, and vexation*. All which thou mightst have avoided, hadst thou been content to have been dependant on God thy CREATOR, instead of being desirous to depend on thyself. Ah! What Heart-soft Pains! what anxious Disquiet! what corroding Cares! what joyless Days! what disgraceful Actions! what shameful Crimes! might we avoid in our Passage through this Life, would we but look upon God as the *end* *Object* of all Things, who giveth and taketh away according to His Will; and would we but have Confidence in His Promises, *That I will be a Father to the Fatherless*. We are in Effect every one of us placed here in the same Circumstances as *Adam* was in Paradise; every Thing necessary is provided for us, and all we will but only do of the Garden, that is, exercise ourselves with an *Unfeigned Industry* in that Station, whatsoever it is, wherein we are placed, leaving the rest to our Good CREATOR; we should for the most Part pass our Day here with *Ease and Tranquillity*.

Thou who preferrest *Sam*, and followest the Dictates of thy Lusts, not regarding the *great and precious Promise of eternal Life* made thee by God, through His beloved Son; What dost thou, but like *Adam*, pluck of the fatal Tree of Knowledge; and thou wilt soon know too well, that thou hast thereby lost the Tree of *Life*.

Considered in the Light we have stated it, which seems a just and true one, the Command of not eating of the forbidden Tree, is far from being a Command of no Moment, and purely arbitrary, as some have represented it ; but was really such as had a natural Tendency to produce the *Happiness* of Man, was suitable to his Nature, and necessary to be given him ; and which being broken, it could not otherwise be in the Reason and Nature of Things, as God had made them, unless He had created Things anew, but that the Punishment and Ruin of Man must take Place ; as otherwise Man would not have had a Way back to *Honour*, to *Glor*y, to *Im*mortality.

Ah ! wretched Mortals ! In vain do ye seek *Happiness* by any other Means, than by returning to God, and making Him your *Director* and *Dependence*, as His Wisdom first ordained that we should do. The more we return to this our original State, the more we recreate our *Happiness*. “ *Come unto me all ye that are heavy laden, and I will give you Rest,*” said the Son of God. It is only by returning to Him, that we can ever find Rest : All other Things are vain ; they may tempt us, they may promise us great Matters, but it is only to deceive and mislead us, like unhappy *Adam*, from a Paradise of *Delight* and *Rest*, to a wide World of *Troubles* ; whose Thorns will wound us, whose Briars will torment us, and whose unsatisfactory and ungracious Nature will afford us little else but *Toil* and *Sorrow* : But RELIGION, the *Balm of Life*, the *Anchor of Hope*, the *Dispeller of Fears*, the *Haven of Rest*, will carry us into the Arms of HIM, who is mighty to save from every Trouble : Defended by His Shield, though Afflictions spring out of the Dust, they shall not hurt us ; supported by His Power, though the Mighty rage, they shall not prevail against us ; guided by His Wisdom, though Snares and Evils encompass our Paths, we shall escape them all. In vain may be our *Toil* for *Riches* to *glaze* us, but our *Trust in Him* will never be in vain ; the Arrows of Affliction may reach the very Pinnacle of Greatness, and Cares and Terrors climb up to us, however high we place ourselves ; but He is a Tower of *Defence*, a Place of *Safety*, a Rock of *Salvation*.

18 ¶ And the LORD God said, *It is not good that the man should be alone : I will make him an help meet for him.*

The Words which our Version renders *An Help-meet for him*, might be translated, *An Help-meet that shall be his Likeness*. ADAM, before the Woman was created, heard the Voice of GOD declare, That it was *not good* that he should *be alone*, and that therefore he would make another Person after his Likeness, to be with him. This consequently disposed *Adam* to receive *Eve* with the greater Readiness and Pleasure when she was created. But it may be asked how *Adam*, having never before heard Words, should under-stand



stand the Meaning of what the Voice of GOD spoke to him, as well on this as on the subject of eating of the forbidden Tree; but we may fully answer our Question by another, How did the *Angels* understand the only Decree of GOD? as GOD created, but they knew Words, and the Meaning of Words in Tongues, or Languages never before heard or understood by them. The Spirit of GOD in both Cases came in the Wind the Ideas in addition to a *Heavenly* light, to have them perceived; which the Word spoken would have to effect a knowledge of such Words in a natural Way, by the *Heavenly* light.

19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature that was the name thereof.

We are not to understand by this Verse, that God now at this Juncture created any living Creatures; and yet the Word should rather have been rendered agreeable to what I have before said, *See Lord, Lord, flourish*; for they are not a Relation that God now made them, but a Recognition of what had been before related, that God had been the Creator both of the Birds and the Cattle, (*see Gen. i.*) none of which were now made at this Time; for the one were created a Day *before* than *After*, (*v. 22.*) the other on the same Day, but *after* and *before* him, (*v. 24. 25.*)

In like Manner, the Word which begins the 20th Verse, *And Adam gave Names to all Cattle*, &c. do not mean that *Adam* went at the Time, gave Names to all living Creatures; but are rather a Remark, that the Names of the Creatures were given by *Adam*, and by no other; not now all at once, for that and abridg'd would have been too much for him, but he nam'd them occasionally, some at one Time and some at another, in the Pursuit of his Line, a *Insider* being oblig'd to give Occasion to his speaking.

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The Question here to be asked is, What did God bring unto the Man? Our *First* Version, following our old Translations, say, *nam*; that is, every Beast of the Field, and every Fowl of the Air; for these are the Words which *nam* must refer to: But we are to observe, that the Word *nam* is not in the *Hebrew* Text. According to *M*, the Name given by *Adam* was, *naam*. The *Provan* is of the *singular* Number, not *plural*. And the next Sentence confirms this more fully; the Words being not as we render the Text, *And he gave names* *Adam* called every living Creature. — There is no Word in the Text for every: The *Hebrew* Words say, *Wahy-er-ah-aham* called *er*, *the living Creature*. That was the Name of, not *them*, but the Text says *that was the Name of it*.

That the Faërie before us appear to be, that God brought unto *Adam*, nor all the living Creatures; for the Text say, no such Thing. God indeed made all the Creature, and *Maj*. here recognize this Truth: But God brought unto *Adam* from our Creation only, to see what he would call it; *Adam* when he gave it a Name, and what he thus called it, that was the Name of it. God was pleased herein to bring *Adam* to a Trial, to shew him how he might use Sounds of his own to be the Names of Things: God called him to give a Name to one Creature, and hereby put him upon seeing how Words might be made for this Purpose. *Adam* understood the Instruction, and pleased according to it. For so *Maj*. tell us: *Adam gave Names to all Cattle, and to the Fowl of the Air, and to every Beast of the Field.*

The Names of the Creatures were not given by any express Words from the Voice of God, but were of *Adam's* own making, as he proceeded to use Sounds of his own to be the Name of Thing, as himself designed the Names of them. God, as we have said, brought *Adam* to name one Creature : *Adam* had the Sense and Understanding to see hereby, how he might make Words, and make Use of them. And accordingly in the Progress of his Life, as the Creatures of the World came under his Observation, he used this Ability, and gave Names to them all.

Whatever *Adam* heard and understood from the Voice of God, *Meth* does not hint him to have attempted to speak a Word, until God called him to try to name some of the Creatures ; and here was the first Attempt *Adam* made to speak : But after he had been called to this Trial, we find him able to name the Woman, and in like Manner all other Things, as his Occasions required ; God having by this first Call or Direction shewn him in what Manner the Power he had given him could be employed.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field : but for Adam there was not found an help meet for him.

[illegible]

21 And the Lord God is discerned, and will  
upon Achan, and he says, and he will be  
his, and he will be his, and he will be his.

Adam was at a loss to give the cause of his present situation. He could not remember how he had come to be in the place where he now stood. He felt that he had been deceived, and that he was now in a state of bondage. He felt that he had been deceived, and that he was now in a state of bondage. He felt that he had been deceived, and that he was now in a state of bondage.

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

24 And Adam said, This is now I see, that I have done, and that of my flesh: the shall be called Adam, because he was taken out of man.

The second Chapter of *Genesis* must be a *Continuation* of the first, and a *Supplement* to the first, which is evident from the first Verse of the second, in which Thing there had to be done, was performed by Adam, who placed them in Order as they were created, as the Order of their Creation is hinted in the first Chapter, we may read from the first Verse of the second Chapter to the twenty-third, immediately after the twenty-seventh Verse of the first Chapter: *So God created Adam in his own Image, in the Image of God created he him: Male and Female created he them.* And then follow an Account of the Manner in which this was done, viz. the Male first formed of the Dust of the Ground, placed in a Garden, acquainted with what was his Duty there, and that it was not good for him to be alone: called upon by God to give Names to the particular Creatures; and then thrown into a deep Sleep, during which God took a Rib from him, and formed thereof the Female or Woman. And now both the Male and the Female being created, God gave them both the general Blessing, and said unto them all that *Moses* mentions in the twenty-eighth, twenty-ninth and thirtieth Verses of the first Chapter; and thus the two Chapters entirely agree, and one compleats the other, for it is almost needless to remark, that there is no Manner of Contradiction between the first Chapter's giving them Leave to eat of every Tree upon the Face of all the Earth, when the second shews plainly, that of one Tree in the Garden they were not to eat. It is only to be observed that the forbidden Tree was one Tree only, and that growing in the Garden: There was no forbidden Tree out of the Garden all over the World. The Restraint, as to one Tree, was enjoined to be observed by them within their Garden, but wherever they went out of their Garden into the Earth to replenish and subdue it, all was common.

1 lbs.







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Many learned Writers are of Opinion that the Reasoner Mr. M<sup>r</sup> has not find any Thing except the Force of the Devil, being the Agent in this Transacti<sup>on</sup>, who, in his Lust, has not give any Occasion to the People, but then wrote to, to think there were two independent Breves concerning the Affairs of the World, and so by that Means to fall into Idolatry, or the Worship of many Gods; which we learn was the Practice of all the People in the World at that Time, except of the Jews only, and it was the chief Design of GOD, in separating them from the rest of the World, to establish this Great Truth: That there is only ONE GOD, ISRAEL'S GOD, SOVEREIGN, and SOVEREIGN over all. And therefore the Spirit of Wisdom that directed Mr. M<sup>r</sup> most carefully avoided giving this People the full Ground that they had; there was any Breve, that they needed to mind, but only the LORD their GOD. But in the Popularity of Tradition, the Great Point of the being only ONE GOD was not fully brought forth, then we laid open, partly in the Old, but more fully in the New Testament, who was the Great Agent in bringing about the World, and that old Supreme GOD, DEITY, or the Chief of an Order of Beings who had fallen from the glory of his original, in an utmost Depravity. See John vi. 44. Rev. viii. 12.

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Y<sup>e</sup> shall not surely die.

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make *one* wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked: and they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day : and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

This Verse might be rendered as follows, to the *Heb.* as follows, which would render the Sense more clear, viz. " And that  
" Day they heard the Sound of the Lord God passing through  
" the Garden upon the Wind; whereupon *Adam* and his Wife  
" hid themselves from the Appearance of the Lord God."

Some think this was an Appearance of the Son of God in a human Shape, (as frequently afterwards) and a Pledge of his future Incarnation.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden : and I was afraid, because I was naked ; and I hid myself.

*I heard thy Voice* might be rendered, *I heard the Sound of thee*, viz. some Noise in the Air, a Sign of the divine Presence.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat?

12 And the man said, The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat.

11. And the Lord said, "I will not  
 12. Woe to the man who is  
 13. 14. The Lord said, "I will not

#### 14. A. and B. Form A

B. and C. Form A

Other parties to the contract

By the undersigned, a duly qualified person

WITNESSES OF THE

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1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

1. The first step is to identify the key components of the system. This includes understanding the hardware, software, and data involved.

10. In the face of my fiercest and most direct, still thou return unto the people; and thou art not taken: for didst thou so, and thou hadst paid thou return.

[illegible]

20 ¶ And Adam said to the serpent, because thou wast the first to say this,

The World is, for the most part, composed of the same Elements, a red Sort of Earth or Sun, *terre rouge*, and Minerals, of which Man was made. — *Goop* may, in a great measure, be made of the Earth, to show that it is not a new Matter, but a new Fabric as the *Honorable* Count of *Rich* *Mars* says, that the Heart of Man is made up, by taking that from the Earth only of the Dust of the Earth.

21 Unto Adam, and to his wife did the Lord God make coats of skins, and clothed them.

22 ¶ And the Lord God said, Behold, the man is become as one of us, to know good and evil :— And now left he put forth his hand, and take also of the tree of life, and eat, and live for ever :

Most Commentators suppose this spoken by God by Way of sarcasm or Irony, but if we consider how essentially good and tender over all his Works God is, we can scarcely suppose that upon this sad Occasion, when so much pretent Evil was brought upon a whole Race of his Creatures, that he could make Use of any taunting or jeering Expressions; and, therefore, the Expression in some others give of it, seem most agreeable, viz. that he said signify, that the Man whom God had made to, as that he was to be







They named the living Creatures, as they found Opportunities of seeing, and conversing with them; and upon the SEEREN'S coming in their Way, and being observed by them, he usually HUMANLY VOUCHSAFED them to speak. They were now no such Novices, as not to have remembered, that no Creature could thus speak, which occurred to them, to think, what is recorded, that *the Serpents were added to the Beggings of the Fishes, and the Land Animals.* Had the SEEREN'S speaking to them been so early in the Beginning of their Lives, as to be before they had any Conceptions of the other Creatures, they would have been Satisfied, the SEEREN'S being heretofore known to other Animals; but they might have expected, that all other Animals might have spoken to them in the same Manner. Many Days, therefore, may reasonably be imagined to have passed between their Creation and the SEEREN'S thus speaking to them; as many as we can imagine must have intervened, before they could know, the general Concerning the living Creatures, that none of them, but the SEEREN'S only excepted, had any Power to speak to them. But we ought to remark, that they were not as yet Masters of to much Knowledge, as to know that this to speak could not be within the natural Powers of a BRUTE Creature, for it gave them neither Fear nor Amazement. Had they apprehended the SEEREN'S speaking, to have been an Inherent miraculous and unnatural, they would, as *Moa* did, when he saw the Bull baring with Fire, and not contented, have turned aside to see this great Sight; they would have been greatly confounded at what could be the Meaning of so unnatural a Prodigy. But, as *Moa* repentant, they heard what was said to them, and undisturbed and unmoved as they would have been by any other new, but ordinary Incident, that could have come under their Observation; so agreeably hereto, we ought to fix the Time of *Eve's* being tempted. It was not so early, and *Adam* had observed in the general of the Animal Creation, that none of them had the Gift of Speech; and they could not have conceived, that of the several Species of Creatures in the World, he gave any. It happened before they knew it to be a miraculous Thing, for an Animal to speak, and therefore it unquestionably did happen early in their Lives.

The Reason of Things will compel us to allow, that a competent Time must have passed, before *our* first Parents could know enough to be able to kindle in their Hearts even a Conat of defiring to be wife, or a Notion of becoming so, without our Opposition to their MAKER.

*Mus* calls the Serpent *NACHASH*. In the general Word for a serpent used throughout the Old Testament, and was perhaps the original Name which ADAM gave the Animal. The Word signifies an *Agony*, *Deceit*, or *Evil* of Thing to come. It appears to have been ADAM's Manner in naming Things, to consider some Particular observed of them, and from that to name them: Thus knowing Eve to have been taken out of him, himself being *Male*, *Man*, he called her *Female*, which we render *Woman*. And thus he afterwards gave her another Name, and called her *Coward*, or *Grave*, *Eve*; as soon as he was told she was to bear Children, and be the *Mother* of all [Children] of all their Descendants who were to derive Life from them: So here the SERPENT in his speaking, foretelling that they should have their *Eyes opened*, and be as Gods, ADAM called him the *Deceiver*, or *Foreteller* of what was to come. [Verily]. If this may be admitted, it will further hint ADAM to have lived some Time before the Temptation: for in the first Instant of Life, before he had had any kind of Practice both of Eyes and Understanding, to consider the Difference between seeing and knowing immediate Objects, and considering and pronouncing Things that afterwards should be, he would not have been able in any will to give the SERPENT a Name implying such a considered Sentiment concerning him.

*Micks* does not hint that *Eve* had to go any where from the Place where she had eaten, to carry off the Fruit of the Tree to her Husband: But *she took of the Fruit of the Tree, and did eat, and gave also unto her Husband with her, and he did eat.* The Point treated proceeds without any Discontinuance: Her Husband was with her at the Time she eat: She eat and reached to him, and he partook of what she had taken, and eat also. The *SERPENT* indeed spake to *Eve* only, and she only replied to him: She admitted his Temptation; and added a Sentiment of her own to strengthen it. The *SERPENT* told her she should in eating become wife: She had no Fear of being over wife, though the Danger threatened was, that she should therein destroy herself; but professed herself to see, that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one wise; she considered not, not knowing, that there could be no Wisdom, nor Understanding, nor Counsel against *GOD*: And *Adam*, we read, hearkened unto the Voice of his Wife. *Eve*, by what she added to what the *SERPENT* had said, led her Husband to be deceived also. This we take to be the true Meaning of what the Scriptures declare to us upon the Subject: But it will be said, There are much greater Points than what we have mentioned, that ought here to be well explained; as,

1. How is it possible that a Serpent should speak, as *Moses* supposes? We answer, we have so clear a Judgment of the natural Capacity and Abilities of the Brute-Creation, that we may be allowed to say, 1. That the SERPENT could not of himself be able to speak the Words which *Moses* relates to have come from him.

[illegible][illegible]

We only say, 1. We apprehend him to be a Creature, and not the  
 Name of the Supreme Being, and can not but think that the  
 Respect he was to receive, if he was not the Supreme Being, was  
 Butly, even then, as a Creature, more than that which he would  
 Truly, the Instrument of the Supreme Being, and not the Supreme  
 Being, was his. He was in a State of Ignorance, and not in a  
 State of Power, and made his Request, as a Creature, and not as a  
 God. That he was not a God, is evident from the Nature of the  
 New Testament, which is full of Testimonies to the contrary.  
 2. That he was not a God, is evident from the Nature of the  
 New Testament, which is full of Testimonies to the contrary.  
 3. That he was not a God, is evident from the Nature of the  
 New Testament, which is full of Testimonies to the contrary.  
 4. That he was not a God, is evident from the Nature of the  
 New Testament, which is full of Testimonies to the contrary.  
 5. That he was not a God, is evident from the Nature of the  
 New Testament, which is full of Testimonies to the contrary.  
 6. That he was not a God, is evident from the Nature of the  
 New Testament, which is full of Testimonies to the contrary.  
 7. That he was not a God, is evident from the Nature of the  
 New Testament, which is full of Testimonies to the contrary.  
 8. That he was not a God, is evident from the Nature of the  
 New Testament, which is full of Testimonies to the contrary.  
 9. That he was not a God, is evident from the Nature of the  
 New Testament, which is full of Testimonies to the contrary.  
 10. That he was not a God, is evident from the Nature of the  
 New Testament, which is full of Testimonies to the contrary.

iii 221.



[illegible][illegible]

"I have said that God is not without acknowledgment of the evil  
 consequences of his judgments. And he is God of Good, to the high  
 praise of his Name, because he is God of the Holy Ways of his  
 Kingdom. We ought to be careful, that the Good Kingdom  
 of God be not tainted with evil. But he and his Father, He  
 Father and God, send forth his Angels, Cherubim,  
 and Seraphim, and other holy ones. His Ways must be dis-  
 creet, that he have Respect to, and provide for the Good of the Whole;  
 and especially, He may, without deviating from his infinite  
 Wisdom and Goodness, permit in some Circumstances, and in  
 one Part of His Government, Evil to exist in a certain Measure,  
 if thereby Evil there is produced, not only Good to the Whole  
 of His Army, but even to that very Part of it where the Evil  
 happens."

Thus we came off well, but that God's permitting an Apostate Spirit to tempt the new Race of Man, might be of great Use to an infinite Number of various Orders of Beings, Angels, Arch-Angels, &c. it showed them that there was no Power or Device that could prevail against God to destroy any of His Works; that his Wisdom was infinite, and knew how to turn every Evil into Good,

From the PAUL H. HARRIS GOOD,  
 1911-1912, 1913-1914, 1915-1916,  
 1917-1918, 1919-1920, 1921-1922, 1923-1924,  
 1925-1926, 1927-1928, 1929-1930, 1931-1932, 1933-1934,  
 1935-1936, 1937-1938, 1939-1940, 1941-1942, 1943-1944,  
 1945-1946, 1947-1948, 1949-1950, 1951-1952, 1953-1954,  
 1955-1956, 1957-1958, 1959-1960, 1961-1962, 1963-1964,  
 1965-1966, 1967-1968, 1969-1970, 1971-1972, 1973-1974,  
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that His Care and Love extended to all His Work, and consequently, His work were from the Attack of an unskilful and unskilful, and that His Sovereignty was able and universal. He was, they saw, that the divine spirit prevailed in his Army, against that Man, yet that this, through the *angel* of War, and Love of GOD, in ordaining His beloved Son as a Ransom, a Naked, loved only to die in the Race of Man to a higher Race of Being, and more perfect Happiness; they could not but confess in a GREAT BEING who presided over them, in a more *kind* and *gentle* Light, as the GOD of Love to His Creature, than they had ever done before; and, perhaps, they never before had had such an extraordinary Influence, that He was the Knowledge, the Power, the Wisdom, and the Goodness, ever and ever. And it is not improbable, that all Heavens, with more than usual Gladness, resounded with Hallelujahs, like those the great Mirrors, happened on the Occasion, in the following Words:

*Great are Th' Works, [Jehovah; infinite  
thy Power: What Thought can measure THEE? or Tongue  
Relate THEE? -----  
What compare THEE, mighty King? or bound  
Thy Empire? Earth, the proud Attempt  
Of Man to emulate, and their Councils vain,  
Thou dost regard; while impiously, they thought  
Thee to surpass, and from Thee withdrew  
The Numbers of thy Worshippers. Who seek  
To lessen THEE, against thy Power & Jests  
To raise up the more thy MIGHT: His End  
Will be, to send to them the greatest Good.*

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We are to consider further, that all Obedience must be free, or it can rather be a Proof of Faith and Submission to the Governor, or render Him any Honour or Pleasure, nor can it give Virtue or Praise to the Governed. It therefore does not seem consistent even with our Apprehensions of the Order of Things, that God should use any absolutely compulsive Force to prevent the Fall of Man, or that he should take away from him all Possibility of falling. For this would have been to destroy the very Nature of Allegiance, Faith, and Love towards himself, and of Virtue and Praiseworthy in Man; therefore, all that seems agreeable to the Nature of Things was, that God should make Man, as we have Reason to think he really did,

*Sufficient to have food, though free to fall.*

And while our Reason can thus justify the Ways of God, in not preventing Evil from coming into the World in the Manner it did, we may at the same Time see most abundant Reason to adore and magnify His wonderful Wisdom and Goodness, who ballanced this Evil by so great a Good as the Salvation of Mankind by JESUS CHRIST; which displayed to all Orders of Beings, in the fullest and most glorious Manner, His unsearchable *Wisdom, Power, Justice, and Goodness*. What tho' Sin, and Misery, and Death, have by our first Parents Fall, come into our present State, and



must reign upon all, until the Son we are in be accomplished; God hath ordained that Christ shall reign in the Righteousness into ETERNAL LIFE, by his CHRISTIANITY, in his own Love and Life, from Christ, that all be made free. When he was driven from *Paradise*, GOD at the same Time prepared for every thing he might get into the loss of Heaven. When that he was driven from the Tree of Life, lost an eternal earthly Possession, GOD's exceeding Love gave him at the same Time an eternal Inheritance in his Heaven, to sit together with his Father with Jesus CHRIST in his Kingdom GOD.

From the View of this great Point we may in some Measure comprehend the amazing *Wisdom*, and *Depth*, and *Length*, and *Breadth* of the Wisdom, and Power, and *Goodness*, and *Glory* of GOD, in all these his Dealings; and, besides this, we must acknowledge, that we cannot be competent Judges of the Works of GOD, and that, therefore, there may be many more most wise Designs in GOD'S *Council*, which has been effected by what has happened to Man. For many wise and good Ends may be answered by the Actions of a superior Being, which seem very unaccountable and strange, and even monstrous, to an inferior one. Thus the Brutes in no wise comprehend the Reasonableness or Meaning of those various Actions of our's, whereby we sometimes use them in one Way, sometimes another: Our inferior Reason feels the Fitness and Use of them, and thereby produces their Welfare, as well as our own. Thus Childhood in no wise comprehends the Reasonableness of that Discipline he is put under, and that Pain he is obliged to, tho' through it he obtains in the End the most useful and desirable Things. GOD only knows whether the present Situation of Man, may not contribute to the Benefit of some other Orders of Being. How they who stand in the most immediate Presence of GOD, are affected by the same, is rendered to Him, by Beings who live by Faith and not by Sight, more than we can tell; we at least have Reason from Scripture to think, that they are Spectators of all we do, and must therefore be in our Behaviour.

But it has been objected, that supposing it was permitted to our first great Ends, that an evil Spirit should tempt our first Parents to disobey our first Parents, yet there is no objection to be made to the Manner of doing it, as described by *Moses*. That the Tempter of our first Parents should be made Use of by our first Parent Spirit, and this only to persuade our first Parents to do a Thing good in itself, and not evil, to eat of the Fruit of a Tree only because God had bid him not to eat of it. All this does in no wise seem to be the Procedure of a subtle and intelligent Being. It seems more natural that such a Being would have endeavoured to have put evil Thoughts and Inclinations into their Minds. But to this it may be replied, that this is so far from being a reasonable Objection, that it rather proves the Truth of the Account, as in this it appears to prove the Power, Wisdom, Goodness, and Justice of the SUPREME BEING, and that He orders all Things wisely, and in proper Measure. Had he permitted any evil Spirit to have suggested or infilled evil Thoughts and Desires into the Minds of our first Parents, this would have been an unequal Conflict, and no Way left for Man to escape; GOD therefore did not permit the Tempter to use this Method, but one in which Man stood upon an equal or superior Footing, and could not be drawn aside but by the Disobedience and Naughtiness of his own Heart; and there was besides, in the very Nature of Thing, a Reason why the Tempter, even supposing him left at his own Choice, should rather persuade Man to break a positive Command of God, however immaterial and less criminal in its own Nature, than to commit an immoral and vicious Act; for in the one Case, he would if he succeeded sap the very Foundations, but in the other, only deface some particular Part, which might possibly be soon repaired. Absolute Obedience to all God's Command, was the very Foundation Stone of Man's Happiness; it was to be the Light to his Paths, a Guide to his Ways, the Direction of his Life, the Summit of his Felicity, his Beginning and his End, his All in All. When therefore the Tempter had persuaded Man to seek for Happiness in any other Way, than in hearkening to and obeying God's Word or Direction, (and that this was done in persuading him to eat of the forbidden Fruit is evident) he in a far more effectual Manner ruined the Happiness of Mankind, than if he had persuaded him to commit any Act, the most immoral in its own Nature. Shame and Repentance, and his Experience of the Wretchedness and Deformity of Sin, might in this Case, perhaps, have soon through God's Mercy, restored and brought back Man; but when the Seeds were once sown in his Heart, that he could become happy independent of God; all was overthrown, the Connexion between the Creature and Creator was destroyed, the destined Ordinance or Dispensation of God for Man, the very Means or Spring of Happiness and Order cut off, and consequently Misery and Disorder introduced.

Can we doubt of this being so ? alas ! alas ! our own sad Experience may convince us of it. How glorious a World do we still live in ! how many Blessings does it produce ! how much Happiness is it capable of affording, did but Men think their Happiness to consist only in obeying the Will of God, and hearkening to His Words ; instead of foolishly thinking that it can be found in *Riches*, or *Grandeur*, or *Pleasure*, or in any other Thing but GOD. Agreeable to this, it is a most certain Truth, that the

more. Man returns to Gong, but is shocked to find him independent on his own. For a moment, Man is tempted to join the gangster. At the end, he has a change of heart.

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That the Father of W. was "perished" by the Expedition of *Hog's Expedition*, and that the probability of the Expedition being or Signification in which he had the same Expedition was. Thus when *Hog's*, with her Son *Lumber*, had been in the Forest in the Wilderness of *Bagdad*, without *Walter*, and the Child were in Danger of perishing for Want of a Supply of *Meat*, "He had said to her, and she had a friend."

We have no Reason to suppose, that *M*'s meant here to intimate us, of a Miracle being done: Undoubtedly the Well, or the fine Place before the Law, as it was afterwards, and the *Fig*, might be in Reality as open before the Law, as the Well, as when they closed it; but she then turned them to the Place, where the Well was, and saw what before she had not observed. And thus, according to *M*'s Expression, was having her Eyes opened. Neither the same Sense *M* will give it of our first Phrase; and perhaps, he the rather made Use of it here, as the *Fig* is more likely of it to signify some extraordinary Advantage; but still this is qualified by eating of the Fruit, was only to perceive, in a stronger Manner than they had ever done before, *that they were men*. This was all *that they were opened to*.

The next Question is, In what Sense did they know themselves to be naked? And here, Dr. *Blackford* says, both their Commentators, and many ancient and grave Writers, have immediately tried. It is generally thought (says he) that Nakedness now signifies a Shame. But *Moses* in no wise gives any such Intimation: He tells us of a very different Passion here raised by it; it gave them *Fear*. *Adam* was not *ashamed*, but *afraid*; he was *naked*, and therefore hid himself: And it is obvious to see the just Reason he had for this Sense of his Condition. The Word which we render *NAKED*, has indeed in the general this its most obvious Signification; but it is used in other Senses by a Sort of *Metaphor* in many Places of the Scriptures: And in the Place before us particularly we ought to take it, as it is used in the Book of *Jeb: Hell* (says that Writer) is *[Adam]* naked before him, and Destruction has no Covering, (i. e.) Hell and Destruction lie open, not concealed from the Eye, nor in any Way covered from the Vengeance of GOD.

Adam and Eve had taken upon them, not to rest satisfied in what GOD had commanded, but to begin to think for themselves, contrary to what GOD had said to them. And their Thoughts taking this Turn, one Sentiment brought on another: They were now to be wife for themselves, without, nay against their MAKER: And how natural was it for them, going in the Paths of this Theory, to be reminded to consider how to guard against Him who had severely threatened what they had committed? Alas! their Eyes now told them they had no Covering; neither could they think how to find a Shelter that might protect them: However, they attempted to do the best they could, *They sewed Fig-leaves together.*







the first shew them what the particular Things were which they were to expect; or how or when they were to be accomplished. In the same Manner, we find the ancient Prophecy did not always perfectly unfold what was revealed to them to be by them given up into the World. But the Prophet *Daniel* tell us; who after a very extraordinary Vision, which he reports in his last Chapter, immediately add, "I have seen, but I do not know; but I will write down what I have seen, that I may report it to thee." *Daniel's Prayer, Dan. x.* To that I have added, *I will write down what I have seen, that I may report it to thee.* exactly underrunning what Method of Time was here signified before hand, or how that which was revealed to him was to be fulfilled in the future; as *St. Paul* says, *that the things which are written of the Lord Jesus Christ, might be fulfilled in you.* Or there Reason to think that *Daniel*, to whom it had been foretold that His Soul should not be put in Hell, neither should God's Holy One be corrupted, could have hence been able to determine that *Christ*, or even any one of his, *Daniel's* Descendants, should be dead and buried; and on the third Day be raised from the Dead? Or that even *Moses*, who recorded the Words which GOD had then spoken to our first Parents, and afterwards that in *Abraham's* Seed all the Nations of the Earth should be blessed; and afterwards that *Sarah* should come of the Tribe of *Judah*; and together, that GOD would give the *Patriarch* a Prophet from among their Brethren like unto him, that they should obey him; can we say that *Moses* could have explained, as *St. Paul* was able afterwards to shew, who the particular Person was, that was to be this Seed of the Woman, the Seed of *Adam*, the *Servant*, the *Prophet* who was to come, and in what particular Manner all that had been foretold should in Him be fulfilled? Prophecy was designed to point before-hand to some thing which was afterwards more fully to be revealed; to create in those unto whom it was given, Expectation of Things not yet fully explained to them; which Things were in the Process of Ages to be further enlarged and opened; as GOD should think fit more and more to shew the Contents of them; until, when the Time was come that the whole was fulfilled, they unto whom the Things foretold were accomplished, might look back, and by seeing from the Beginning what had been said, before any one but GOD knew how these Things should so be, might hereby have a more full than could possibly have been contrived for, *enough to send Faith*, to shew them, that the Things thus foretold, and thus accomplished, were of GOD: And such is that Series of Promise or Predictions began in the Words now spoken by GOD to our first Parents, enlarged, and more specified as to their Meaning, by some farther Prophecies given in after Ages; until, at the End of about four thousand Years, a Person appeared, in whose Life and Death, Resurrection and Glory, the whole of what had been foretold, was clearly seen to be fulfilled truly and literally; but yet so foretold and so fulfilled, as that no one before the Things were come to pass, ever so understood the Prophecies, as to think that thus would be the Event of them: Whereby it was the more demonstrably proved, that the whole was GOD'S Work; for, as He only could declare the End from the Beginning, mark out truly before-hand the Traces of his own deep Counsels and Design; so what had been foretold by him, was always so imperfectly understood, as to be looked for by Men quite otherwise than it came to pass: And therein it became evident, when it was come to pass, that no Human Contrivance was in the fulfilling it, any more than in the foretelling it; for had there been Human Conspiracy in it, it would have been brought about to have been fulfilled in quite another Manner.

It appears, therefore, from this View of what may be called similar Incidents, that tho' our first Parents might understand from what was spoken, that the Enemy who had hurt them would at length be conquered; yet, it is probable, they were not informed who this Enemy was, nor what the Contest was that should be with him, and against him, nor how, nor by whom in particular, he should be subdued. But notwithstanding this, there is no Ground for thinking, that they apprehended any Thing here said, to concern or relate to the Serpent, as an Animal; had they understood GOD to mean, that there should be continual War between Mankind and Serpents, that the Serpents should bite the Heels of Men, and that Men should crush and bruise to Pieces the Heads of Serpents, we should certainly have had some Account of the Endeavours of Mankind in the first Ages to have destroyed these their Enemies. And indeed nothing would have been more natural, had the Words been understood in this Light, than for our first Parents to have endeavoured instantly, to have bruised the Head of this their Enemy. But we find not the least Intimation of this Sort: And if it be allowed, that having no Weapons then, they might be afraid it might bruise their Heel, it is unaccountable that they should never afterward contrive themselves, or put their Posterity upon doing it, some Method of destroying this hostile Creature: And had this been the Case, as we have an Account of the Inventors of all useful Arts and Contrivances for the Benefit of Mankind, there would certainly have been some Mention made of those who had exerted themselves in so important a Matter, as finding out Ways of destroying this grand Enemy, between whom and the Human Race there was to be perpetual

When the Convention was convened, the first business was to elect a President, and the Convention was organized. The first business was to elect a President, and the Convention was organized. The first business was to elect a President, and the Convention was organized.

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We who live in the last Days of the World, know whom in the Gospel, the Kingdom of GOD is coming, may perceive what the Purpose of GOD is, which was *the Purpose of the Founder of the World*; but is now *most manifest*. We may see JESUS CHRIST, a *Manifestation of GOD*, of *the Seed of the Woman*, most literally speaking, as born of a Virgin; descended from *DAVID*, who was of the Seed of *Abraham*, a Descendant of our first Parents; and may know of this one Person, that he is to conquer *that old Serpent, called the Devil and Satan, who deceived the whole World*, of whom we may consider the Words to have come that were spoken by the Serpent to Eve; tho' our first Parents saw him not, neither understood that they came from him. We may further understand, that by the Power of CHRIST, this the great Enemy of Mankind will be cast down, whereby will finally be accomplished in a most literal and true sense, all that the Text before us first intimated, and all that has been since said pursuant thereto, either by immediate Revelation from GOD Himself, or by the Mouth of all His Prophets since the World began.

The Words of the 14th and 15th Verses of this Chapter, seem to have been literally spoken by the Voice of GOD, and the former Part of them in the Way of *Apophrophe* to the Serpent, but for the Instruction of ADAM and EVE; for that the Serpent did not know the Words, nor the Meaning of them, nor was in any wise affected by them; but that ADAM and EVE were herein remonstrated to, and informed how basely they had been deceived, and by hearkening to how abject and contemptible an Animal. The invisible Agent, whose Words the Serpent had spoken, was undoubtedly at th







Can any of these Things be affirmed of any other Son of Man? Can every or any Son of Man forgive Sins? or judge the World? and yet this Judgment is committed to him, BECAUSE *he is the Son of Man*. Considering him then as a Man, and yet entitled to be stiled emphatically THE SON OF MAN, what is there to distinguish him from all other *Sons of Men*? If he is indeed THAT SEED

The Holy Scriptures are Truth itself, therefore they are the same in every Part. They teach the same Doctrines, the same Faith, the same Principles, and describe the Human Nature just the same, throughout from the Beginning to the End of them. Thus we find the first Temptation, in the Beginning, was in direct Opposition to the Word of God: In *Deuteronomy* 8, and *St. Matthew* we are taught, that *Man liveth by every Word that pre-*







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By Faith we make Way out of the Prison of a carnal Life, that are in Christ Jesus, which will enable us to purify, and perfectly continue in Well doing. Through Faith we may pass through this World a Stranger, and Pilgrim, looking for another Country, and a City where Bolder is GOD. By Faith we become Inheritor of the Promises, and the Remembrance of Rewards. Thus, in the Beginning, *Abraham* offered unto GOD a more excellent Sacrifice than *Cain*, in that he had Reason to the Promises of GOD: *They that love themselves, love their parents and their kindred, and embrace them, and would not part with them: but he that loveth God, loveth the Father that sent him: and he that loveth God, loveth his kindred, and his neighbours, as himself.* The Christian may think, that *Abraham*'s Sacrifice of Isaac, was GOD's *Propitiety*, as *Abraham* said from the *Se of the World*. The Christian may think, that the Offering which *Abraham* made, was a propitiatory Sacrifice for sin, an Offering of Freedom, Obedience to a Divine Command given to our first Parents in the Fall. At which Time GOD having determined, what should be the Fulfillment of Time, be the true Propitiety, and the end of the World, namely, *Canaan*, who by his own Will, should be the eternal Redemption, brought forth upon the Cross, and shed by Way of Redemption for the Time, that is, for the present, not for the Offering, which was afterwards to be made for the Sin of Man.

That *Abel's* Sacrifice was of this Sort, has already been said, by which I have taken *Heath* to be the Author of the following Words, *GOD commandeth Abel to Sacrifice to him.* Now the Nature, or which several Instances, all of the same Nature, are given in this Chapter, as well as of *Abel's*, is the Belief of something declared by GOD : and in Consequence of such Belief, the Performance of some Action enjoined by GOD. Therefore, if GOD at that Time had made no Declaration, or given no Command about Sacrificing, there would have been no more of the Faith treated of in this Chapter, in *Abel's* Sacrifice than in *Cain's* Offering. But *Abel* acted by or through Faith ; that is, believed what GOD had then promised, *That the Seed of the Woman should bruise the Serpent's Head.* In Consequence of such a Belief, he offered such a Sacrifice for his Sins, as GOD had appointed to be offered, *and the Seed should come.* And he came a Petitioner for Grace and Pardon, and brought the *Sacriment* appointed for *Sin.* *Cain* appears before GOD as a just Person, wanting no Repentance ; he brings an Offering in Acknowledgment of GOD's Goodness and Bounty, but no *Attainment* in Acknowledgment of his own Wickedness.

We have nearly a parallel Case spoken of in the Gospel, which is exactly similar in its Nature and Circumstances to that of *Caic* and *Ann*, viz. the *Pharisee* and the *Publican*, who went up into the Temple to pray. St. *Luke* xviii. 12. The *Pharisee*, like *Caic*, brought his Tithes and Offerings to the Lord, and returned on a triumphant Thanks; but the *Publican* confessed a *Poverty* of Heart, saying, *GOD be merciful to me a Sinner*. The judgment which our SAVIOUR passed upon these two, may let us see the Grounds of the Difference between the Offerings of *Caic* and *Ann*, and why GOD had not Respect to *Caic*'s. “*Thou art a Pharisee, and art not abased thyself* (viz. the *Pharisee*), *as did this Man* (viz. the *Publican*), *and thou art proud* (viz. the *Pharisee*), *and thou art lifted up* (viz. the *Publican*), *and thou art exalted* (viz. the *Publican*) *and thou art abased*; *and he that humbled himself, shall be exalted.*”

5 But unto Cain, and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

Here GOD is pleased in the first Rising of *Cain's* Anger and Envy, to reason with him, in order to turn him from it; and tells him, that he had no just Cause to be angry, for that if he did well, he would be accepted as well as *Abel*; but if he did not well, Sin lay at his Door: By which is meant, either that it was his own Fault, and he had no one to blame but himself; or rather, as many Commentators render and understand it, A SIN-OFFERING *lieth at the*

[illegible]

8 And Cain talked with Abel his brother : and at that time, to pass with them, were in the field, that Cain rose up against Abel his brother, and slew him.

Here, alas! too soon begun to be verified the Fable between the Sisters and the Womers. The evil Footman soon brought forth Fruit: The Tares of the Wickd One soon sprung up among the Wheat. Alas! unhappy Paul! how soon the dreadful Effects brought into the World by your murdering your Friend, found you Crim'nal! We may observe, that this first Act of Violence in the World, produced a Curse. How then ought we to guard, and still the very same Impulse of our Passion, which, in the very Mother of Sin, cost dear to our Beloved, to destroy a Brother? No, no! surely you that are crying out, *Black and Red of Nature*, must not be Men of cold, unfeeling, and a Brother; not even do Violence to the Name of GOD! He is the

Q And the Lord said unto Cyprian, I have said unto thee, My brother? And he took him by the hand, and led him out from the temple?

[illegible]

10 And he said, And he that thou didst kill,  
of thy brothers' blood, with mine, thou hast  
ground.

11 And now *see* thou curst from the earth,  
which hath opened her mouth to receive thy brother's  
blood from thy hand.

12 When thou till't the Ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

Thus dreadful are the Hopes of the Wicked: Thus have they been from the Beginning, and thus will they be always to the End. Cain's Arm and Design in killing his Brother, was to have made himself great and dominant, and to have secured to himself a Companion with him, with GOD on Man's Side: But he was disappointed, because the Human and the Carnal was Patient, and not a Companion for Strength, Love. He was the temporary partner of Iniquity and Villany, as well as of Honour and GOD's Favour: A notorious Rival, in wickedness, to *Adam* and *Eve*: *But* he was not to live any longer, that happy Companion with the Devil, when it is the Age of the World's Corruption, with him he was to be a *Forger*, and a *Reveler*, a *Revealer* of his wickedness, to live among this kind, with Corruption's sinners, and to see the Scourge of what he had done should follow, damnation, and to see to him, as to the first, the firstborn, the first sinner, the first of the World, as a mischievous Person, not fit to live and be endured amongst them.

Thus it is, that in the Beginning *the Hope of the Wicked*  
*is as vanity.* God has ever ordained what he pronounces by his  
 Prophet Isaiah, *Thou shalt say unto the Lord, Is there Hope?*  
 " *For ye have said, I will build a Church, I will set up an Altar,*  
 " *I will cut down a Wood, I will plant a Tree, I will set up a Pillar,*  
 " *and will tell thee, and shall bind you out of them; Thou canst be*  
 " *Pious without Me? Can the Eagle fly without Me? Can the*  
 " *Hawk hunt without Me? Can the Lion roar without Me? Can the*  
 " *Ox plow without Me? Can the Ass carry without Me? Can the*  
 " *Wolf devour without Me? Can the Bear catch without Me? Can the*  
 " *Eagle hatch her young without Me? Can she stretch forth her*  
 " *wing without Me? Can she walk upon the Earth without Me? Can she*  
 " *fill the Wilderness with her young? Can she dwell in her Den,*  
 " *or in her Cave? Can she take her prey without Me? Can she*  
 " *hide herself from my Face? Can she hide herself from my Sight?*  
 " *Will I send away the Hawk without Me? Will I let the Eagle*  
 " *fly without Me? Will I say unto the Wolf, Be not cruel to the*  
 " *Lamb? Or unto the Leopard, Destroy not the Fawn? Or will I*  
 " *speak unto the Bear, saying, Touch not the Virgin? Or will I*  
 " *speak unto the Lion, saying, Destroy not the Ox? Or will I say*  
 " *unto the Ass, saying, Eat of the Grass? Or will I say unto the*  
 " *Donkey, saying, Eat of the Hay? Or will I say unto the Cattle,*  
 " *that they shall feed? Or will I say unto the Birds of the Air,*  
 " *that they shall breed? Or will I say unto the Fishes of the Sea,*  
 " *that they shall multiply? Or will I say unto the Worms, saying,*  
 " *Crawl upon the Earth? Or will I say unto the Serpents, saying,*  
 " *Crawl upon the Earth? Or will I say unto the Scorpions, saying,*  
 " *Sting not? Or will I say unto the Locusts, saying, Go not over the*  
 " *Earth? Or will I say unto the Fleas, saying, Sting not? Or will I*  
 " *say unto the Beetles, saying, Go not over the Earth? Or will I*  
 " *say unto the Ants, saying, Go not over the Earth? Or will I*  
 " *say unto the Spiders, saying, Spin not? Or will I say unto the*  
 " *Worms, saying, Creep not? Or will I say unto the Snails, saying,*  
 " *Go not over the Earth? Or will I say unto the Frogs, saying,*  
 " *Leap not? Or will I say unto the Toads, saying, Croak not? Or*  
 " *will I say unto the Lizards, saying, Crawl not? Or will I say*  
 " *unto the Turtles, saying, Go not over the Earth? Or will I say*  
 " *unto the Hawks, saying, Fly not? Or will I say unto the Eagles,*  
 " *saying, Soar not? Or will I say unto the Wolves, saying, Roar*  
 " *not? Or will I say unto the Lions, saying, Pounce not? Or will I*  
 " *say unto the Tigers, saying, Growl not? Or will I say unto the*  
 " *Bears, saying, Walk not? Or will I say unto the Leopards, saying,*  
 " *Leap not? Or will I say unto the Foxes, saying, Dig not? Or*  
 " *will I say unto the Hares, saying, Hop not? Or will I say unto*  
 " *the Rabbits, saying, Run not? Or will I say unto the Deer, saying,*  
 " *Roam not? Or will I say unto the Gazelles, saying, Leap not?*  
 " *Or will I say unto the Antelope, saying, Bound not? Or will I*  
 " *say unto the Kudu, saying, Stalk not? Or will I say unto the*  
 " *Kudu, saying, Bellow not? Or will I say unto the Buffalo, saying,*  
 " *Charge not? Or will I say unto the Elephant, saying, Trunk*  
 " *not? Or will I say unto the Hippopotamus, saying, Wallow not?*  
 " *Or will I say unto the Rhinoceros, saying, Charge not? Or will I*  
 " *say unto the Giraffe, saying, Stare not? Or will I say unto the*  
 " *Zebra, saying, Gallop not? Or will I say unto the Wildebeest,*  
 " *saying, Stamp not? Or will I say unto the Oryx, saying, Stare*  
 " *not? Or will I say unto the Topi, saying, Jump not? Or will I*  
 " *say unto the Vulpix, saying, Howl not? Or will I say unto the*  
 " *Mephitis, saying, Stink not? Or will I say unto the Canis, saying,*  
 " *Bark not? Or will I say unto the Felis, saying, Purr not? Or*  
 " *will I say unto the Ursus, saying, Growl not? Or will I say unto*  
 " *the Mustela, saying, Skulk not? Or will I say unto the Martes,*  
 " *saying, Sneak not? Or will I say unto the Viverra, saying, Scent*  
 " *not? Or will I say unto the Moschus, saying, Bleat not? Or will I*  
 " *say unto the Capra, saying, Bellow not? Or will I say unto the*  
 " *Bovis, saying, Moo not? Or will I say unto the Equus, saying,*  
 " *Neigh not? Or will I say unto the Asinus, saying, Bray not? Or*  
 " *will I say unto the Camelus, saying, Humph not? Or will I say*  
 " *unto the Dromedarius, saying, Hump not? Or will I say unto the*  
 " *Felis, saying, Pounce not? Or will I say unto the Panthera,*  
 " *saying, Pounce not? Or will I say unto the Leopardus, saying,*  
 " *Pounce not? Or will I say unto the Felis, saying, Pounce not?*  
 " *Or will I say unto the Ursus, saying, Growl not? Or will I say*  
 " *unto the Mustela, saying, Skulk not? Or will I say unto the*  
 " *Martes, saying, Sneak not? Or will I say unto the Viverra,*  
 " *saying, Scent not? Or will I say unto the Moschus, saying,*  
 " *Bleat not? Or will I say unto the Capra, saying, Bellow not?*  
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 " *saying, Humph not? Or will I say unto the Dromedarius,*  
 " *saying, Hump not? Or will I say unto the Felis, saying,*  
 " *Pounce not? Or will I say unto the Panthera, saying, Pounce*  
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 " *Pounce not? Or will I say unto the Panthera, saying, Pounce*  
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 " *unto the Bovis, saying, Moo not? Or will I say unto the Equus,*  
 " *saying, Neigh not? Or will I say unto the Asinus, saying,*  
 " *Bray not? Or will I say unto the Camelus, saying, Humph not?*  
 " *Or will I say unto the Dromedarius, saying, Hump not? Or will I*  
 " *say unto the Felis, saying, Pounce not? Or will I say unto the*  
 " *Panthera, saying, Pounce not? Or will I say unto the Leopardus,*  
 " *saying, Pounce not? Or will I say unto the Felis, saying, Pounce*  
 " *not? Or will I say unto the Ursus, saying, Growl not? Or will I*  
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 " *Martes, saying, Sneak not? Or will I say unto the Viverra,*  
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 " *Bleat not? Or will I say unto the Capra, saying, Bellow not?*  
 " *Or will I say unto the Bovis, saying, Moo not? Or will I say*  
 " *unto the Equus, saying, Neigh not? Or will I say unto the*  
 " *Asinus, saying, Bray not? Or will I say unto the Camelus,*  
 " *saying, Humph not? Or will I say unto the Dromedarius,*  
 " *saying, Hump not? Or will I say unto the Felis, saying,*  
 " *Pounce not? Or will I say unto the Panthera, saying, Pounce*  
 " *not? Or will I say unto the Leopardus, saying, Pounce not?*  
 " *Or will I say unto the Felis, saying, Pounce not? Or will I say*  
 " *unto the Ursus, saying, Growl not? Or will I say unto the*  
 " *Mustela, saying, Skulk not? Or will I say unto the Martes,*  
 " *saying, Sneak not? Or will I say unto the Viverra, saying,*  
 " *Scent not? Or will I say unto the Moschus, saying, Bleat not?*  
 " *Or will I say unto the Capra, saying, Bellow not? Or will I say*  
 " *unto the Bovis, saying, Moo not? Or will I say unto the Equus,*  
 " *saying, Neigh not? Or will I say unto the Asinus, saying,*  
 " *Bray not? Or will I say unto the Camelus, saying, Humph not?*  
 " *Or will I say unto the Dromedarius, saying, Hump not? Or will I*  
 " *say unto the Felis, saying, Pounce not? Or will I say unto the*  
 " *Panthera, saying, Pounce not? Or will I say unto the Leopardus,*  
 " *saying, Pounce not? Or*



And how happy and pleasant then our first Parents were, like miserable *Cain*, they were not. *Adam* and *Eve* were made for GOD, who knew all that was in the Mind of Man, has pronounced all that is in the Mind of Man, and what is in the Mind of Man, has pronounced all that is in the Mind of Man. *Adam* and *Eve* were made for GOD, who knew all that was in the Mind of Man, has pronounced all that is in the Mind of Man, and what is in the Mind of Man, has pronounced all that is in the Mind of Man.

12 And Cain knew his wife, and she conceived and bare Enoch: and he builded a city, and called the name of the city after the name of his son, Enoch.

What I intended by *M. P.* is, that *God*, who would have had *Adam* and *Eve* to be happy, and to be content with their lot, by Way of Interrogation, to my satisfaction, *Adam* and *Eve* were made for GOD, who knew all that was in the Mind of Man, has pronounced all that is in the Mind of Man, and what is in the Mind of Man, has pronounced all that is in the Mind of Man. *Adam* and *Eve* were made for GOD, who knew all that was in the Mind of Man, has pronounced all that is in the Mind of Man, and what is in the Mind of Man, has pronounced all that is in the Mind of Man. *Adam* and *Eve* were made for GOD, who knew all that was in the Mind of Man, has pronounced all that is in the Mind of Man, and what is in the Mind of Man, has pronounced all that is in the Mind of Man.

13 And unto Enoch was born Irad: and Irad begat Methusael: and Methusael begat Lamech: and Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

What I intended by *M. P.* is, that *God*, who would have had *Adam* and *Eve* to be happy, and to be content with their lot, by Way of Interrogation, to my satisfaction, *Adam* and *Eve* were made for GOD, who knew all that was in the Mind of Man, has pronounced all that is in the Mind of Man, and what is in the Mind of Man, has pronounced all that is in the Mind of Man. *Adam* and *Eve* were made for GOD, who knew all that was in the Mind of Man, has pronounced all that is in the Mind of Man, and what is in the Mind of Man, has pronounced all that is in the Mind of Man.

The Presence or the Light of GOD'S Countenance, is the Support and Joy, not only of Man, but of Angels and Archangels, Cherubim and Seraphim. In His Presence is the Fullness or Completion of Joy, not for a Time only, but for Evermore. How careful then ought we to be, how much afraid of grieving His Holy Spirit by any Wickedness, and becoming an Outcast from all the Comforts of His Presence?

14 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

What I intended by *M. P.* is, that *God*, who would have had *Adam* and *Eve* to be happy, and to be content with their lot, by Way of Interrogation, to my satisfaction, *Adam* and *Eve* were made for GOD, who knew all that was in the Mind of Man, has pronounced all that is in the Mind of Man, and what is in the Mind of Man, has pronounced all that is in the Mind of Man.

15 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

It is impossible, strictly speaking, to go from the Presence of the LORD, because He is in every Place; therefore, the Expression here, of *Cain's* going out from the Presence of the LORD, either signifies no more, than that *Cain*, when GOD had done speaking to him, and had given him a Sign that no one should slay him, went and dwelt in the Land of *Nod*; or else, that he was banished from the visible glorious Majesty of GOD, which most Commentators are of Opinion, appeared very frequently, if not continually, in the Infancy of the World, like an amazing Splendor or Light, breaking out of a thick Cloud: of which we read of many Appearances afterwards, on particular Occasions, under the Name of the *Glory of the Lord*. As this probably appeared then, only over the Place where our first Parents and their Family lived; *Cain*, by going into another Part, to avoid the Reproaches and Repentment of his Parents, &c. lost the Sight of it, and never beheld it afterwards.

17 And Cain knew his wife, and she conceived and bare Enoch: and he builded a city, and called the name of the city after the name of his son, Enoch.

Many frivolous Questions and Enquiries have been made, how *Cain* could build a City by himself; but we must consider that *M. P.* relates only particular remarkable Circumstances, and passes over all common intermediate ones, and his chief Design being to record the Transitions of those who had been in GOD through the Beginning, he relates little of what concerned the Generations of the Wicked. *Cain*, it appears, had a Wit, which he shewed by his Building. He likewise expresses a Fear that every one that should find him, would slay him; for that it is evident, though there is no Means made of it, that the World was grown to a very populous at this Time; and probably it might be many Years after he was in the Land of *Nod*, that *Cain* built a City; for the Relation of *M. P.* does no way imply that he did it immediately.

18 And unto Enoch was born Irad: and Irad begat Methusael: and Methusael begat Lamech: and Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

What I intended by *M. P.* is, that *God*, who would have had *Adam* and *Eve* to be happy, and to be content with their lot, by Way of Interrogation, to my satisfaction, *Adam* and *Eve* were made for GOD, who knew all that was in the Mind of Man, has pronounced all that is in the Mind of Man, and what is in the Mind of Man, has pronounced all that is in the Mind of Man.

*Lamech* does not seem to have been a wicked Man; but that great Propensity of being out of our Directors, and coming to our own, which we were our first Parents, overcome him. What was the Continuance of this Sin to him, we are not informed; but it is certain that by following the Example of his first Parents, he brought many Inconveniences on his Family.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

By the Expression of FATHER, is meant the INVENTOR, or FIRST PRACTISER of any particular Thing. Thus we find that GOD was pleased very soon to instruct Mankind by his Spirit in the Invention of such Things as tended to promote the Happiness of Life, and thereby lessened the Curse of the Fall; for that the useful and important Inventions of Life first came from GOD, was acknowledged even by the Heathens. GOD'S Wisdom is often (though unregarded) the Author or Inspirer of many happy Turns of Mind in us, (or lucky Thoughts, as we call them,) that lead to great and useful Discoveries; which, if we had been without Him in the World, might never have been made or conceived by us. It is worth our Observation here, that GOD thus early put into the Mind of Man the Art of Musick, that great Insipier of Joy, and Dispeller of Care.

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

This, and the former Verse, have appeared very difficult to many Expositors: They most of them suppose they are only vaunting and boasting Expressions made Use of by *Lamech* on some Occasion: But this does in no Manner seem to clear up what is recorded here; therefore the Explication which a learned and ingenious Writer has given of it, seems much better, viz. That the Descendants of *Cain* lived a long Time in some Fear of the Family of *Adam*, lest they should attempt to revenge upon them *Abel's* Death; that *Cain* probably built a City, that his Children might live near together, and be able more easily to join and unite for the common Safety. *Lamech* endeavoured to reason them out of their Fears, and therefore calling his Family together, he argued with them to this Purpose: "Why should we make our Lives uneasy with these groundless Suspicions? What have we done that we should be afraid of? We have not killed a Man, nor offered any Injury to our Brethren of the other Family; and surely Reason must teach them, that they can have no Right to hurt us. *Cain* indeed, our Ancestor, killed *Abel*, but GOD was pleased so far to forgive his Sin, as to threaten to take seven-fold

"Vengeance



[illegible]

27. ¶ And Adam knew his wife again, and she bare a son, and called his name Seth: For God, *just* *God*, hath appointed him another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.

The latter Part of this Verse may be translated according to the Hebrew, *as follows*, *And therefore ye shall never turn back*; when ye are the Sent of me, for the Word shall drop in the Eardrums before this Time; it is plain to us, the Obedience of Commandments. What is related here seems to be, that some of our Brethren began to be divided into a good and bad, the good Part of them lived a Life of Faith, Hope, and Love, and were blessed with GOD, believing by Promises and Declaration; we being furnished with a pure and holy Heart, by the continuance of the Word, and the Refreshment that was to come. And the bad Part of them, who were by calling themselves by the Name of the Lord, were living in vanity. We do suppose that the good Part of the Brethren were, and probably repaired themselves to the head of the Christian Church, Community, by their Letter of Association, which they sent to GOD, and lived without Him; but the bad Part of them, who were living of Him, naming some of the Declarations which He had made, which were told to them by their Predecessors, but they did not to future Things, but minding only the present Things, and not the distant coming of, who ever thou art, that will be another world to us; nor turn aside from thy Way, because thou wilt find many, albeit too many, in all Stations and Conditions, I learned as well as Unlearned, Rich as well as Poor, High as well as Low, Wise (at least in the Eye of the World) as well as Foolish, living without GOD in the World, concerning themselves not about Him, paying Him no Worship, regarding not His Word or Declaration delivered to us in the Holy Scriptures, as if they were but idle Tales; looking not to a better State, to a City in the Heavens, where Father is GOD; to everlasting Life and Happiness, but minding only the present Things of this World. For we are informed by the Scriptures, that this has ever been the Case, since Men were created on the Earth. The World has ever been divided, since the Fall of Man, between those who served GOD, and those who did not: His sincere Worshipers have always appeared to be the smallest Part: How, and why this is so, is known only to GOD. We cannot understand at present the Reason of many Things, and the Scriptures are silent on this Head: they only give us the promise, that Time will come when there shall be a restoration of all Things; and Righteousness shall flourish. *Psalm* 134.

And yet even this is far from the worst of it. That however corrupt the World has been, however great the number of the Unbelievers may have been, in Comparison with the whole of Mankind, yet there has always been, and at all times, a GOD has never left the World without some to bear Witness to Him, and the TRUE GOD, in the Obedience of His Commandments. True Believers, and sincere and pious Worshipers of GOD, have always been. It was of most degenerate Times, that GOD told his Prophet *Ezekiel*, who thought that he was the only true Worshipper left, "*Let them I tell me, for thou and Men of Israel, who have not left I will call. Bad.*"---We likewise find most comfortable "Thoughts" that GOD knows and observe those who serve Him, however mingled they may be amongst a corrupt Generation; they are never overlooked or carelessly by Him. The Multitude of the Wicked does not hinder GOD from punishing those who remain faithful to Him. The Prophet *Malachi*, speaking of those who feared the Lord, amongst a Multitude of those who regarded Him not, say, "The Lord hearkened and heard them, (even in their private Conversation,) and a Book of Remembrance was written before Him for them that feared the Lord, and that thought upon His Name. *And they shall be mine, saith the LORD OF HOSTS, my special Treasures, and I will spare them as a Man spareth his only Son that loveth him. Then shall ye return, and sincerely be-tween the Righteous and the Wicked, between him that loveth GOD, and him that loveth Him not.*" *Malachi*, Ch. 3, V. 16.

One great Design of the Scriptures seem to be to show us, that through all Ages, the FAITHFUL have always been known and re-

[illegible]

## C H A P T E R . . .

1. The general principles and methods of the study of the human mind.  
2. The history of the study of the human mind.

**T**HIS is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him :

2. Male and female created by God, and He blessed them, and call them name Adam, in the day when they were created.

The giving of an Xmas bonus to the *Moscow* staff, and the fact that the *Soviet* had not been asked to contribute to the Christmas fund, were the only points raised by the *Pravda* in its editorial comment on 25 December.

3. And, I have lived in French Louisiana, and by 1763, I was in the city of New Orleans, and still I was not a slave.

I beg to inform you, that the Hon. the  
 Chief Justice, Mr. Justice, and the Hon. the  
 Judges, of the Supreme Court, have been  
 reading with interest the *Address* of the  
 Society, and they were interested in the  
 various Regulations of the Society, and  
 will to the end of time, be doing every  
 thing in their power, to promote the  
 growth and prevalence of the Church,  
 and to see His People, in the Kingdom,

[illegible][illegible]

4 And the days of Adam after he had begotten Seth were eight hundred year : and he begat sons and daughters.

5 And all the days that Adam lived were nine hundred and thirty years : and he died.

6 ¶ And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters.

8 And all the days of Seth were nine hundred and twelve years : and he died.

As GOD made, so He orders all Things. In the Beginning of the World, and so after Noah's Flood, the long Life of Men, as it was of absolute Necessity to the more spirited people, of the















12 And God looked upon the earth, and behold, it was corrupt : for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me ; for the earth is filled with violence through them : and behold, I will destroy them with the earth.

*The Lord reigneth, let the People tremble ! He sitteth between the Cherubims, let the Earth be moved ! He ruleth by His Power for ever ; His Eyes be in the Nations : And such as will not believe, shall not be able to exalt themselves. Thou, even Thou, art to be feared ! And who may stand in thy Sight when thou art angry ? The Fierceness of Man shall turn to thy Prædication ; and the Fierceness of them thou shalt restrain. The Lord reigneth ! He is clothed with Majesty, the Lord is clothed with Strength !* PL. xcix. 1. lxxvi. 6. lxxvi. 7. xciii. 7. 10. Whatever mighty Men of Renown there were, at this Time, however much they prided themselves in their great Strength, however much they trusted in Violence, and boasted that by their own right Hand, and the Strength of their Arm they would establish themselves ; yet when GOD came to Judgment with them, they were, with all their mighty Strength and Power, as Chaff before the Wind, or as Stubble before the Fire. Behold (says the LORD) I will destroy them from the Face of the Earth : Thus impotent is all the Strength of the Wicked !

14 ¶ Make thee an ark of gopher-wood : rooms shalt thou make in the ark, and shall pitch it within and without with pitch.

15 And this is the fashion which thou shalt make it of : The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

From the Measure of a Cubit, it appears that the Length of the ARK was 150 Yards, the Breadth 25 Yards, and the Height of it fifteen Yards. It is highly worth being mentioned and reflected on, that notwithstanding the Experience of above four thousand Years since, yet human Ingenuity cannot now contrive, any Proportions better adapted than that of the Ark were, not only to resist the Force of the Waters and Winds, but also for all the Purposes it was intended for.

About the Beginning of the last Century, *Peter Jansen*, a Dutch Merchant, caused a Ship to be built, answering in its respective Proportions to those of Noah's Ark ; the Length of it being 120 Feet, the Breadth of it 20, and the Depth of it 12. At first this was looked upon as no better than a satirical Vision of this *Jansen*, and whilst it was building, he and his Ship were made the Sport of the Seamen, &c. But afterwards it was found, that Ships built in this Fashion were, in the Time of Peace, beyond all others most commodious for Commerce ; because they would hold a third Part more, without requiring any more Hands, and were found far better Runners than any made before.

Thus we have a collateral Proof, no way inconsiderable, that the SPIRIT of GOD, from whom cometh all Understanding, directed in this Matter.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above ; and the door of the ark shalt thou set in the side thereof : with lower, second, and third stories shalt thou make it.

17 And behold, I, even I do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under heaven : and every thing that is in the earth shall die.

Mankind are strongly inclined to attribute every Event to NATURAL CAUSES, tho' it is the Hand of GOD that does it. The Scriptures, therefore, frequently represent GOD as endeavouring to rectify this Error in the Human Mind, and teaching Man that it is HE who doeth all Things. Behold, it is I, even I that doeth this Thing. Thus in this Place, we find Him declaring to NOAH, I, even I, do bring a Flood of Waters upon the Earth, to destroy all Flesh ; to prevent any future Supposition of Mankind afterwards, that the Flood had proceeded from any natural Causes, without the immediate Will and Agency of GOD.

18 But with thee will I establish my covenant : and thou shalt come into the ark ; thou, and thy sons, and thy wife, and thy sons wives with thee.

Whenever GOD is spoken of in Scripture as establishing a Covenant with any one, we must not confine it to that particular Person, or even his Family, but as made with the whole World, or all Mankind in him. Agreeable to this, the Son of *Sirach*, speak-

ing of the Covenant made with Noah, says, *that an everlasting Covenant was made with him*, Eccles. xlv. 18.

19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee : they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind : two of every sort shall come unto thee, to keep them alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee ; and it shall be for food for thee, and for them.

22 Thus did Noah ; according to all that God commanded him, so did he.

*If ye are of me*, says our blessed SAVIOUR, *ye will keep my Commandments*. Thus the same Principle is taught throughout the Scriptures. *To fear God, and keep His Commandments, is the Wisdom of Man*. This is the ONE THING necessary, this is the great and only Point we need to regard ; this is our LIGHT, our LIFE, our SUPPORT, and the LIFTER-UP of our HEAD. Noah did according to all that God commanded him, and thereby prepared an Ark to the saving of his House. We may observe that this is mentioned of Noah, twice within a few Verses, as it were to raise our Attention to such an important Lesson.

## C H A P. VII.

1 Noah with his family, and the beasts, entered into the ark  
17 The beginning, manner, and continuance of the flood.

AND the LORD said unto Noah, Come thou, and all thy house into the ark : for thee have I seen righteous before me in this generation.

Here we have a Declaration from GOD himself, that He had distinguished, observed, and remarked, all the Ways or Actions of Noah, amidst the Multitude of the degenerate World.

2 Of every clean beast thou shalt take to thee by sevens, the male and his female : and of beasts that are not clean by two, the male and his female.

By clean Beasts are meant, those appointed by GOD for Sacrifice.

3 Of fowls also of the air by sevens, the male and the female ; to keep seed alive upon the face of all the earth.

Here we find assigned the Reason, in GOD's Courts, for the Preservation of Man and Animals in the Ark, viz. *to keep seed alive upon the Face of the Earth*. GOD could have preserved Noah from the Wrath that was to come, by taking him to Himself, as He did *Enoch*. He could, after having destroyed every Species of Animals, with His Word only have created an entire new Race, upon the Face of all the Earth ; but this was not consistent with the Purposes of His Wisdom. The great APOSTLE SPIRIT would undoubtedly have triumphed, to have seen one Order of GOD's Works or Creatures entirely ruined and blotted out from the Face of the Creation, by his malicious Attempts. All Orders of Beings would have undoubtedly trembled, to have seen him prevail in one Instance : If even the meanest of GOD's Works, had been entirely destroyed or annihilated, by any Means of his, he would have gained the audacious Point he aimed at, *To sit in the Throne of God*. It is therefore, that the Power and Wisdom of GOD has been ever since employed, instead of destroying, in producing a GREATER GOOD from the EVIL He has wrought, and bringing back Things not only to their first Perfection, but to a still higher Degree.

GOD's Ways are far above our Ways : Wisdom is the first Principle of all His Actions. We may look upon the destroying of the whole World by the Flood, as a most terrible and severe Judgment, and undoubtedly it ought to be a Warning to us how we commit Sin, according to the arguing of St. Peter, 2 Peter 2. 5. yet we think not of GOD as HE is, if we suppose that like a provoked Human Being, He brought all this Destruction for REVENGE. No ; it was His WISDOM and His GOODNESS that produced it : For Mankind being grown universally corrupt, to a very extraordinary Degree, it was the highest Act of WISDOM and GOODNESS to succeeding Generations, to take them away from the Earth, that the Generations to come might proceed from a good Stock, instead of a corrupt one ; for we find, that in general, the Branches will partake much of the Nature of the Root from whence they spring. And accordingly, through this Means, and other succeeding wise Alterations, which GOD made in His Dispensations to Man, there is a great Probability, that the World, in general, has never since been so universally and presumptuously



wicked and impious. The Scripture in no Part of it speaks of the State of the Corruption of the World, in the time forth Terms as it does here. GOD at all Times seeth all His Works from the Beginning to the End; and therefore we in no Manner judge of them aright, by confining them apart, and as having no further Respect than barely to the Action we are examining. GOD'S Wisdom and Power are so great, that a single Action of His may, and in all Probability does, tend to and produce several Causes and Good Ends.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made, will I destroy from off the face of the earth.

GOD here expressly tells the exact Time the Rains should last, to take away all Room for imagining they proceeded from natural Causes.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah was six hundred years old, when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark, because of the waters of the flood.

We generally fix the Idea of something like a Chest to the Word *Ark*; but the Hebrew Word *Tah* אָרֶה, which we render *Ark*, has its Derivation from one which signifies to *hide*, or *cover*, and may therefore here denote a *Hidden Place* or *Shelter*; and it is like the *Arche* or a long Range of Buildings, with a sloping Roof, something like one of our large Barns, but only divided into several Stories. The *Cyprian* Wood of which it was made, is supposed to be what we now call the Cypress, and that is a Wood which no Worm or any corroding Animal will touch. It has been doubted by some, whether the *Ark* could be capable of containing two of every sort of Creatures, with Provisions necessary to maintain for a whole Year, for so long it appears Noah lived in the *Ark*. But this arises from taking Things at face, without duly considering them. Thus we are apt to think that the different kinds of Creature on the Earth are almost innumerable: And yet, upon a distinct Inquiry, it is found that all that are now known, are not a hundred different Sorts of Beasts, and not two hundred or Birds: The far greatest Part of these are of no great Bulk, and many of them exceeding small; so that some Writers have plainly demonstrated, that all the Creatures in the *Ark* could not take up more Room than five hundred Horses: And considering that the *Ark* was divided into three Stories, it included a vast Space, and must be capable of holding a most prodigious Quantity. It is amazing, and scarcely credible, what a Number of Men, what a Quantity of Provisions, and all Things necessary, what a Store of Goods, a Ship of the First Rate will carry; and according to the Calculation made of the Dimensions of the *Ark*, it was larger than forty Ships of a thousand Ton each.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them into the ark:

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

It seems purposely repeated three or four Time in this Chapter, that every Creature went into the *Ark* Male and Female, to make us attentive to what we have before observed, That every Thing that exists at this Day, is the same as was created in the Beginning.

17 And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

This Verse deserves our attentive Reflection. We find it here said, that *All the high Hills, that were under the whole Heaven, were covered by the Waters*. In this particular Circumstance being recorded, there has arose an Evidence to the World, of the Certainty of this important Fact, which will exist as long as the World endures: for examine the highest Eminences of the Earth, and they all, with one Accord, produce the Spills of the Ocean deposited upon them on that Occasion; the Shells and skeletons of Sea Fish, and Sea Monsters of all Kinds. The *Shells*, the *Appennine*, the *Pyrenees*, *Libanus*, and *Atlas*, and *Alps*, every Mountain of every Region under Heaven, (where search hath been made) from *Japan* to *Mexico*, all continue in one uniform universal Proof, that they all had the Sea spread over them, high it seems to be. Search the Earth; you shall find the Mould-deer, Native of *America*, buried in *Ireland*; Elephants, Natives of *Asia* and *Africa*, buried in the Midst of *England*; Crocodiles, Natives of the *Nile*, in the Heart of *Germany*; Shell Fish, never known in any but the *American* Sea, together with entire skeletons of Whales, in the most inland Regions of *England*. Trees of vast Dimensions, with their Root and Tops, and even also with Leaves and Fruit, at the Bottoms of Mines and Quarries; and that too, in Regions where no Tree of that Kind was ever known to grow; nay, where it is demonstrably impossible they could grow.

If you ask how all this could be: How Shells could float in the Water, to as to reach and to rest on the Top of Mountains, or how both they and other Creatures should sink so deep into the Earth, as to be found at the Bottom of Mines and Quarries? We answer, that all these Events perfectly demonstrate *Moses's* Account of this Matter to be incontestably true; since all these Events could plainly come to pass, according to his Account of the Matter, but are utterly impossible and unimaginable upon any other Principles. We now see Shells of all Kinds constantly thrown upon the Shore, by the working of the Sea; and therefore, when all Parts of the Earth became Shores by the gradual Swelling of the Waters, it is obvious that they all must have Sea Shells successively thrown upon them: And forasmuch as, in all Probability, no Fish were destroyed for Food before the Flood, it is evident that Shell Fish, as all others, must have been in prodigious Quantities in the Sea at that Time.

Besides this, *Moses* tells us, that *the Fountains of the great Deep were broken up* on this Occasion. Now the rushing up of the Waters through these Fountains must, of Necessity, cause so prodigious a Commotion in the Sea, as would throw up the heaviest Bodies from the Bottom of the Ocean; and this working of that huge Flood, added to the incessant Agitation of the Rains and Tides for so many Days together, were sufficient to throw Bodies of almost any Weight, and much more such light Bodies as Shells, upon the Tops of the highest Mountains. And as the breaking up of these Fountains of the Deep, is abundantly sufficient to account for any Effect of the Deluge, now observable upon the greatest Heights of the Earth, so the Return of the Waters into the Bowels of the Earth, through the same Channels, when GOD shut up the Fountains of the Deep, must of Necessity carry Bodies of all Kinds back with them again, into the Bowels of the Earth.

And thus it comes to pass, that the Heights and Depths of the Earth, equally and incontestably confess the mighty Power and signal Interposition of GOD, in the Destruction of the old World, by a Deluge of Waters, for the Wickedness of them that dwelt therein.

This great Event we find likewise is had in Remembrance over all the Earth; and in every Part of the known World there is a Tradition of it, though confused; and the Inhabitants of all Parts give some Account of the Manner of the Restoration of Mankind: From whence it appears, that there has been an universal Tradition over all the Face of the Earth, that the first Race of Mankind were destroyed by a Deluge of Waters.

Several learned Men have formed Calculations of the Number of Inhabitants on the Earth before the Deluge, and suppose upon a moderate



a moderate Computation, there were at least two Millions of Millions of Souls, which they think a greater Number than what is at present on the Earth.

20 Fifteen cubits upward did the waters prevail ;  
and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whose Nostrils *was* the breath of life,  
of all that *was* in the dry land, died.

By what is said here, it appears, that there was no Destruction of Water Animals.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

This was the Race of Sinners swept from the Face of the Earth: A terrible Example to all succeeding Ages! All their Power, their Numbers, and their mighty Strength availed them nothing. When GOD arose to Judgment, all their Pride was blasted, and they were scattered like a stubble. With what horror did they see the increasing Waters rise all around to overwhelm them, without any Place to fly to! How did those who lived where Noah did, wonder at the Strangeness of his Salvation, so far beyond all that they looked for! How repeating and gazing in Admiration upon Spain, did they reflect upon themselves, "That we whom we had esteemed in Babylon, and a People of Reputation." "We are as dust under the Feet of Men." "He will sweep us away as he swept Egypt." His Reward is with the Lord, and He will bring it forth; "the Most High," for saith His Right Hand, "He overcometh," "saith His Arm, does He protect him."

From considering this *terrible Judgement*, we may reflect, that Men's living careless and indifferent, without thinking on GOD, or fearing His Power, is no Proof that GOD does not observe them, and is not preparing to execute Judgement upon them.---Never can Men be more careless or indifferent, less fearing GOD, or less expecting what is about to happen to them, than the Inhabitants of the World were, before the Flood came upon them : *They did eat, they drank, they married Wives, they were given in Marriage, until the very Day that NOAH entered into the Ark, and the Flood came and destroyed them all.*---And thus, do Men still. They are entirely thoughtless about what perhaps is just coming upon them ; they are quite easy and at Rest, when perhaps Judgement is already gone forth against them ; they are entirely busied and wholly taken up with eating and drinking, marrying and giving in Marriage, buying and selling, planting and building, and with various other vain Projects ; whilst the Men of Death is already on his Way to take them with an irresistible Hand from all that their Soul delights in.

This is an Observation and Reflection that our BLESSED SAVIOUR has made on the Occasion before us, and has often made, that not common Judgments only, but that even *the great and terrible Day of the LORD*, the End of the World shall come, when it is not in the least expected, and whilst Men are living thoughtless and indifferent, as if there was no GOD, or no Judgment to come. “*As it was in the Days of Noah, so shall it be also in the Days of the Son of Man.*” St. Luke, Ch. xvii. V. 26.

But though this is, and will be, the Practice of the World, yet our GREAT LORD and SAVIOUR, who knoweth what is fit for Man, has left this repeated Advice to all that will give ear to his Words, "*Watch and pray, for you know not when the Hour cometh.*" Which is true, both of our own Dissolution, and of that of the World in general.---This great and tremendous Day, because all Things seem to continue the same for a long Succession of Ages, hath little or no Effect upon our Minds; and we think Things will always remain so; but we may reflect, that undoubtedly the Inhabitants of the World before the DELUGE, thought just in the same Manner: They had had the Experience of many Ages, that no such Deluge of Waters had ever happened in the World, and after NOAH had even pronounced it, they saw several Years roll round without any Alteration; they therefore concluded, and made themselves sure that all Things would still remain the same, and continued in this Assurance and Security, till the very Moment that the Fountains of the Great Deep were broken up, and the Windows of Heaven were opened to destroy them. And thus St. PETER assures us, "*The Day will come, (as a Thief in the Night) in which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat, the Earth also, and the Works therein.*"

24 And the waters prevailed upon the earth an hundred and fifty days.

As we here come to the Period of what may be called the old World, it will be useful to take a Review of what has been said of it, especially in Respect to GOD'S Decisions, as they relate to Mankind, the Declarations He has made, the Promises He has given them. For this is the great Point whereon to fix our View fixed upon, throughout the following.

First then, We find that GOD placed a Curse upon the Serpent, for his part in the Fall; and His part in the Fall, was to tempt Man, and to bring about his Fall, by his Enticement on Him; at the Fall, the Fall of Man, was the Fall of the Serpent. When Man had tempted thus, by his Deceit, and by his Enticement, at the same Time that He parted on Him, the Serpent was also cursed, giving him Hopes of being raised to a higher Rank, by the Promise of a Seed from the Woman, who should bruise the Serpent's Head; *that is*, gain a better Victory over Him, than He had at the same Time, from the Creation, of His chastising our first Parents, and from other Reasons, which are not mentioned in the next Chapter, it is probable, GOD did so, to comfort Him, from some Kinds of Wrath, should be taken, for that He had not a full Offering to Him, to turn away His Wrath, for sin, so that Men might obtain Pardon by Repentance, and not be consumed.

[illegible]

When I read, from the *Journal of the Rev. Mr. Enock*, that the World, in its various and various parts, had been visited, and that they might be able, if they had the opportunity, to see Mr. and Dr. Enock, I was, at first, considerably surprised, and, in the light of Scripture, He declared that he had been to all parts of the World. The Author of *Enoch's Translation*, says, "I have been to all parts of the World, and have seen all that is therein." Now this could not be a vision, or a dream, or a revelation, as being a prophetic vision, because we are told that Mr. Enock was *dead with God*, and by the Author of the *Translation* speaks of his being an *Enoch*, *the Prophet*, *the Son of Methuselah*. We therefore must conclude, that he was the *Enoch* of *Genesis*. *Enoch* to all Generations, inasmuch as I have seen him in his own particular Person. And I have highly probable reasons, and some other Expressions in Scripture, that God has given a special Revelation or Declaration to him, that Man, who, by *Living* and *Repenting*, obtain Remission of Sin, and be able to live in another World, even in the Heaven. And I would let us see the Reason of *Enoch's Translation*; for a God, who made this Declaration to the World, by *Enoch*, it follows that, I am, suitable to His unerring Wisdom, that He should be so good, as granting to *Enoch* what He had declared by *Enoch* to be, by granting Death, to be received into the other World, and to come.

[illegible]

That it was declared by GOD to SARAH, that she should have a Son, when she was past Age : This she believed, and therefore *conceiv'd* *and* *gave birth* *to* *a Child* *at* *an* *old* *Age*.---If we will examine them, we shall find every one of the Instances mentioned in the 11th Chapter of *HEB.*, to be exactly the same in their Nature as the above, viz. a believing of some particular Thing, declared to them by GOD, and the obtaining of that very Thing by their Belief. And therefore, a *P. L. B.* *Book was translated that he would not see Death*, it must needs be



according to the Sense of this whole Chapter, that he received a Declaration, or Revelation from GOD, that there was another World, where, through GOD's Grace, Men might have Entrance to live for ever, by Repentance and through Remission of Sins. This *Enoch* believed, and accordingly obtained it, by being translated thither.

Besides this, according to some learned and ingenious Writers, Most gives Intimation, that this Declaration of another World was made to *Enoch*, by what he has recorded in the 26th Verse of the 5th Chapter of *Genesis*; for there are Instances in the Scripture, that the *Hebrew* Word *Hochan*, which we translate *NOAH*, may signify *another*. Then had Men Hope, in calling upon, or being called by the Name of the *LORD*.---Thus then we find there is Ground to believe that GOD was pleased to give Hope to Man of *another and better World*, so early as *Enoch*, whom St. *James* calls the *Seventh from Adam*. For that *Enoch* made a publick Declaration to the World of all that GOD declared to him, seems beyond Doubt from what St. *James* says of him, viz. *that he prophesied, saying, "Behold, the Lord cometh with ten thousand of his Saints, to execute Judgment upon all."*

In the last Part of the old World, we find GOD giving a Proof that the whole Earth was His, and all that is therein; that every Thing was by His Will only, and that He could utterly destroy the Earth, and all the Inhabitants thereof, whenever He saw fit. And that Men might know that this was so, he publickly declared that he would destroy all the Inhabitants of the Earth, and the Manner in which he intended to do it, one hundred and twenty Years before he put it in Execution, that all succeeding Generations might know that it was HE, even HE, that had done it, and from hence learn to fear HIM, before whom all the Nations are as a Drop of the Bucket, and are counted as the small Dust of the Balance, yea, even are less than NOTHING, as *Isaiah*.

C H A P. VIII.

1. *Re. GOD's ordering, the waters of the flood abate, till they are entirely dried up from off the earth.* 15. *Noah, being commanded by GOD, to go out of the ark, with his family, and all the creatures.* 21. *He buildeth an altar, and offereth sacrifice.* 23. *which GOD accepteth, and promiseth to curse the earth no more.*

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged.

GOD cannot forget at any Time: The Word REMEMBERED here therefore signifies not a Recollection of GOD, but that He shewed by Effect that NOAH was in His Remembrance, and even all the Cattle that was in the ARK. If GOD indeed has in Remembrance the Beasts of the Field, what steady Assurance ought we to have, that He will never forget those that serve Him?

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.

From the fortieth Day of the Deluge, in which, it seemeth, the Waters ceased to encrease: yet remained high five whole Months, and then began to decrease.

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

Viz. Came a-ground, tho' the Hills were not quite uncovered, because this great Vessel drew much Water. The common Opinion is, that this Country was *Armenia*. See *Isa.* xxxvii. 38. *Jer.* li. 27.

5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made.

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

Which, it is likely, was made Choice of because of the Quality of that Bird, which is, to fly far and then return home, generally bringing somewhat in his Bill; and so doth the Dove.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

Because that tho' the Tops of the Hills were bare, yet the Earth was all dirty and softened.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came into him in the evening, and lo, in her mouth was an olive-leaf pluckt off: So Noah knew that the waters were abated from off the earth.

According to the Custom of Doves, *A Leaf*, or a little Branch: Hence it is gathered, that GOD preserved the Plants miraculously, or most Part of them, a Year under the Water. And, indeed, it is not said, that He caused any of the Roots, or Seeds of them, to be kept in the Ark, as He had done of the Beasts.

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

We cannot suppose that NOAH could remove the Roof of the ARK, and therefore it seems likely that it had another Covering besides, probably made of Skins, like that which we read was over the Tabernacle, which is expressed by the same *Hebrew* Word; and the Use of it was probably to hang over and defend the Windows or Openings of the ARK in bad Weather.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee.

We here may observe NOAH's Attention to GOD, as his true Director in all Things: As he had entered into the ARK by His Command, so, though he saw the Earth was dry, and undoubtedly was very desirous of coming forth from so long a Confinement, yet he waits with Patience GOD's Will, and goes not forth till he bids him.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons wives with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth after their kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

We find here NOAH, as soon as he came out of the ARK, offering a Burnt-Offering to GOD of every clean Beast, and of every clean Fowl, that had been preserved in the ARK with him.

If we consider this as merely the Action of NOAH, infligated by his own Fancy, it must appear strangely unaccountable that he should take those very Beasts and slay them, which had been preserved with so much Care, by GOD's own Appointment in the Ark. We must therefore conclude, that the Sacrifice of living Creatures, was a Thing that GOD had himself appointed, and was an indispensable Duty, which NOAH thought it was absolutely necessary for him to perform, tho' there were then so few Creatures in the World. And upon Enquiry we shall find, not only NOAH thinking this an indispensable Duty, not to be omitted upon any Account, but that all People and Nations over the whole



Face of the Earth, till CHRIST the GREAT SACRIFICE was offered, thought the same.

That, SACRED is obtained universally, for many Ages, over all the Regions of the known World, is well known. That the Practice did not proceed from any Dictate of Reason, is evident, because unimpaired Reason never could antecedently dictate, that degrading servitude of one rational Creature, to another. And no GOD, but quite to the contrary. Alas, that it was not, as the vulgar Dictate of Nature is not capable; for no Man will say that we have any natural Instinct, or Appetite to gratify, in pillaging the blood of an innocent, most pitiable Creature upon the Earth, and turning his Body up on an Altar. Nor could there be any Temptation to our Ancestors, to do this, in those Ages, when the whole Universe was consumed by Fire, or when, if it were not, yet it was wholly abstracted from Flesh; as there is all the Reason in the World to believe, that, at least, the religious Part of them did, for the first six or hundred Years from the Creation.

It therefore cannot be accounted for, how they prevailed so universally in the World, otherwise than from divine Appointment; or how any Practice could obtain in the World, to which Mankind were neither urged by any Dictate of Reason, or by any Instinct or Demand of Nature, nor by any Interest of any kind; but, quite the contrary, in direct Contradiction to every Principle of Reason, and Nature, and Interest; (for the Destruction of innocent and useful Creatures, is against Reason, against Nature, and against Interest) how such a Practice could prevail, and prevail universally, is impossible to be accounted for, but from some powerful and irresistible Influence of Example, or Injunction of Authority. And what Example could have such Influence, except that of *Adam*, or what Authority could have such Power, except that of *GOD*, is utterly incredible.

We find that GOD gave *His* Proof of His Acceptance of His Sacrifice; and also gave Testimony of His having done so, in that Act of Adoration. And from hence we may clearly infer, that Sacrifices were of divine Institution. For, it is certain, that the Destruction of an innocent Creature, is not, in itself, an *Act*, acceptable to GOD; and, therefore, nothing but Duty could make it acceptable. And nothing, but the Command of GOD, could make it a Duty, in the Case before us. We know, that no Being has any Right to the Lives of the Creature, but their Creator, or those, on whom he confers that Right. And it is certain, that GOD had not yet given Man a Right to the Creatures, even for necessary food: And much less, for unnecessary Cruelty. And therefore, nothing but His Command, could create a Right to take away their Lives.

It is also evident, that killing an innocent Creature, cannot, in its own Nature, be properly said to be doing *WILL*. And therefore, since *Abel* is acknowledged by *GOD* to have done *WILL*, in killing the Firstlings of his Flock in Sacrifice, it is evident, he must have done this, for some very good and just Reason; and what Reason could justify him in doing it, but the Command of *GOD*?

In Truth, no Action is just or good, otherwife than as it is conformable to the Will of GOD, either revealed, or established in the Nature of Things: And that this Action was conformable to the divine Will, could only be known by Revelation, *i. e.* by being commanded. And therefore the Rightness of it, in *Abel*, could only arise from Obedience. And, that Obedience could justify it, can be no Doubt to any Man, who knows, *that Obedience is more acceptable with God than Sacrifice; and to keep his Commandments, than the Fat of Rams*, 1 Sam. xv. 22.

Again; St. Paul assure us, that *Abel* offered a more excellent Sacrifice than *Cain*, by *Faith*: And what it is *Faith* is, he explains in several Instances, viz. *Obedience to a particular Thing declared by God*, as we have already taken Notice, in the last Note of the foregoing Chapter. And can we have any Doubt that *Abel's* Faith also consisted in Obedience, and an Assurance of being acceptable by that Obedience, tho' in an Act of Duty, otherwise most unlikely to be pleasing to GOD: as that of the Destruction of His innocent Creatures, certainly was. An Action, than which, nothing could be more, in Appearance, ill fitted to appease the divine Wrath, or obtain the divine Favour. And yet, a ready Obedience to that GREAT BEING, who commanded it, made the Action and the Actor righteous. And it is evident, nothing but such a Faith, as prompted *Abel* to that Obedience, ever could make such an Action acceptable to GOD, in any Man whatsoever, from the Foundation of the World. And, indeed, What less than a Command from GOD, whenever they committed a Sin, that the Sin might not remain, and lie at their Door, could have induced Men to bring an innocent, and to them harmless Animal, to offer its Blood on Account of their own Transgression? Time and Custom may reconcile us to almost any Thing; but it is difficult to avoid the Reflection, that when Mankind came first to this Service, it would truly rent their Hearts, to see as it were DEATH, unto which they knew themselves mult one Day come; to have displayed before their Eyes its Pangs and Agonies, inflicted by themselves on a Creature that had no Demerit; merely because they had themselves committed some Offence against their GOD.-----Such a Service could not but cause them both to think upon the Victim, and upon themselves:

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And what Institution could do this more fully, or more frequently, than that of Swedenborg for Swedenborg for Swedenborg teaching the two Points.

And, S. 1000. That no individual of the G. O. D. will ever have mercy on the Sinner, and that the Sinner will never have a Kingdom in our Nation.

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21 And the Lord overthrew the tower of Babel, and said in his heart, I will not build up the ground any more, for the confusion of man's heart; as I did not for you, for neither will I again finite any more every thing living, as I have done.

This is only a Manner of speaking suitable to our Illness; and signifies, that *Nobis* Frick and Gratitude was a pleasing to GOD, as the most agreeable Odours are to us.

What is rendered here, for *the largest part*, &c. would be much better rendered *at present*, &c. as the *Rev. in World* here translated for, has often the Signification of *at present*.

22 While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

The sacred Writings carry with them peculiar Marks of Truth, which bear Witness to them in every Age, and will continue so to do till the End of Things. Near four thousand Years have rolled round since Moses recorded that Seed-Time and Harvest should never cease on the Earth; and during all that Time, though no thing is more uncertain in his own Nature than Weather, yet have they never been known once to fail on the Earth; for though in some particular Countries have sometimes been punished, probably for the Wickedness of those who dwell therein, with irregular and unfruitful Seasons, yet at the same Time has the rest of the World been blessed with more than common Plenty; and in general all the World over, through every Age, the Seasons have kept their due and constant Course: *Clear and Heat, Summer and Winter, Day and Night, have never any less*—Nothing but the Will and Promise of the ALMIGHTY could ever fix this never varying Order. The more we consider it, the more we shall discern that it is the *Covenant of the ALMIGHTY*. And it seems almost impossible for it to have entered into the Thought of Man to have positively asserted that Seed-Time and Harvest, and a regular Succession of Seasons, would never cease on the Earth, unless he was really admitted into the *Secret of the ALMIGHTY*, and had some Declaration made him, that it was His Eternal Purpose. So wise a Man as Moses, would not have asserted a Thing in his Writings as a Certainty, which, according to natural Causes, might possibly happen contrary the very next Year; for that it is not impossible, according to natural Causes, but that Seed-Time and Harvest, and the Succession of Seasons, might fail all over the Earth, is very evident, because they have sometimes failed in some particular Countries; and the *Lesson* over them *has been*



as Iron, and the Earth as Brass, and the Land hath not yielded her Increase, neither the Trees of the Land yielded their Fruits. Now if this can happen (notwithstanding the established Order of Nature) in one Country, it may in the same Manner happen over the whole Face of the Earth. We must therefore conclude, that what is recorded in this Verse, was an express Declaration of the ALMIGHTY HUSBAND, and that the never failing Succession of Seed Time and Harvest, which the Earth enjoys, is owing to Him, whose FATHERLINESS (as the Psalmist expresses it) is manifest even in the Climate by giving us Rain, both the former and the latter in its Season, and bringing unto us the appointed Weeks of Harvest.

## C H A P. IX.

1 *God Blesseth Noah and his Sons, and gives them dominion over the beasts of the field, the fowl of the air, and the fish of the sea. 2 Grants them every green herb for food, but forbids the eating of their blood. 3 Denies vengeance on what ever should shed man's blood. 4 Makes a covenant with Noah and all the earth, that it should never again be destroyed by a flood. 5 The rainbow is the sign of the promise. 6 25 Noah visiteth Canaan, and blesteth Shem. 28 Noah's age.*

**A**ND God Bless'd Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

We now come to a new Period of the World, or rather to a new Pignora of it; a Factor to extraordinary a Nature, as requires to be attended to. We have already observed, that it would be derogatory to GOD, to think that He destroyed a whole World, merely in Anger. Our GOD is a God of Love; it is His Office to comfort, which Nothing can change; to that even the severity of His Justice is by His Wisdom made an Act of Mercy, and *letting up Kinred*. GOD destroyed the whole World, except a very small Remnant, by the Waters of the Flood; but it was to raise a better out of its Ruins, and in Mercy to the Generations unborn. This we shall soon discern, if we examine attentively what passed in Regard to this great Occurrence.

This Matter hath been most excellently and clearly treated by a very learned Writer, whom we shall follow on this Occasion. We have already seen, that as soon as Noah was born, his Father Lamech pronounced (undoubtedly by a Divine Inspiration) that he should comfort them concerning the Work and Toil of their Hands, because of the Curse which the Lord had curst. When GOD informs Noah of his Design to destroy the World, he adds, *But with thee will I establish my Covenant*. Lamech expected, in Virtue of GOD's Promise, a Deliverance from the Curse of the earth, and foresees that Deliverance would come through his Son. When GOD threatens to destroy the Earth, and complete the Curse He had laid on it, He thinks upon His Covenant, and promises Noah the Benefit of it. What Covenant was this, that had such immediate Relation to the Destruction of the World? What could it be but the very Promise which Lamech saw should be made good to Noah, and which is here actually conveyed to Noah by a new Promise? The Words, *I will establish my Covenant*, must relate to a Covenant then subsisting, and not to a Covenant afterwards to be made; as will be evident to those who will examine the Import of this Phrase in Scripture.

The Flood being over, GOD declares, *I will not again curse the Ground any more for Man's Sake*. It appears from this Declaration, 1. That the Flood was the Effect of that Curse which was denounced against the Earth for Man's Sake. 2. That the old Curse was fully executed and accomplished in the Flood. In Consequence of which Discharge from the Curse, a new Blessing is immediately pronounced upon the Earth; *While the Earth remaineth, Seed Time and Harvest, and Cold and Heat, and Summer and Winter, and Day and Night shall not cease*. Gen. viii. 22. This is called a Covenant between GOD and the Earth, Ch. ix. Ver. 13. And a Covenant with Noah and his Seed, and with every living Creature, of the Fowl, of the Cattle, and of every Beast of the Field, Ver. 8. 9. 10. and in Truth a Blessing on the Earth, is properly a Blessing not only on Man, but on all living Creatures which subsist on the Earth: And it is with Respect to this Covenant that the Psalmist breaks forth into the Admiration of GOD's Goodness. *Thy Mercy, O Lord, is in the Heavens, and thy Faithfulness reacheth unto the Clouds: Thy Righteousness is like the great Mountains, thy Judgments are a great Deep: O Lord thou preservest Man and Beast*. Psal. xxxvii. 5. 6.

When Adam was first formed and placed on the Earth, he had several Blessings and Privileges conferred on him by GOD. These were forfeited by the Fall. What will you say, if you see these very Blessings restored again to Noah and his Posterity after the

Flood? Whether this be the Case or no, will soon appear upon a Comparison of the Blessings given to *one* and the *other*. To Adam and Eve GOD said, *Be fruitful and multiply, and replenish the Earth*, Gen. i. 28. To Noah and his Sons he says, *Be fruitful and multiply, and replenish the Earth*, Gen. ix. 1. To our first Parent it is said, *Have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living Thing that moveth upon the Earth*, Gen. i. 28. To Noah and his Sons it is said, *The Fear of you and the Dread of you shall be upon every Beast of the Field, and upon every Fowl of the Air, and upon all that moveth upon the Earth, and upon all Fishes of the Sea; into your Hand are they delivered*, Gen. ix. 2.

To Adam and Eve are granted for Food, *every Herb bearing Seed, and every Tree, in the Field, is the Fruit of a Tree yielding Seed*, Gen. i. 29. Noah and his Sons have a larger Charter—*Every moving Thing that breatheth shall be Meat for you, even as the green Herb hath I given you all Things*, Gen. ix. 3. The Blessing upon the Earth at the Creation was, *Let the Earth bring forth Good and Herb yielding Seed, and the Field bring forth Fruit after his Kind, and wheat and flax shall upon the Earth*, Gen. i. 11. The Blessing after the Flood is, *While the Earth remaineth, Seed Time and Harvest shall not cease*, Gen. viii. 22. In the Beginning, *The Lights in the Firmament were appointed to divide the Day from the Night, and to be for Seasons, and for Days and Years*, Gen. i. 14. After the Flood the new blessing is, *that Cold and Heat, and Summer and Winter, and Day and Night shall not cease*, Gen. viii. 22. Tell me now, what is there bestowed in the first Blessings, that is wanting in the second? What more did Adam enjoy in his happiest Days, what more did he forfeit in his worst, with Respect to this Life, than what is contained in these Blessings? If he neither had more, nor lost more, all these Blessings we see expressly restored to Noah and his Posterity; and can we still believe that the Curse upon the Earth remains?

All this laid together amounts, I think, to this; that the old Curse upon the Ground was finished and completed at the Deluge. And when the whole Race of Men (light only excepted) were destroyed, the Serpent had sufficiently bruised the Heel of the Woman's Seed; and the Time was come to deliver the World with Respect to this Part of the Curse, so fully executed. Accordingly a Blessing is *once more* pronounced on the Earth, and a Covenant of temporal Prosperity confirmed to Noah, and by him to all Mankind, making good the Prophecy of his Father at the Time of his Birth, *Thy name shall comfort us*, &c.

We may think perhaps that we see but little Effect of this new Blessing; that the Life of Man is still Labour and Toil; that he still eats the Bread of Sorrow and Carefulness in the Sweat of his Brow; and that the Earth still abounds in Thorns and Thistles. Such Complaints as these are but the Effect of Prejudice: Men speak in this Case as if they thought there were no Thorns and Thistles till after the Fall, but that they were created on Purpose to be a Curse; for if there were such Things, as undoubtedly there were before the Fall, why should we expect to have them removed by the Restoration of the Earth?

For what Employment do we imagine Man was made? For *a little Sleep, a little Slumber, and a little folding of the Hands to sleep*? Surely this was not the Case: Even in Paradise it was Adam's Business to dress and to keep the Garden. How much Labour this required we cannot tell; some it required without Doubt. After the Fall, Labour increased and multiplied, and continued to be very burthensome unto the Time of the Flood: And GOD's Promise of regular Seasons after the Flood, seems to intimate that they were very irregular and confused before: Which one Circumstance will account for all the Change we suppose. When the Case was in the old World during the Curse, may probably be collected from the Curse denounced against Israel when disobedient: *I will break the Pride of your Power; and I will make your Heaven as Iron, and your Earth as Brass, and your Strength shall be spent in vain: For your Land shall not yield her Increase, neither shall the Trees of the Land yield their Fruits*, Levit. xxvi. 19. 20.

The Labour of one Man is now sufficient for the Support of a great many; and consequently a great Majority of Mankind are exempted from the Necessity of labouring in the Earth, and by that Means are at Liberty to be employed in those Pursuits of Knowledge, and those Conveniencies and Ornaments of Life, which can alone make it desirable to reasonable Creatures: And it is justly doubtful, whether Thorns and Thistles, which were demonstrably a Curse to Adam, are not now rather Blessings to his Posterity; agreeable to GOD's great Privilege of Power and Wisdom, to produce Good out of Evil. There is no Grounds to imagine that Thorns and Weeds had no Existence before the Curse: How vexatious they might have been from that Time till the Flood, is impossible to say; that now, since the Distinction of Property, Thorns are a vast Blessing to the Earth, is undeniable. That Thistles are here put for Weeds in general, is taken for granted; and, I believe, every candid Man will find upon Enquiry, that Weeds now answer so many excellent Ends and Uses in Life, as render them rather a Blessing than a Curse.

We meet with frequent Allusions to this Covenant with Noah in later Times, and later Books of Scripture. The Son of Sirach tells us, *That an everlasting Covenant was made with him*, Ecclesi. xlv. 18. or, as it is translated by some, *The Covenant of the Age* was given him: For Noah was the Father of the Age, and had the

Covenant







Be cruelly, barbarously whipped to Death, I offer myself alive, Beasts feed us, and other Creatures Cruelty made Use of to destroy us, and to Death for Food, under the Notion of making us a Sacrifice. O barbarous Cruelty! fitly to be execrated, though not too well known; How changed! in the Image of GOD in us! the Great CREATOR under cover all His Works. We'll Commence above them with the most conquering Liberty. But it will leave but the Image of GOD in our Hearts, which is I have said before. For GOD is *LOVE*, and thus join His Anger for our cruel Usage of those Beings which He created to enjoy Pleasure during their short Existence, and which He has provided upon with Tenderness and Compassion.

1. GOD was thus carefully merciful in respect to taking away the lives of Animals for necessary Food, how highly duplicating nature be (Pl. 8. 14, nevertheless commonly practised it may be) to take away the Lives of Animals, or any ways cruelly torture them, and use them to Amusement &c. It is the Joy of GOD to be merciful to the Weak. His Benevolence extends to the meanest Creatures, as we may learn from many Passages of Scripture. And as, therefore, we unnecessarily and wantonly destroy even the least Part of that general Happiness which He wills, we must of course do what is duplicating before Him.---Though this is a matter generally little thought of, yet it is deserving of our Regard, as in the great thing we ought to aim at, to be as like GOD in our Actions, as the Weakness of our Nature will admit of.

Let me explain to you what we have said on this Head, was one Reason of the Propitiation given here : But undoubtedly there was another. GOD, we have already taken Notice, had appointed the Blood of the Creature as an Atonement for Sin, in a Way of Type, till the precious Blood of our Blessed Saviour should be given for the Atonement of the Sins of the whole World. It being necessary, therefore, that this important Truth, that *Propitiation peragitur per Blood*, should always be strictly impressed on the Mind of Man, it was not fit that Blood should be used for any other Occasion, nor even for the

[illegible]

An ancient *Zealot* Commentator upon the Books of *Mos*, paraphrases the Words pretty justly : “ The Soul (says he) of all  
“ Flesh is in the Blood, and for that Reason I have choien the  
“ Blood of all the Beasts to make an Atonement for the Soul of  
“ Man.” GOD appointed that the Blood of the Creatures  
should be offered for the Sins of Men, and therefore required that  
it should be religiously set apart for that Purpose.

If we examine the *Mosaic* Law, we shall find it strictly agreeable to this Notion. In some Places the Blood is appointed to be offered on the Altar, in others, to be poured on the Ground as Water; but these Appointments are easily reconcilable, by considering the Reason of each of them. Whilst the *Israelites* were in the Wilderness, and the Tabernacle near at Hand, they were ordered never to kill any Thing to eat, without bringing it to be killed at the Door of the Tabernacle, in order to have the Blood offered upon the Altar. But when they came into the Land of *Canaan*, and were spread over the Country, and had a Temple at *Jerusalem*, and were commanded strictly to offer all their Sacrifices there only, it was impossible to observe the Injunction before named; they could not come from all Parts to *Jerusalem* to kill their Provision, and to offer the Blood upon the Altar. Against this Difficulty *Moses* provided in the Book of *Deuteronomy*, which is an Enlargement and Explanation of the Laws in *Leviticus*. The Substance of what he has ordered in this Matter, is as follows: That when they should come over *Jordan* to dwell in *Canaan*, and there should be a Place chosen by GOD, to cause his Name to dwell there, they were to bring all their Offerings to that Place, and to take Heed not to offer any Offerings elsewhere. But if they lived so far from the Temple, that they could not bring the Creatures up thither which they killed to eat, they had Leave to kill and eat whatsoever they had a Mind to, only instead of offering the Blood, they were to pour it upon the Earth as Water, and to take Care that they eat none of it. Thus the pouring out the Blood upon the Earth was appointed, where Circumstances were such that an Offering of it could not be made; and agreeably hereto, when they took any Thing in Hunting, which probably might be so wounded as not to live until they could bring it to the Tabernacle, to offer the Blood upon the Altar, they were to kill it, and pour out the Blood, and cover it with Dust.

There is still another Reason given by some, for GOD's Prohibition of eating Blood, *viz.* That by its Nature, if used as Food, it would create a Savage and bloody Disposition in us, as all Creatures that eat Flesh are observed to be; that it is likewise unwholtsome, and might often bring into the Body very fatal Disorders; for as the gross Humours and all Disorders are seated and begin in the Blood, and

oftentimes vitiate it long before any Part of the Body, consequently the eating of the Blood may many Times prove pernicious, and perhaps fatal; when the Body of the Animal drained from its Blood, would prove a wholesome and salutary Food.

Upon these Accounts, and as a Conflant and perpetual Testimony of the precious Blood of *CHRIST* being shed for our Sins, some think the eating of Blood at this Day neither expedient or lawful; and they think what was written by the Apostle intended together, to the Gentile Converts, still obligatory upon Christians. *Act. xv. 22. Then pleased it the Apostles and Elders, with the whole Church, to send certain Men of their own Company to Antioch, namely Paul and Barnabas; namely Judas surnamed Barsabas, and Silas, chief Men among the Brethren; And wrote Letters by them after this Manner, That we have concluded, not to trouble any of the Brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Forasmuch as we have heard that certain which went out from us have troubled you with Words, putting to probation your Souls, saying, Ye must be circumcised, and keep the Law; to whom we gave no such Commandment. It seemed good unto us, being agreed with one Accord, to send certain Men unto you, with our beloved Barnabas and Paul, whose Names seemed good to the Holy Ghost, and to us, to lay upon you no greater Burden than these necessary Things; That ye abstain from Meats, and from Blood, and from Things of this kind, and from Fornication: from which if ye keep yourselves, ye shall do well.*

According to this it appears, that the Apostles, influenced by the HOLY GHOST, determined that the Gentiles were not obliged to Circumcision, and the other various Rites of the Jewish Law; yet that it was an indispensable Obligation on them, to abstain from Blood and Things strangled, as we see in *Acts. x. 15.* But on the other Side, it is argued, That this was only a temporary Order of the Apostles, suited to the particular Circumstances of Things at that Time; that the GOSPEL sets us at Liberty from all such Obligations; that there are many Passages in it which declare, that Meats and Drinks are nothing, as to any particular Sinfulness in the using of one more than another; that *What goes into the Mouth defileth not the Man*; that all Things are clean and pure; that *every Creature of God is good, and may be received, if it is received with Thanksgiving, for it is sanctified by the Word of God and Prayer.*

But upon an attentive Examination we shall find, that Expressions seem to speak of Things in general, *not to be the intention in many Things*; but in no Manner to declare the Lawfulness of those Things, which were prohibited by an express Decree of a general Assembly of the Apostles, under the Influence of the HOLY GHOST. Nor does it any ways clearly appear, that this apostolic Prohibition was intended only for those Times, or that it was ever let aside; and, therefore, as the eating of Blood and Things strangled may be avoided, and cannot profit, there seems, at least, to be most Reason for abstaining from them. However, let the Apostle's Advice upon this Occasion never be forgotten, lest we commit a much greater Evil than either eating or not eating, viz. *Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth*, Rom. xiv. 3.

Thus we see this great Point of a DYING SAVIOUR, was prefigured through all Times, to those to whom GOD was pleased to make known His Will. Tho' the old World was destroyed, and the new began in *Noah*, a *righteous Seed*; yet still we find, the Sacrifice of living Creatures an indispensable Duty; or that the Offering of a Life was necessary for the Remission of Sins, or for an Atonement.

As we go on in the Scriptures, we shall find this great Truth still inculcated. What other Reason can possibly be given for this, or what more striking Evidence can be had, that it was the ONE PURPOSE of GOD, from the *Foundation of the World*, that Salvation should be brought to lost Mankind, by the Offering of the precious Life and Blood of our most adorable SAVIOUR, JESUS CHRIST? For that Sacrifices, in themselves, were nothing to GOD, tho' appointed by him, GOD himself tells us in the Book of Psalms, *I delight not, says he, in the Blood of Bulls or of He-Goats.*

5 And surely your blood of your lives will I require ; at the hand of every beast will I require it ; and at the hand of man, at the hand of every man's brother will I require the life of man.

The Expression here of *the Hand of every Beast*, is a peculiar Idiom of the *Hebrew Tongue*, and the Word here rendered *Hand*, also signifies *Strength or Power*; so that the Meaning of it in this Place is, that **GOD** will require the Blood of Man from the Strength or Power of every Beast; or rather, as it is in the Original, *of every living Creature*, that is, from the Strength and Power of the whole Brute World; and also, *at the Hand*, or from the Strength of Man: *Even at the Hand of every Man's Brother*. No Consideration, no Power whatever, we here find is to screen the **MURDERER**: **GOD** here denounces, that He would, as it were, arm the whole Creation against him.-----The Holy Scriptures carry with them peculiar Marks of Truth, which will always bear Witness to them. *Moses* here records, that **GOD** ab-

solutely;



olutely denounced a sure Vengeance upon every Murderer, and that He would assuredly bring him to Punishment. Above three thousand Years have past since *Moss* wrote this, and during this long Succession of Years, all History bears Witness, that the Murderer has ever been punished.

GOD has often so visibly interposed in the Discovery of Murders, by very extraordinary Means, so as to bring the Murderer to Punishment, of which there are many remarkable Instances, recorded in the Histories of all Ages and Countries, that He bears Witness to Himself, and to the Holy Scriptures in this Place, that He has surely denounced a Vengeance on all Murderers. And this has been the general Opinion of all Mankind, as may be learnt from the Writings of all Nations; and we have a remarkable Proof of it, in the twenty-eighth Chapter of the Acts of the Apostles; where it is related, that the Barbarians, on the little Island where St. *Paul* was shipwrecked, observing that a Viper had fastened on his Hand, from the Sticks wherewith a Fire had been kindled to dry and refresh him, immediately concluded that he was a Murderer, whom tho' he had escaped the Sea, *Vengeance could not suffer to live*.

In Fact, every Country has furnished such extraordinary Instances of Murderers being brought to Punishment, by extraordinary and unthought of Means, that the HAND or PROVIDENCE of GOD appears as visible in it, as if He was to appear in all His glorious Majesty to punish the Offender Himself.

When the Murderers have been too great for the Hand or Power of Man, GOD Himself has destroyed them in so unceremonious a Manner, as made them Examples of Punishment to all Mankind. Thus *Herod*, *Sylla*, and *Philip* the Second of *Spain*, three notorious Murderers, were eaten up by Worms from their own Bowels. Nor is the Instance of some few Murderers not being brought to Light, any Proof of the Murderer going unpunished; for there have been known Instances of Murderers being taken up and put to Death in distant Countries, for Crimes which they were not guilty of; who, when such Evil had taken hold of them, saw plainly themselves that it was for the shedding of Man's Blood that Judgment had overtaken them.

Many Instances of this Sort probably happen, which are not known; so that though Murders are sometimes never found out to the Knowledge of Man, yet we ought not to suppose from thence, that the Murderer goes unpunished; but that assuredly, by some Means or other, the Blood that he hath shed is required at his Hand.

Whatever then Human Nature may be capable of, in Countries where the Word of GOD is not known, it must be the most presumptuous Madness, the highest Folly, as well as Wickedness, for those who know it, to do that which they know will inevitably bring sure Destruction on their own Head. Let it then sink deep into our Hearts, let it be always fixed in our Memory, That GOD who seeth all Things, that GOD who can do all Things, and punish when He pleaseth, that GOD who cannot lye, has declared to us, That He will require the Life of Man, and that *whoever sheddeth Man's Blood, his Blood shall be shed*. Let us not flatter ourselves with the least Hopes of escaping on such an Occasion; for GOD is TRUTH, and His Word will certainly stand. Can we imagine we can go from His Presence, who is present every where? If we were to take the Wings of a Dove, and fly to the uttermost Parts of the Earth, there would His Hand take hold of us. Can we think to escape His Sight, *which becometh afar off*? His Sun seeth all Things upon Earth daily; and can we suppose He Himself does not behold in every Place? The Works of all Flesh are before Him, and nothing can be hid from His Eye. Can we hope to screen ourselves from His Power, who can aim the whole Creation against the Wicked? For all Things rejoice to execute the Commandment of GOD; they hold themselves ready, and when He ordereth, they will obey His Word exactly.

We ought too seriously to consider from the Prohibition recorded here against the shedding of Man's Blood, whether any Rules of Custom, or what is called *Honour*, will justify us in destroying the Life of Man, who is made in the Image of GOD, or whether the Blood that we shed in this Manner will not be required by GOD at our Hands. We find it is required of the Beasts of the Field, who strictly speaking (being irrational) can not be guilty of any Crime in killing a Man, which they have no Understanding about; but GOD seems to have intended to show by this, that the Life of Man was so *divine*, that scarce any Circumstance would excuse the taking of it away; and that therefore any Creature that had done it, though indeed innocent in itself as to any Crime, should be immediately put to Death, to prevent its doing any further Damage to the Life of Man.

We may likewise infer from this Place, that all abusing, wounding, or maiming of the Body of Man, must be highly displeasing to GOD's Sight, because Man is made in His IMAGE; and whoever does Violence to, or disgraces THIS, must needs offend Him.

6 Whofo sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein.

8 And God spake unto Noah, and to his sons with him, saying,

9 And I, behold I establish my covenant with you, and with your seed after you,

The Scriptures manifestly shew, that GOD alone does every Thing, and that He is the Author of all Blessings, and the Cause of all our Deliverances. So that however little we may doubt, that we are owing to any natural Causes, but to this ever-existing Covenant with *Noah*, as the Representative of all succeeding Generations, which the World shall stand, that we have need of Him, and His Gifts, Cold and Heat, Summer and Winter, Day and Night.

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

We find here, that however little we consider the Brute Creatures, however barbarously we often use them, however little Right we may think they have to any Part of the Goodness of the Creation, yet are they included with Man in GOD's Covenant, in Respect to the Blessings of the Earth. GOD's Mercy is over all His Works, over *every Creature that is with you*, and *every Beast of the Earth*. When, then, therefore, we unreasonably deprive any of them of those Blessings which are agreeable to their Nature, when we put them to uncessant Pain and Torment, and harass them, surely there is some Reason to think that by so doing we offend against that *ever-existing* Covenant of general Harms, and have avenge which GOD intended to give by Creature when He brought them forth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood: neither shall there any more be a flood to destroy the earth.

By what is said here, GOD does not intend to signify, that passing particular Place or Country, by so doing as now, a Flood of Waters, which has happened many Times since *Noah's* Flood; but that he would never again destroy all Flesh, and the Earth entirely, by the Water of a Flood, as he had done then.

12 And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

GOD having declared this His gracious Covenant to *Noah* and his Sons, to assure them further of it, was pleased to give them a Sign or Token of it, which might always be a Matter of Confidence and Assurance to them, and all succeeding Generations, that the World would never again be destroyed by a Flood of Waters, by reminding them that GOD (for whom it is impossible to lye) had covenanted that it should never be so destroyed. This was, His Bow in the Clouds, or what we call the RAINBOW.

Writers have differed in their Opinions whether this was its first Appearance, or whether it appeared before the Flood. Some argue, that as the Rainbow is formed by a Reflexion of the Sun's Rays shining on the Cloud from whence the Rain falls, therefore if there were Clouds and Rains before the Flood, which they suppose there was, they infer from thence that the Rainbow must have then sometimes appeared: They likewise observe, that the Word in the *Hebrew*, which we translate I do SET, does not signify so, but, I do GIVE, or APPOINT, or appropriate my BOW in the Clouds for a Sign, &c. And that the Expression MY BOW, seems to imply it was then in Being, and a well-known Thing: And they argue, that GOD might as well give that which was before in Being for a Memorial, Sign, or Token, as cause any new Appearance for that Purpose. But this Supposition does, upon Examination, by no Means seem either agreeable to what we find done by GOD upon like Occasions, which are recorded in the Scripture, or indeed to the Intent of the Design, in giving such Tokens; for when GOD gives a Sign in the Heavens, or on the Earth, of any Prophecy or Promise to be fulfilled, it must needs be by something new, or by some Change wrought in Nature; whereby He testifies to us, that He is able and willing to stand to His Promise. And agreeable to this, we find throughout the Scriptures, that whenever GOD was pleased to give a Sign in Confirmation of any Thing He had said, it was always something new and EXTRAORDINARY. Thus, when a Sign was given to *Abraham*, of a Promise made to him, it was the extraordinary Appearance of a SMOOKING FURNACE and a BURNING LAMP passing between the Pieces of the Beasts, he had cut asunder in Sacrifice. When a Token or Sign was given to *Moses*, that he should re-











20 And all the days of Noah were nine hundred and fifty years: and he died.

# C H A P. X

1 The genealogy of Noah: 2 The genealogy of Japheth: 6 The genealogy of Ham: 8 The genealogy of Shem: 21 The genealogy of the world.

NOW these are the generations of the sons of Noah: Shem, Ham, and Japheth: and unto them were sons born after the flood.

The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

To Japheth's Posterity Europe and the Northern Asia: The Memory of him remained amongst the Heathens under the Name *Japhet*. Gomer is thought to be the Father of the *Cimbrians*, a Northern Nation of Europe. Magog was the Father of the *Sythians*. Ezek. xvi. 2. Madai of the *Medes*, Isa. xxi. 2. Javan of the *Javans*, Isa. lvi. 10. and Tubal of the *Hebrews*, or *Hebrews*, of Isa. lvi. 13. xxviii. 20. and xxviii. 2. Meshech, by the Affinity of the Name, and the Northern Situation, is supposed to be the Father of the *Macedonians*. Tiras was the Father of the *Turks*.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

The Jews believe that Ashkenaz was the Father of the People of Germany, Gen. x. 2. Riphath was the Father of the *Riparians* in the northern Northern Parts, 1 Chron. i. 6. Togarmah is supposed to be the Father of some northern Nation hitherto unknown, Ezek. xvi. 13. and xxviii. 3. The Jews believe that the *Turks* were his Posterity.

4 And the sons of Javan; Elisha, and Tarshish, Kittim, and Dodanim.

From Elisha descended the *Elians* in the lesser Asia, Ezek. xvi. 2. Tarshish was the Father of the *Tarshishians*, where the City of *Tarshish* was, Ezek. xvi. 12. and Jon. i. 3. And Kittim the Father of the *Macedonians*, Num. xxiv. 24. Dan. vi. 30. 1 Mac. i. 1. Now under this Name, and others which have a plural Termination, it seems, ought to be understood the Head with all its Descend. Dodanim was the Father of the *Epirotes*, or the *Albanians* of Europe, in which Country stands the City of *Dodana*.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

Here and elsewhere by the Name of the *Isles*, are meant the Islands of the *Mediterranean Sea*, and in general all the Provinces of Europe, which are encompassed and divided by that Sea, Jer. xvi. 22. [this seems to be added, to shew that this Separation was after the Confusion of Languages, at which Time, GOD, by a Miracle, caused every Race to take a separate one to itself.]

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

Cush was the Father of the *Ethiopians*, on both Sides of the *Arabian Sea*; Mizraim, the Father of the *Egyptians*; and Phut the Father of the *Phutians*, a People of *Africa*, Ezek. xvi. 10. and xxxviii. 5.

7 And the Sons of Cush; Seba, and Havilah, and Sabrah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

From Seba and his Brethren, have the Countries and Nations of *Arabia*, the *Sabeans*, *Sabateans*, *Caulateans*, &c. taken their Names. Finally, Cam peopled the South, Japhet the North and West, and Sem the East.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

Nimrod was the first after the Flood that presuming upon his Strength and Courage, set up an absolute Dominion, such as some were before the Flood, instead of the milder Government of Fathers of Families, of the First-born, and of the Wise, &c. His Name was used by Way of Proverb or Speech, to express great

Strength and Valour: It is probable his Lot chanced to fall in a Place greatly infested by wild Beasts, and he applied himself to Hunting, and cleared the Country of them; from which he obtained the Name of the Hunter. Before the Lord is a Manner of speaking expressing great Eminency: From his Valour and Success in this, it is probable, he raised himself to be a King, and is supposed to be the first in the World.

9 He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

Nimrod's Reign began in these Cities, but afterwards it extended itself a great deal further. Babel this Name being given after the Confusion of Languages, it is very likely that Nimrod did also then begin his Reign. Shinar that is, *Mesopotamia*, viz. the Land situate between the two Rivers *Euphrates* and *Tigris*, and that is the Meaning of the *Greek* and *Hebrew* Name.

11 Out of that land went forth Ashur, and builded Nineveh, and the city of Rehoboth, and Calah,

Ashur was the Son of Shem, v. 22. And it seems that Ashur, not being able to endure Nimrod's Tyranny, who usurped other Men's Dominions, (as *Chaldea*, which Nimrod had seized upon, was Shem's Part) went away beyond *Tigris*, where he founded the Empire of *Ashuria*, whose chief City was *Nineveh*, Isa. xlii. 13. and afterwards destroyed that of *Babylon*, till such Time as *Nineveh* being also destroyed by the *Medians*; *Babylon* or *Babel*, did rise again in the Days of *Nebuchadnezzar* the great.

12 And Resen between Nineveh and Calah: the same is a great City.

13 And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim,

These were the Fathers or Founders of divers Countries of *Africa*. Lehabim was the Father of the People of *Lybia*.

14 And Pathrusim, and Casluhim (out of whom came Philistim and Caphtorim.

15 ¶ And Canaan begat Sidon his first-born, and Heth,

These mentioned here, and in the following Verses, with their Nations, are the Inhabitants of that Country which GOD did afterwards bestow upon His People.

16 And the Jebusite, and the Emorite, and the Girgashite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lashah.

20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 ¶ Unto Shem also the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

Shem was the first Stock of the Children of Eber or the Hebrews, GOD's People; in which Branch Shem is honoured and blessed, as Cam is cursed in Canaan's.

22 The children of Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram.

From Elam came the *Persians*, or Part of them, Ar. ii. 9. Ashur was the Father of the *Assyrians*, Lud the Father of the *Lydians*, and Aram the Father of the *Syrians*.

23 And the Children of Aram; Uz, and Hul, and Gether, and Mash.

These are the Fathers of divers Nations of *Syria*.

24 And



24 And Arphaxad begat Salah; and Salah begat  
Eber.

25 And unto Eber were born two sons: the name of the one was Peleg, for in his days was the earth divided; and his brother's name was Jolam.

Police Division. JOKAN people the informant Peter of the 1st, and possibly *deceased* also, where there yet remain 100, 1000 of that Name.

26 And Joktan begat Almedad, and Shethph. and Hazarmavech, and Jerah,

27 And Hadoram, and Ufal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou  
goest unto Sephar a mount of the east.

31 These are the sons of Shem after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations : and by these were the nations divided in the earth after the flood.

Here then we see the ORIGIN of all the different Nations now on the Earth:—Which may teach us, to look upon all Men, of whatever Country or Nation, however different in Manners and Customs, with Respect to their every Good Nature, and Affections. For, in Reality, however separated, we are all BROTHERS, as being descended from one and the same Stock or Family.

## C H A P. XI.

1 Only one language in the world. 3 The building of Babel. 5 How  
different languages came among mankind. 8 The generations of  
Shem down to Abraham, to show the origin of the people of Israel.  
31 Terah goes out of Chaldaea, and pitcheth at Haran in the Land  
of Canaan, where he dieth.

AND the whole earth was of one language, and of one speech.

It is very plain, though the settling of all Nations by the Sons of *Noah*, is related in the foregoing Chapter, yet what is related in this was previous to it : The Thing in general is related in the foregoing Chapter, how it came to pass, in this.

Learned Men are of different Opinions as to what was the first Language. The Dispute lies between the *Hebrew*, *Chaldee*, *Syrian*, and *Arabian*: One of which is generally allowed to be so. The Arguments for the *Syrian* and *Arabian* are but few and trifling; therefore it lies between the *Chaldee* and *Hebrew*, and they seem to stand upon an equal Footing. These two Languages are very much alike, and some learned Men suppose them at first to have been the very same. So that, upon the Whole, we may conclude, that the *Hebrew* was the first and only Language that Mankind spoke, till what is related in this Chapter happened.

2 And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar ; and they dwelt there.

They journeyed from about the Mountain of *Ararat*, where the Ark rested, seeking a larger and more commodious Country, for their Families, which were increased. *Shinar* is the same which is, after called *Mesopotamia*.

3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.

By Slime is meant a Bitumen or pitchy Substance ; with which, according to the Accounts of Travellers who have been on the Spot, the Country about *Babylon* abounds.

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

[illegible]

But, that a Defiance, *between* the two Governments, and the  
Major Authorities, and the People, and the Clergy, of the  
Province, upon a vast Plain, as an impregnable Fortress, and  
a strong Impedimental to suppress the Ensigns of the Rebel-  
ling Ministry, is what the People of the Province, in general, is  
invariably, and justly, and the Secretary of the Convention, are  
are strong, and to preserve the said City, shall be well and  
watched. But, that a view of the Means of Union, and  
friendly Communication, which way at the present time, to  
our Land and Ministry, and that Mean to popularize the  
Purposes, as a means, at City, to a mighty Tower, *which* *shall*  
*reach unto Heaven*. The Cross, and the Tower, will be a true Means  
of Union, and friendly Communication, the Tower will be a  
Land-Mark to us, throughout the whole Extent of this vast  
Plain, and to make our Correspondence easy, in the City, will  
make it commodious. These glorious Purposes, we are well able  
to effect united, but divided, we shall be in conflict, and dis-  
peric inglorious, and estranged over the Face of the Earth."

If we take it in the Sense of our Translation, to *eat of the Nazar*, which included in it becoming *envy* and *row*, in which we consider how natural *Vain*ry is to the Human Breath, how Man is always aspiring to be great and mighty, we may readily conclude that they entertained vain Thought of executing some mighty Project; for all the Pride and Magnificence of their Ancestors were defaced, and utterly destroyed by the Devour, without the least Remains or Memorial of their Grandeur! Consequently, the Earth was now a clear Stage, whereon to erect new and improved Monuments of Glory and Grandeur to themselves. And being assured by GOD Himself, that the World should be destroyed no more in the same Manner; they had Reason to believe that whatever Monuments of Magnificence they should now erect, would last, in Proportion to the Strength of the Structure, and Durableness of the Materials. As to the first, it will be allowed that no other Structure ever vied with this in Point of Strength, except the Pyramid; and whether it was through Necessity or Choice, is hard to say, but certainly they chose the most durable Materials for their Structure, that this World affords, since right good Brick Clay, thoroughly burnt, (and such was that of which this Building wholly consisted,) is found to out-last Marble, and to be more durable even than Metals of any kind; and the Clay or Bitumen which they used instead of Mortar, give such a Firmness to Brick, as makes it stronger than either Rock or Iron.

It is notorious that Vanity has been the very Principle which has ever prompted and invited Mankind in all the Works and Monuments of Magnificence of later Ages; and as Human Nature has always been the same, it is reasonable to conclude that this was one Motive for the building of the TOWER OF BABEL.

Some have indeed imagined, that they did it with the vain Thought of securing themselves from the Anger of HEAVEN, from being destroyed by any other Flood. But as the Scriptures give not the least Intimation of this, as they do not even seem to make it an impious or wicked Undertaking, and as it seems highly probable that if this had been their Design, they would have chosen some high Mountain to have built it on, and not a Plain or low Land, therefore there does not seem any great Foundation in this Conjecture.



The British People, therefore, were to follow the obvious Sense of the Providence, and to be guided by the Goodness of God, till he should be pleased to send them a more certain Direction; that they, at *Lebanon*, were to prevent the *Phoenicians*; that is, they were continuing to be as they were, People, and as such they knew Necessary to send Oblique them to put that good Blessings for the Nourishment of Life, and to send them on their Way to their Head Quarters, and if it pleased the Lord, would be sent to them for a Sign or Direction, or a Blessing, to go to that Direction, round in form of a Plain.

The English, who were the first Discoverers of the Island, being Struck with the Opinion of establishing an Inhabited Monarchy, or *Republique*, such, which I think, a well Governed, should become, full of. How far we are from this, may be seen when I know how difficult it is to be, and yet of the same Thing, and form of them, we extended our Dominion almost over all the thick and most fertile Parts of the Country, and that the Ambition, Men of *Italy*, might have had this Design. The Relation is, it seems to be plain, from what is said in the 6th Verse. *And* it looks as if the *English People* only, and *Italian* and *Spanish* Colonies, and the *English* only, and were nothing more regarded as others, and that the *English* were the only.

That I speak thus attentively consider I will show us this to have been the Case; for being not a Power, and having no Exaltation, could not be vicious in itself, nor could it any way contribute to any kind of Wickedness, or to any ill Consequence, except that of being a general Inconvenience, and as a natural Infringement of Justice on any ill concerted Society or Kingdom. That they lost the Pleasure of enlarging their Power on what they were doing, is no matter evident from what follows. And yet *they were not contented with doing nothing* but *they were endeavouring to do something* which they thought would be to their Advantage. Which shows too, that they were endeavouring to increase their Power, to raise their Authority Degree.

7. And the Lord came down to G. the city and  
glorified, so that the children of men believed.

[illegible]

6 And the Lord said, Behold, the people is one, and they have all one language : and this they begin to do : and now nothing will be refrained from them, which they have imagined to do.

The latter Part of this Verse can mean no more, than that they would still imagine vain and proud Things, and go on with foolish and buried Designs; for that they could be, and were restrained by GOD, appears from what follows. Some Commentators think it should be translated *renewing us*; *And they all were being renewed*; *and what did they imagine?* &c.

7. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

We here find another most remarkable Fact recorded in Relation to Mankind; a Fact that Experience proves did happen one Time or other, *scilicet* A *Universal Language* amongst Men. For it is a very extraordinary Particular, though the Commencements of it make us not regard it, that Mankind, who are alike all the World over, in Regard to their several Organs and Parts of their Body, do still yet speak so many Languages in the various Parts of the World, each different from one another, and absolutely unintelligible to those of any other Country. Thus, when we reflect that all Mankind sprang from one Man at first, whether we suppose this Father of the whole Human Race was created not only a rational but a speaking Creature, or whether we suppose (which seems most probable) that GOD instructed him in the Use of Speech after his Creation, yet both Ways it is evident all his Descendents must speak one and the same Language, and could know no other. It is therefore entirely beyond the utmost Comprehension of Reason; nor can any natural Causes be assigned how there came so many different Languages upon the Face of the Earth. The Holy Scriptures acquaint us that GOD Himself caused it; and indeed, upon Consideration, it seems impossible it should come to pass by any other Means than by the Power of GOD.

Here then we have another remarkable Evidence, which will endure as long as the World remains, That GOD is KING, and reigneth on the Earth, that he doeth whatsoever pleaseth him therein, and directeth inordinately every Thing according to His INFINITE WISDOM, for a to produce the GREATEST GOOD to the Children

of Men. The more we consider what is recorded here, the more we shall feel Reason and the adorable Wisdom and Power of GOD, and the more we shall be able to glorify in His Providence, and His Mercy, and that He is always working to produce a better World; *and that, for their age, and state, as good as it is, is a blessing.*

We took Notice in our Notes on the Tenth Chapter, of the Mean and Grobular and Upright and liberal Principles of Learning, and of the Manner of Teaching; we further observed, that even the Education of the *Yahweh* World, is not finally accepted, until it can be looked upon as an Act of His Wisdom and Goodness, and a Ministry of His Love and Grace; and that the chief Design of it was, to produce an improvement the better to Man-kind. Hence we find Him crying, *either carry and sow, or Deny*. Two Causes seem to have contributed much to the great Degeneracy and Corruption of the old World; *viz.* the great Length of their Lives, which contributed to fill them with Pride and Infidelity, as tho' they were immortal; and *viz.* their being *in Pagan* and *in Long ages*, and, consequently, connected into one vast Society. For all the Experience of Human Nature proves, that Evil Communication corrupts Good Neighbours, and, consequently, that when Vice is once begun, and enters into a Society, it will inevitably corrupt the Whole. And, therefore, the whole World being *in Pagan* and *in Long ages*, and thereby connected into one vast Society, by strict Ties and mutual Intercommunion, it is evident, that when Vice and Degeneracy had once gained any Ground, it would become universal, and the whole World be corrupt and full of Violence, as we read it was, before the Deluge. For *Evil* and *Oppression* is another sure and certain Consequence of large Societies or Governments; for as *Power*, *Interest*, *Authority*, *Authority*, and *Interest*, and consequently *Authority*, are the natural Consequences of Power, when there is no Check upon it; so, consequently, however *great* and *mighty*, and *powerful*, a Government of these large Governments may be, yet, it is certain, and the Experience of all Ages hath shewn, that the more potent it is, will suffer Violence, be grievously oppressed, and in direct be absolutely mis-ruled.

That what we have said of Wickedness became general, and Violence increasing by Men of vast Gravity and consequence, that corrupting; and that this would contribute to the quick Corruption of the whole World, and to filling it with Violence, I justify it all on a *Propriety*, connected by the certainty of the Scripture themselves, in what they relate of the old World, seem to indicate; for it is sufficiently plain from them, that Wickedness made an extremely rapid Progress, by the People all being so, and that what preserved Noah and his Family in the Flood, was the sons of Noah being separated by some peculiar Particularity from the rest of the World: As soon as they became so a *Prophety* with them, the Wickedness became general, and the whole Earth was corrupt and full of Violence.

This would always have been the sad State of Mankind, wicked and corrupt, and the most Part oppressed, enslaved, and miserable: *But the Lord is King, the Earth may be glad thereof, the Malignance of the Isles may rejoice at it.*—And let us here admire His infinite and admirable Wisdom, as well as Goodness, who by this one Act, not only at that Time, but to the *End of the World*, prevented universal Wickedness, and universal Oppression and Violence; for there are so many Barriers fixed against the spreading of these great evils, as there are Societies in the World differing in Language, Interest, and Manners. For the Virtue, good Government, and Industry of all Societies, is kept alive either through Emulation, or Fear of the neighbouring Societies; for whatever Society is most virtuous, will by the natural Course of Things come to have Dominion over others that are less so. And in like Manner, it is evident Oppression cannot become general, while the Earth is divided into distinct Societies, because whenever the Members of any one are oppressed, they may and will call in some other Society to relieve them, or else take Refuge in some other.

But besides this, other GREAT Good arose to Mankind from this Act of GOD; for as Mankind had now no Commexion, or indeed Pleasure in keeping together, as they could not understand one another's Language, each Tribe or Family who spoke the same Language, separated from the others, and removed into other Places, as either Chance or Lot directed them; whereby they were spread Abroad, and the whole Earth peopled in a much shorter Space of Time than it would otherwise have been. And from thence arose an INFINITE Good to the World, which has continued ever since, and will as long as the World endures; for as each Tribe settled in a different Country, and became there one PEOPLE, distinct from all the other Parts of the World, so consequently they exerted their whole Strength of Mind and Body in making the greatest Advantage of, and carrying to the highest Perfection and Improvement, all the Product and Qualities of that particular Spot in which they were settled; for it was truly to them the *whole World*, as they had nothing to do with any other Part. By this Means, as we see it is now in large Works, where every one has his Part assigned him, the Work is much better executed, and in a shorter Time, than it would otherwise be, if all were to work promiscuously at it: So the Earth, by this Division of it, undoubtedly received a greater Improvement, and in a much shorter Time, than it would otherwise have done.

The



The more we consider it, the more we shall find it *great Happiness* that has come to the World from the Dispensation here recorded; for now Mankind are employed to every Part of the Earth for the mutual Benefit of each other, they are each bound in bringing to Perfection the particular Product of their Division, in order to exchange for the Products of some other Division, where they are equally employed in bringing their respective Products to Perfection. Thus every Thing is carried on for the common Good of the Whole, without Envy or Contention, without State or Contention, without Negligence or Supercity; and the whole Earth is become a well-ordered Family, wherein every one has his respective Place. O! how unsearchable is GOD! How Great is His Wisdom! And how Great is His Power!

This great Incident of the Confusion of Language, and the Dispersion of Mankind, happened about one thousand Years after the Flood. It is thought about seventy different Languages arose at that Time; for we are not to imagine that there were a many different Languages; there were Men at *Babel*, so that none of them understood one another; but only that every Family, or perhaps all those Families which GOD designed to make one Colony in the following Dispersion, had a peculiar Language given to them, so that they understood each other, though they could not understand or be understood by others.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth : and from thence did the Lord scatter them abroad upon the face of all the earth.

The Word BABEL signifies CONFUSION.

10 ¶ These *are* the generations of Shem : Shem was an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived after he begot Salah four hundred and three years, and begot sons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat fiber four hundred and three years, and begat Sons and daughters.

16 And Eber lived four and thirty years, and begat Peleg.

17 And Liber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu.

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat  
Serug.

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

And Terah said unto Abram his son, Behold I have given thee Sarai my daughter in law; and they went forth with him from Ur of the Chaldees, unto the land of Canaan; and they came into Haran, and dwelt there.

32 And the day of Pentecost came, when all  
were gathered together in one place.

We may observe, that, though we have not been able to see the great Design of the Scheme, of which we have seen the End, and the Flood, Many are of Opinion, that it is derived from an Allegation in the Bible, that the Lord is not a Man, as we have Reason to think it, and we ought to say, that GOD, I say, as we have before observed, had in the Person of Man been compassed to the End, that they were to be eternally saved, in a Course of years, from their wandering, and wandering, Late and Death's, generally, and equal Pace, which would be, as Bed-ford's this, it is, he says, possible, that many of the Sons of the Law, of their own good-will, might have been saved, by the gift of any thing but the present Method, and that, as the Law is the measure of the Love of Man, as we see, Deeds, as we see, I go to a Maid, and see what she does, then I have to do with her own Strength, and to see what she will do, I have to do with her own Creatures, Bodies, as it were, or a Day.

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NOW the Lord had said unto Abram, Get thee out of thy country, & thine kindred, and from thy father's house, unto a land that I will shew thee.

We are now come to another very remarkable Period, and Interposition of the divine Providence; we are now advancing to Times of greater Light, to clearer and more distinct Prophecies, and more nearly referring to GOD'S GLORY and GLORIFICATION of MERCY and GOODNESS towards Mankind, manifested by the REVELATION of His Son. This Period began at the Call of ABRAHAM, and runs through the Law and the Prophets, ending where the GOSPEL of CHRIST begins, and yet

We find no new Prophecy given to Noah after the Flood, nor to any of his Children, till the Call of Abraham. The Religion of Israel was not only employed in the Duties, and in the Dispensing of Prophecy upon the few Persons that lived, and came to well descend to the succeeding Generation, that Religion wanted no other Support: But now, when Idolatry prevailed, and the World was in Danger of being quite lost to true Religion, without the Interposition of GOD, the Word of Prophecy was renewed.

We therefore here find Him making a Declaration to the Head of one particular Family, to go out from his Country and his Kindred, and his Father's House, to a Land that He would show him. We find Him entirely separating this Family and its Descendants from the rest of the World by peculiar Customs and Laws, making frequent Declaration, to them of His Will, and marking Himself unto them by signs, and Wonders, and Appearances.

How soon the World after the DELUGE corrupted their Ways, and lost the Knowledge of the TRUE GOD, and changed the Glory of the incorruptible---into an Image made like to corruptible Men, we cannot certainly know; but this we certainly know, that in *Abraham's* Time Idolatry had spread far and wide, and taken deep Root even in the Family of *Shem*, and in that Branch of it particularly from which *Abraham* descended. This being the Case, it is highly probable that true Religion had entirely failed in the World, had not GOD visibly interposed to preserve such a Remnant of it as was necessary for the Accomplishment of His Great Design to restore Mankind.

If we consider now the whole World lost to all Sense of Religion, estranged from GOD, and void of all Hopes towards Him; and suppose *one* Family chosen out merely for their *own* Sakes to be delivered from the general Corruption and Misery, without any View or Design towards the general Good of Mankind, it gives too mean and partial a View of GOD; therefore we must consider it as a Method of PROVIDENCE working towards the great End always in View, the general Restoration of Mankind from the CURSE of the FALL, as the opening of that Scene which we to



1. *And I will make thee a great Nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.*

2. *And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all Families of the earth be blessed.*

In this and the two foregoing Verses, we find GOD promising great Blessings to *Abraham*, and accordingly we find in his History, that he was greatly prosperous in all his Affairs, *Ex. xii. 17.* *And I will make thee a great Nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.* GOD is the GIVER of all Blessings; He is the Bestower of all good Things; He ordereth every Thing; He disposeth our Lot, and fixeth our Habitation, and His blessing is *good*; Nothing can hinder its taking Effect, the most powerful Obstacles in the Way signify nothing. *Abraham* was an entire Stranger in the Land, and it was already possessed by a very powerful People, that GOD promises to give to his Seed, and which accordingly never did possess. If we have GOD's Blessing, we have every Thing; and if we will but trust in him as faithfully, and love him with a true Heart as *Abraham* did, we may be assured He will be true to us.

*Abraham* is a Pattern to us how we ought to live in this World, in a constant and entire Dependence on the GOD of Heaven, who dwelleth in the Heavens. He will watch over us, and prosper us in all that we set our Heart to do; He will be our Protector and Deliverer; He will lead us by a secret way, through the Way of the World, and bring us out of it, that we will not be ashamed, to a heavenly Country, to the Kingdoms prepared for us in the Heavens, where there is no more sorrow or pain, where all is Peace, Joy, and Grace.

But to come to this, we must, like *Abraham*, give Him our whole Heart, we must resign to Him all our Wealth, we must separate from the World, that GOD may be ALL, and live to ALL, and direct us ALLY; that nothing can separate us from His Will, and that He doeth whatsoever pleases Him on the Earth. We must, like *Abraham*, believe, that our WHOLE HAPPINESS depends on OBEYING His Will; and that, while we do this, however unfavourably Circumstances may appear for us, yet all Things are working for our GOOD.

*Abraham* went out from his own Country and Kindred, where he undoubtedly enjoyed *Honor, Power, and Plenty*, to go he knew not whither, to become a Stranger in another Country, to meet with Dangers and Difficulties; but he trusted in GOD who had promised, that He was enabled to perform his Word, and that He was able to bring it to pass. He believed that the FAVOUR of GOD was a Reward more than every Thing, more than all the Advantages he lost in forsaking his own Country, more than all the Obstacles and Disadvantages that presented themselves on his going *he knew not whither*, into a strange Country.

Let us then follow his Example, and among all the various Scenes of this World, amidst all its Changes, amidst all the Circumstances of our Affairs, let us look up to GOD, to the Disposer of our Lot; let our chief Endeavour be to gain His Favour, and then let us rest firmly assured that whether in Life or Death, whether in Prosperity or Affliction, all Things will work together for our Good: Let us not mind the Aspect of Things; let us not be disheartened, however much they may seem against us, but rest firmly in Hope that GOD is able to do all Things, and will never forsake us.

This is the great and useful Lesson we may learn from the Example of *Abraham*: And the Holy Scriptures agree in this Doctrine, as they do in all Truths, throughout. In the New Testament we are taught by a greater than *Abraham*, the very same Lesson: *Seek ye first the Kingdom of God and His Righteousness, and all these Things shall be added unto you.*

The latter Part of this Verse deserves a very attentive Consideration: *In thee shall all Families of the Earth be blessed.* This must needs relate to something more than *Abraham's* being great and prosperous; for however great he might be, and however virtuous, yet we cannot suppose his Influence could extend so far as to make *all the Families of the Earth blessed*; neither in the Sequel of his History, do we find any Thing of so extraordinary a Nature in his Fortune, as to worldly Grandeur, as to make the whole Earth happy. He himself, though he was blessed with temporal Blessings, yet was a Sojourner in a strange Land all his Life; and his Posterity possessed but a very small Part of the Earth. We must therefore conclude, that the great Promises made by GOD to *Abraham*, had Respect to *better Things* than merely temporal Riches and Grandeur; for though *Abraham* had his Share of these, yet there was nothing peculiar of these to *Abraham* and his Posterity only. There were before *Abraham*, and have been since, many great and powerful Nations of another Kindred, who arrived to

great Prosperity, and left a numerous Issue behind them, in Virtue of GOD's common Blessing. The Promises therefore made to *Abraham* must needs signify something more than common Blessings. And so we could find possibly be, in which *all the Families of the Earth* are to be blessed, but that the GREAT GOOD of ALL the Descendants of all Nations, the Seed which was to bruise the Serpent's Head, should be brought into the World in the Family of *Abraham*. This was the distinguishing Promise and Covenant made with him. This was the peculiar Favour. This was the glorious Privilege granted unto *Abraham*. Which we shall see more clearly, as we go on; for in the 22d Chapter it is expressly pointed out, that this Happiness should not arise from *Abraham* in Person, but from his SEED. GOD, as we have already seen, had made a Declaration as soon as unhappy Man fell from his first Estate, that he should be restored again, and that *the Seed of the Woman should bruise the Serpent's Head*, that is, entirely overcome him. This Promise had been delivered down (at least amongst those who believed in GOD) to this Time; but above two thousand Years had now passed, without Mankind having any Knowledge from whence this SEED, this DELIVERER, was to arise. GOD was pleased now to make the Declaration, that he should arise from the Seed of *Abraham*; whereby the Hopes of the FAITHFUL were raised and augmented, as this long-expected SEED, the HEIR of ALL, of which they knew nothing more before, than that He *was to come*, was now fixed to arise from the Descendants of one particular Man then in Being.

Besides this, to give them further Hope and Assurance, this GREAT SEED, this DELIVERER of Mankind, this SON of GOD, the SAVIOUR of the World, began now to manifest himself to Mankind, by frequent Appearance to them. There is no Ground from the Scripture to conclude, that there was any Divine Appearance to Mankind, till the Time of *Abraham*; for though there might be the Divine SHEDDING, or luminous Appearance, which seems to be no more than a Cloud of exceeding great Light in us, (though this does not appear certain from what is said in the Scripture,) yet we may observe that nothing more is mentioned on any Occasion of GOD's declaring Himself to Mankind, than that THE LORD SAID, till the 7th Verse of this Chapter, in which it is said, THE LORD APPEARED TO ABRAHAM, and after this we have frequent Mention of a DIVINE APPEARANCE.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

It is natural here to enquire how *Abraham*, and those who were favoured with Revelations, could certainly know them to be Divine. GOD manifested Himself to them several Ways: He sent them prophetic Angels; He appeared to them by Night in Dreams; He illuminated their Minds by extraordinary Impressions; He made His Voice to be heard by them. In all these, the Manner of distinguishing such Manifestations must have been different. 1. As to Dreams: Doubtless such Representations must have been perspicuous and lively, so as to make a strong Impression upon their Minds, even much stronger than ordinary. And though it is impossible for us, who never had Experience of such Divine Intercourse, to explain how this was done, yet we may be sure that GOD would not suffer His Servants to be so imposed upon, as to mistake the Operations of evil Spirits, or the Workings of their own Fancy, for Revelations from Himself. Probably, the Dream was confirmed by some Sign exhibited to them when awake. As to Visions that were presented to their Minds when broad awake, these were more easily discerned. They were commonly introduced with a distinct Voice, without the Appearance of any visible outward Object, and that so loud as even to awake them when asleep, as it did *Samuel*, 1 Sam. iii. Sometimes the Voice was sent out of the Clouds, or from Heaven, as it was to *Abraham*, Ch. xii. 11. 15. Sometimes out of the Midst of Fire, *Ex. xix. 20.* Still without any visible Speaker, *Deut. iv. 15. 16.* *Job xxxviii. 1.* At other Times GOD, or one of His Angels, appeared to them in a Human Form, as *Gen. xviii. 2.* *Jud. xiii. 6.* *Isa. vi. 1.* *Ezek. i. 26.* And it is probable, that whenever we meet with this Expression, *The LORD appeared*, as in the Passage before us,



us, their flesh Appearance was exhibit, *Thina Human Form*. As to the Risk of our imagining them, *Tha* Persons from Illusions of the *Imagination*. There could be no Illusion when the Voice was heard, that *Human*, as that from the Top of *Sinai*. So St. *John* compares the Voice of *Christ* appearing to him, in that Vision which he had, *Revel. 1. 12.* to the Sound of a Trumpet; say, to the *Whistling* of a Sea, or many Waters together, *Verse 15. 2.* When the Voice proceeded from such Places, where no Human Creature was, nor could be; as when *Samuel* heard a Voice from the *Alley* *Scari*; *Micha*, and the *Isaiah*, from the Clouds. Sometimes they distinguished *Tha* Way of speaking in Human Form, by the Majesty of his Countenance, or some unusual Light on his Face, *Isaiah. vi. 3.* *Tha* *Archangels* are said to have known one of the *Persons* in the midst of the fiery Furnace, to be an Angel, or one of the *Sons* of GOD, *Daniel. 25.* with *2. 5. 6.* Sometimes too, the Persons appearing performed Actions miraculous, and surpassing Human Power, *Gen. xv. 17. Jud. xiii. 17. &c.*

It was at this Time to *Abraham*, as we have observed in the Note on the 3d Verse, that any Divine Form first appeared unto Man. And according to the Reason of Things, it seems to have been our Blessed SAVIOUR JESUS CHRIST. There is a Passage in the New Testament, (*Gal. Heb. v. 56.*) which may be brought to support this: Our SAVIOUR there tells the *Jews*, that *Abraham had seen His Day, and rejoiced at it.* It seems plain from considering this Passage, that our SAVIOUR meant that *Abraham* had a personal Sight of Him, and not merely a Sight by FAITH; for it appears from attending to the Occasion, that our SAVIOUR spoke it to hint to the *Jews* that He was a greater Person than what they took Him to be, for that He not only now appeared, and lived amongst them, but that he had existed Ages before, and had been seen by *Abraham*. The plain the *Jews* took it in this Sense, by their Reply, *"We knowed the Jew, unto Him, That was not yet fifty Years old, and thou tellest of Abraham."* And our SAVIOUR agreed by His Reply, that they had taken His Words in the Sense He meant them. *"Jews, and art thou, Verily such I say unto you, But as Abraham was, I am."* And we find *Abraham* built his Altars not unto the visible GOD, whom *Moses* has seen at any Time, but unto the LORD who appeared unto him. And in all the Accounts which we have of his Prayers, we find they were offered up in the Name of the LORD.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *Leaving* Beth-el on the west, and Hai on the east : and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still toward the south.

· 10 ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he find unto Sarah his wife, Behold now I know that thou art a fair woman to look upon.

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife, and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

Alas, how *frail* and *weak* is Human Nature ! how deep-rooted in us the Principle of SELF-WISDOM and SELF-DEPENDENCE ! This great Error, by the Arts of the Evil One, ruined our first Parents in their first Estate, and it still prevails in us universally ; we are always for depending on ourselves, for trusting to our own Prudence and Wisdom, rather than on GOD. Our grand Adversary, who is always watching to destroy us, takes every Occasion of sowing this destructive Seed in our Hearts, and from thence arises all the Unhappiness of our Lives, and, oftentimes, our utter Ruin.

*Abraham*, who had Faith in GOD to leave his Country, his Kindred, and his Father's House, to go into a strange Land ; and who had thereupon received a Declaration from GOD himself, *who cannot lie*, that He would bless him in every Thing, and protect him in all his Ways ; that *He would bless them that blessed him, and curse those that cursed him* ; *Abraham*, who had seen the Glory of GOD by the divine Appearance to him, from whence he could not but judge of his Power, does here forget the Rock of his Strength, and that GOD doeth all Things on Earth, and ruleth over the Devices of the Wicked. He cannot be easy to trust in him for Protection and Deliverance, and, therefore, flies for Shelter to his own Willdom : Ah, fatal and

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14. ¶ And it came to pass that when the king of Assyria came into Egypt, the king of Egypt said unto him, I will not give thee mine army, for I have heard that thou art very frail.

It appears that the Account is that of "The Traveller" who, travelling from one country to another, at this Time would be surprised that there is no "Travellers Ground" enough, and that he could find any more "Travellers" with his "Stick and Head", and find convenient "Travellers" to furnish him with "Food and Family", without doing himself "any more Molestation" than any Performer.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and she was taken into Pharaoh's house.

10 And he intrusted Abram well for his fidelity, and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues, because of Sarai Abram's wife.

Though *Abraham* had, by depending on his own Wisdom instead of GOD, brought his Wife into great Danger; yet GOD was pleased, by an Exercise of that Power which *Abraham* was afraid to trust to, to deliver her unharmed. Alas! How many Evils should we bring upon ourselves by trusting to our own Wisdom, waiving GOD the God of Love and Goodness? though by our Actions we declare that we will not have Him to rule for us, yet He graciously averts the Evils which we should often bring upon our own Heads.

Even a wife Heathen could say of the Prayers of Men to Heaven, that were they always to be granted, Men would bring down Curses on themselves. And this may with equal Truth be said of our Action, as well as Wishes; for if a kind Providence did not often blast many of our Schemes and Purposes, we should often ruin ourselves by our *own Wisdom*, which we are always so fond of trusting to. Let us therefore cheerfully submit ourselves to the UNERRING WISDOM of GOD in all our Ways, nor foolishly think an evil has befallen us, when the Purposes of our own Wisdom are disappointed.

18 And Pharaoh called Abram, and said, What is this *that* thou hast done unto me? Why didst thou not tell me that she was thy wife?

19 Why saidst thou, *She is my sister*? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.



We may observe here, that the World was not yet become corrupt, & full of Violence, since the Flood, as it had been before. We find in *Lot*, a noble Integrity of Mind, Love of *Justice*, even to *Self*, and Respect for the sacredness of the *Marriage Union*, even in Kings who had Power in their Hand, to do what they would. *Lot* is travelling unmolested through distant Countries, a *Born* Water is of Opinion, that the *World* and several of its Kingdoms will continue in the Worship of the *True GOD*.

2 And Pharaoh commanded his men concerning him; and they sent him away, and his wife, and all that he had.

### C H A P. XIII.

1 Abram and Lot return out of Egypt. 7 They part on account of a strife between the herdsmen of Lot and Abram. 12 Lot dwells in the plain of Jordan, and Abram remains in Canaan. 14 God instructs Lot to separate from Abram: He removeth to Hebron, and dwells between the two.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver, and in gold.

Thus did GOD make good His Promise made to him in the *Chapter*, *Gen. xii. 15*, *Gen. xii. 16*, *Gen. xii. 17*, *Gen. xii. 18*, *Gen. xii. 19*, *Gen. xii. 20*, *Gen. xii. 21*.

3 And he went on his journeys from the south, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

5 And Lot also, which went with Abram had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

By the Expression of *The Land not being able to bear them*, is meant, that the neighbouring Field were not able to maintain them together, or to afford Pasture sufficient for their numerous Flocks.

7 And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren.

How amiable and worthy of Imitation is the Behaviour of *Abram* on this Occasion! How mild! how full of Good nature! how just! How nobly does he put an End to all Animosity! *Let there be no strife, I pray thee, between me and thee*. Whereby he not only means, that they two were Relations according to Consanguinity, but that even the Herdmen (among whom the Strife chiefly was) as well as themselves, were, as the *Hebrew* Words signify, *Men of one Blood*, all descended from one common Stock, and Members of one great Community, whereof GOD is the common FATHER: And that therefore having such a Relation to one another, Quarrel and Animosity between them were as unnatural as it would be for the Members of the Human Body, were they capable of it, to quarrel with and injure each other. What Happiness would this create! What Evils would it prevent! How would it almost restore Paradise to the Earth, were this *Great Truth* but established in our Hearts. That we are *Men Brethren*, made (as the New Testament expresses it) *ALL OF ONE BLOOD*. *Act. xvii. 26*.

The establishing of this *Great and Important Principle* is one great Point that the Holy Scriptures labour at throughout. Men cannot be happy, till they are brought back to look upon each other, and, in Consequence, *to love as Brethren*. This, and this only, can establish Happiness either on Earth, or even in Heaven itself; for GOD is LOVE, and all that approach Him must be like unto Him. Neither can Happiness possibly exist, where LOVE is not. It was upon this Account that our Blessed SAVIOUR so earnestly pressed his Followers to *Love each other*, and declared that

to be the distinguishing Mark of their being His: *But whoso shall Men know that ye are my Disciples, if ye love one another*.

It is on this Account that LOVE is called in other Parts of the New Testament, THE ROYAL LAW, THE FULFILLING OF THE LAW, *Rom. xiii. 8*. And is accounted one of the two Pillars on which hang all the Law and the Prophets. JESUS CHRIST Himself, the Light of the World, our true Instructor, after having told Man, *That to love the LORD our GOD with all our Heart, and with all our Soul, and with all our Mind, is the first and great Commandment*, adds, *And the second is like unto it, to love your Neighbour as thyself*.

What great Inducement is here to be kind and affectionate to each other, to avoid Strife, Contention, and Quarrel, to love as Brethren! How instructive is *Abram's* Behaviour! Though he was the Elder, and might justly claim some Superiority over *Lot*, yet how nobly and modestly does he give it up! *Separate thyself, I pray thee, from me; if thou wilt take the Left Hand, then I will go to the Right; or if thou depart to the Right Hand, then I will go to the Left*.

What a noble Example have we here of Modesty and Condescension, to give up what may be our just Due, for the Sake of Brotherly Love; to be humble, however great our Station; and to be kind and submitting upon Occasion, even to our Inferiors!

9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom were wicked, and sinners before the LORD, exceedingly.

We find here the Men of *Sodom* were distinguished for their Wickedness; so that it seems likely, many other Countries were still virtuous in some Degree. The Corruption does not seem to have been universal, as we are told it was before the Flood, which probably arose, as we have already observed, from the Earth being divided into many separate Societies, by the Confusion of Languages at *Babel*.

14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward.

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

The Expression FOR EVER, in Scripture, often signifies no more than a very long Time. It seems to signify here, till the Coming of the MESSIAH; where do end the temporal Promises of the Old Testament, CHRIST bringing in with him a new Age or Covenant.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Though *Sarah*, *Abraham's* Wife, was barren, yet GOD's Promise is, That his Seed should be as the Dust of the Earth. With GOD, all Things are possible: He often makes Use of the most unlikely Means, to show his Power, and that it is HE that does it. And as there are so many Examples of this Sort in the Scriptures, which seem purposely intended to instruct us in this Point, we ought to learn therefrom, never to be over-anxious or fearful, let outward Appearances be ever so much against us; but to trust in the LORD, and wait for His Salvation; according as the Prophet *Habbakuk* teaches us, in the noble Declaration he makes of his Confidence: *Although the Fig-Tree should not blossom, neither should there be Fruit in the Vines; though the Labour of the Olive should fail, and the Field should yield no Meat; though the Flock should be cut off from the Fold, and there should be no Herd in the Stall; yet will I rejoice in the LORD, I will joy in the GOD of my SALVATION*, *Habbak. iii. 17*.

17 Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.



It is not to be supposed that *Abraham* walked through all the Land immediately, and at once, but that he conveyed it all in Process of Time, by moving his Tent from one Place to another.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

C H A P. XIV.

1 The war between the King of Sodom, and the King of Shinar, and the King of Elam, and the King of the Amorites. 12 Lot is taken prisoner. 14 Abram is with him. 18 Abram is helped by Melchizedek. 20 Abram goes to the tent of the people. 22 He tries to take any thing from the tent of the people.

AND it came to pass in the days of Amraphel King of Shinar, Arioeh king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

These five Cities stood in that goodly Valley, which, since their Overthrow, is become a Sea, or large Receptacle of Water, called from the great Quantity of Salt, or Bitumen, wherewith it is impregnated, the SALT SEA, or SALT LAKE.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

The Inhabitants of *Sodom* were some of the Descendants of *Canaan*, whom *Noah* had pronounced should be the Servants of *Shem*; and the King of *Elam*, to whom we find by this Verse they were tributary, was a Descendant from *Shem*. So soon did this Prophecy begin to be fulfilled.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which is by the wilderness.

7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela (the same is Zoar) and they joined battel with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioeh king of Ellasar: four kings with five.

10 And the vale of Siddim was full of slime pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.

By Slime Pits is meant Pits or Wells of Bitumen, or a pitchy Matter with which the Country abounded.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot Abram's brother's son (who dwelt in Sodom) and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in

his own house, the Lord being with him, and pursued them unto Dan.

The Riches of the Patriarchs were not in Gold or Silver, but in the Quantity of Cattle, they were rich in Cattle, and in a great Number of Servants to look after them.

15 And he divided himself and all that he had, and he sent his servants by night, and smote them, and brought them unto Hobah, which is on the left hand of Damascus.

16 And he brought back all the goods, and brought again his brother Lot, and his goods, and the women also, and the people.

Though *Lot* seems to have ill treated *Abraham*, yet we find as soon as he heard of his being in Danger, he immediately generously flies to his assistance, even at his own manifold Hazard, in attacking a victorious Army with such a Handful of Men. And from his Success there we may learn, that when our Duty calls upon us, however perilous the Danger, we ought to engage in it with Courage and Valour; trusting in GOD, who is able to deliver by a few as well as by many, 1 Sam. xiv. 6. We may further observe here, that *Abraham* does not any ways reproach *Lot*, after having rescued him, with his former Behaviour, but treats him kindly and affectionately. An instructive Lesson, that we ought to forget Injuries, as tho' they had never happened.

17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, in the valley of Shaveh, which is the King's Camp.

It is probable that the King of Sodom was the Son of the King of the Amorites, who were the first in the Land to be destroyed at the Flood.

18 And Melchizedek King of Salem brought forth bread and wine: and he was the priest of the most high God.

*Salem* is supposed to be what was afterwards called *Jerusalem*; *Melchizedek* was a King and Priest thereof, and is said to have both that Office continued to the same person those Days. We find him here, though he was no Party in the War, hospitably bringing out Refreshments to *Abraham* and his Men, agreeable to the Custom of the Primitive Ages, of always hospitably entertaining Strangers, whenever they came in their Way, and even seeking all Opportunities of doing it. How much was this loving like Brethren, as all Mankind truly are!

The Name *Melchizedek* signifies King of Peace, and herein he was the Figure of *Christ*; the King of Peace, and the Prince of Peace. And *Salem* is *Jerusalem*, Ps. lxxvi. 2. and signifies Peace, Heb. vii. 2. wherein he also figured *Christ*, whose whole Administration is to work Peace, Ephes. ii. 14, 15, and 17. And in Him Justice and Peace have killed each other, Ps. lxxvi. 1. and *Isaiah* in Ch. xxxii. v. 17. saith, the Desire of Justice is Peace; and in *Isaiah* ix. 6. *Christ* is called the Prince of Peace; and here *Melchizedek* has nothing to do with the War, but governed his Place in Peace. He was without Doubt of very eminent Piety, and worshipped GOD in a right Manner, having due and worthy Notions of him. And accordingly we find him in the two next Verses, styling GOD the Possessor of HEAVEN AND EARTH, and thereby acknowledging that He is ALL IN ALL, that He doth every Thing on the Earth, that He is the LORD and GIVER of ALL. He, therefore, instead of going into Encomiums on *Abraham's* Valour and Conduct, blesteth the Most High GOD, the Possessor of Heaven and Earth, for his Victory; and attributes it all to his Blessing; and therefore he adds nothing to *Abraham*, but only a fervent Prayer that he might be rewarded with a Continuance of the divine Blessing. In this indeed he imitated every Thing for him, as it includes all Things. Such as we find the Sentiments of *Melchizedek* here to be, such ought our's to be in every Thought. Such Ideas ought we to have of GOD in all our Ways; that he is truly the LORD and Possessor OF ALL THING, in Heaven and in Earth; and that, therefore, he can do whatsoever pleaseth him, and give us whatsoever in his infinite Wisdom, he seeth fit.

19 And he blessed him and said, blessed be Abram of the most high God, possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And







Ideas of him, which are suitable to his Nature, and, consequently, must needs be pleasing in his Sight, and through his Goodness *counted for Righteousness*. But GOD is as well to regard, as to regard a Being, to regard any Thing we do merely as it respects himself: *Can a Man be profitable unto God?* (Says Eliphaz to Job) *Is it any Gain to the Almighty that thou makest thy Prayer? Or is it a Plea to him that thou sayest, I have sinned? Or what rewardeth He of thy Hand?* GOD'S FELLOU and GLORY will be the same, tho' Man and Angels refuse to honour him. He has essential GLORY and FELICITY in Himself; and all the Service and Honour he receives from his Creatures, whether they be Men, or Angels, or Arch-Angels, or Cherubims, or Seraphims, are nothing to him any further than as it promotes their own Happiness. Like as when we admire the Sun, our seeing of his Light does not increase it, it makes it not greater, but only makes it our's; and when we turn away or shut our Eyes, that glorious Planet suffers no Eclipse, and is not at all darkened or injured, nor does He thereby lose his Light, but WIL.

As therefore FAITH in GOD is faithfully spoken of in the Scriptures, it must be because it is most highly BENEFICIAL to Mankind, and, indeed, nothing can be more so, as this is the DIVINE CHAIN which holds the CREATURE and the CREATOR together. It is the Ladder which *Jacob* saw in his Vision, whose Foot is on the Earth, and its Top in the Heavens. It is by this that Man ascends to GOD, and becomes a Partaker, as it were, of his divine Attributes: He may comfort himself for his Want of Foresight, because he sees GOD who is OMNISCIENT: He need not regret his Want of Strength, because he is joined to Him that is ALLMIGHTY. In a Word, FAITH makes poor, weak, ignorant Man POWERFUL in the Power of GOD, wise in his Wisdom, HAPPY by his Happiness. It makes him reap the Benefit of every divine Attribute, and lose his own Insufficiency in the Fullness of INFINITE PERFECTION. There are some of the precious Benefits of FAITH, but there are not all, for Man, indeed, (as the holy Scriptures assert) *lives by every Word that proceedeth out of the Mouth of God*. His Nature is such that he hath absolute Need of being kept in the Nature of God's Council, of being directed by Him in all His Ways, of being instructed by Him in what is TRUTH and RIGHTNESS; consequently, the SUPREME HAPPINESS OF MAN must consist, in reality proceeding from the Heart, all the Declarations of His Will that GOD is pleased to make to him, however contrary they may seem to be to our Understanding, and therefore *this is counted to him for Righteousness*. This is the arguing of St. Paul, when he is speaking of Abraham's Faith, which was imputed to him for Righteousness: Now, (says he) *it was not written for our sake alone, that it was imputed to him, but for us also*; but why not us, the Apostle goes on to tell, because we are in the same Circumstance as *Abraham* was, and therefore this is recorded of him as an Example of Hope and Practice; for to us (likewise) *it shall be counted, if we believe in Him that raised up Jesus our Lord from the Dead, who was delivered for our Offences, and was raised again for our Justification*. The Meaning of which seems to be, that as *Abraham*, notwithstanding the Deadness of his own Body, and the Barrenness of *Sarah's* Womb, notwithstanding all the Improbability and almost impossibility that his Seed, from his own Bones should be as numerous as the Stars of Heaven, believed it should be so, because GOD declared it; and thus Belief GOD was pleased to count to him for Righteousness. So in like Manner may we rest assured, from this Example, recorded in the Scriptures, that our Faith and firm Belief in GOD's Declaration, made to us in the same Scripture, shall be counted to us for Righteousness; particularly, if we believe from the Heart in that great and wonderful Mystery, (however much it may be above our Thoughts and Apprehensions, and however impossible it may seem to us) *that God has raised up Jesus our Lord from the Dead, that He gave Him to the World that He gave his only begotten Son, that all power was committed in Him should not perish, but have everlasting life; that He delivered him for our Offences, and raised him for our Justification*. And in Consequence of this Belief, if we stagger not through Unbelief, but with assured Confidence believe the Promises given to us, by the same GOD as gave them to *Abraham*, viz. the Resurrection of our Bodies from the Grave after they have seen Corruption, and the living for ever in Mansions of Bliss in the Heavens; which are Things so far above us, so much beyond all natural Things, that they can be brought near to us only by FAITH, *and then all things that are not nor can be seen*: Such a Faith as that of *Abraham*, who against Hope believed in Hope; who regarded not the Difficulties that lay in the Way, or the Strangeness of the thing, but was strong in Faith, being fully persuaded that what God had promised he was able also to perform.

And in like Manner must we act, in Respect to the precious Promises of *Eternal Life* declared to us by GOD in the Gospel. Though they are  *afar off*, we must see them as *present*; though they are not yet done, we must look up on them as *done*, because *He that has promised is faithful*, and not only so, but *He is also able to perform what He has promised*. What, though we all go down to the Grave, the House of Darkness; What, though after our Skin, Worms destroy our Body, yet *He that has promised is able to raise us up at the last Day*; and He will most assuredly do so, because *He has promised*; for *He is faithful*, and can never forget His

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And, in like manner, we have no Communion with GOD, nor render him any Service, without this Faith; for a GOD is an invisible, Being; Man, and the Things that belong to him, cannot be seen or perceived by the Sight; consequently, Man can only *believe* Faith; that is, by believing Things not seen, as tho' he did see them. For tho' we cannot see the GOD, yet by Faith we do the same as if we saw, that is, we are moved and affected in the same Manner as if he was present to us, and, as the Apostle says of *Abel*, we *enjoyed as he enjoyed*, as *Hebrews*, vi. 12. For GOD may exist with all his divine and glorious Attributes, and yet we not be influenced by them, unless we see him or bring him near to us by Faith: *He that can do these Things*, the Apostle says, *I believe that he is*, *Heb. xi. 6.* that is, na if he is, tho' we are not convinced of his Existence, and he moved the Heart, na if he had actually seen him. And as we cannot see GOD, Faith will not move we know any Thing that GOD has told Man, or by what Relation we stand to him, or what will be pleasing to him, but by Faith; that is, by most firmly believing from the Heart, those Declarations which he has made to Man, and of his Will, the same as if we were actually to see him, and receive his Commands immediately from his Mouth; not can we see GOD, as the Apostle observes, unless we most firmly believe *that he is a REWARDER of them that diligently seek him*.

In the same Manner, it is impossible for us to live in our present State, *what Things God has prepared for them that Love Him*, and the Things which He has prepared against the Day of Wrath for them that do Evil: So that there can only affect us by Faith, that is, by being moved or affected by the same, on Account of GOD'S Declaration of them, as if we had actually seen them; and, we must, by Faith, have an assured Trust and Reliance on GOD, for the Performance of all those Promises and Declarations, which he has made to us, otherwise they can have no Effect upon us. And this is the Reason that Faith is so highly extolled in the Scriptures, and made the Root of all our Conduct towards GOD, because it leads immediately to the Practice of Virtue and Holiness, the Conditions on which all the Promises of GOD are founded.

Faith overcomes all the *Works of the World*, the *Apocryphal*. All its Temptations, all its Allurements, all its Enjoyment, all its Promises submit to FAITH. In Effect Religion, or *True* Behaviour towards GOD, is a Struggle between SENSE and FAITH: The Temptations to Sin are the Pleasures of the *Sense*, the Inclinations to Virtue are the Pleasures of the *Spirit*. These are only seen by FAITH: These are the Objects of every *Soul*. On the Side of VIRTUE all the Motives, all the Objects of Love are seen. On the Side of VICE stand the formidable Powers of SENSE, PASSION, and AFFECTION. Where the *Heart* is established in the Fullness of Faith, the heavenly *Power* prevails, and VIRTUE triumphs over all the Works of Darkness. But where *Sense* pre-



terns, Sin enters, and is served by every evil Passion of the Heart.

We shall easily discern, by reflecting a little, that if we have Faith, *Gen. i. 1.* *Creation of Things not yet*, and to make *Things to be* a Substance or Reality to us, as if they were present; the Glories of Heaven, the Rivers of Pleasure, and the Fulness of Joy at GOD's Right Hand, immortal Life, and never-ending Happiness, the most pure Joys that must arise from being admitted into the Presence of GOD, and an *innumerable Company of Angels, Cherubims and Seraphims, and Jewels of Myrrour*, the most venerable Magnificence, the august Splendour, the incomprehensible Beauty, the ravishing Harmony of Heavens, where eternal Mansions of Bliss are prepared for us. All these are such great and glorious Things, that if they were brought near to us by Faith, we could never be persuaded to lose our Interest and Continuance in them, by any of the Allurements of Sin, or by any Thing this World could give; all the Enjoyments of which, are, at the best, but short and transitory. And if we could be so foolish as to chide the Lark, yet *the Worm that never dieth, the Fire that is never quenched, the Lust that never ceaseth, the Pain that is never eased, the Anguish of Soul*, that is prepared for every one that worketh Evil, if *seen as present* by the Eye of Faith, would certainly deter us from the Pleasures of Sin. *For what can it profit us to gain the whole World, if we thereby lose our Soul?*

7 And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

Though no Mention of it is made in the 11th Chapter, where we have the first Account of *Abram's* leaving his Country, *Gen. xii.* *Us, of the Covenant*, to go into the Land of *Canaan*, that it was done by the express Order of GOD, yet from the 11th Verse of the 12th Chapter, and from this Verse here, it is plain it was then done in Obedience to GOD's Command: And from thence St. *Paul*, in the Acts of the Apostles, expressly declare, that the Glory of GOD appeared unto *Abram* in *Chaldea*, or *Ur* of *Chaldea*, before he dwelt in *Chaldea*, or *Haran*.

8 And he said, Lord God, whereby shall I know that I shall inherit it?

Here we find *Abram* (for the higher Confirmation of his Faith) asking of GOD some miraculous Sign and Pledge of the Certainty of so great an Event. It is probable too, from the 13th, 14th, 15th, and 16th Verses, that *Abram's* Request means no more, than that GOD would vouchsafe to let him know *when* the Promise should be accomplished, and what Signs should foretell the Event to himself or his Posterity: In the same Sense as the Disciples say to CHRIST, *Lord, when shall these Things be, and what shall be the Sign of thy coming?* Matth. xxiv. 3.

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

This seems to have been ordered by GOD, as a Sign of the Covenant he was entering into with *Abram*, to give the Land of *Canaan* to his seed, as mentioned in the 18th Verse; it being an usual Practice in those Times, to make or confirm Covenants by dividing the Beasts which were sacrificed on such Occasions, and the Parties who contracted passing between the Parts of the Beasts thus divided. We find an express Intimation of this Custom, *Jer. xxxiv. 18, 19.* The Signification of this Rite was as much as to say, "I will let me be divided, and cut in Pieces, if I violate the Oath which I have now made in the Presence of GOD."

12 And when the sun was going down, a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him.

An extreme Horror and Consternation (for so Darkness metaphorically signifies in Scripture, as *Isa. lxxviii. 6.* and *cviii. 14.*) seized his Mind, or such an Horror as seizes those who are struck with some extraordinary Appearance in the Dark. This Horror seized him in Consequence, as it would seem, of GOD's representing to his Imagination the dreadful Oppressions that were to befall his Posterity in *Egypt*.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not

theirs, and shall serve them, and they shall afflict them four hundred years.

These four hundred Years are to be counted from the Birth of *Ishaac*, who was the Seed to whom the Promise was made, *Gen. xvii. 19.* And in this Space of Time three Things were to befall *Abram's* Seed, which are here distinctly named; as a to *Isa. vii. 6.* 1st. That they should be a *Stranger in a Land not theirs*, and to *Ishaac* and *Jacob* were. 2dly. That they should *serve* (and so they did in *Egypt*, *Gen. xlviii. 6.* with *Ezek. i. 11, 13, 14.* 3dly. That they should be afflicted: And so the *Chaldees* were very cruelly, and that for a considerable Time before they came out of *Egypt*. From the Birth of *Ishaac* to the coming out of *Egypt*, were just four hundred Years.

14 And also that nation whom they shall serve, will I judge: and afterward they shall come out with great substance.

Here we have a clear Proof of GOD's knowing what will come to pass through all Times, and that however much the Affairs of the World may seem to be ordered and governed by the Inhabitants of the Earth, yet that GOD's Providence superintends and directs in all. Here we have the State of a particular Nation marked out for four hundred Years to come, and distinguished by very remarkable Events, of which there were then no Appearance. It is the incommunicable Character of GOD, to see into FUTURETY: In the Scriptures we often find Him challenging the false Deities to foretell what is to come: *Shew the Things that are to come hereafter, that we may know ye are Gods*, *Isaiah. xli. 23.* &c.

We may likewise further observe, that these Events came to pass seemingly by Accident, and in the natural Course of Things, tho' it is plain GOD ordered them; and therefore we have Reason to conclude that GOD at all Times, and in all Countries, and even Families, does order those frequent Changes, Revolutions, and Accidents which happen to them, as best suit with the Purposes of His infinite Wisdom and Goodness, though they all seem to us to happen by natural Causes, and as it were by Chance. Thus we may observe, that the Seed of *Abram* were not, nor did not return into the Land of *Canaan*, till it became fit in the Wisdom of GOD's Providence, or Government of the World, to punish the Iniquity of the *Amorites*, then come to such an Height, that it was not consistent with GOD's Wisdom or Justice to suffer them to go any longer unpunished.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

Here we may observe how GOD speaks of the Death of a good Man, not as a Matter of Terror and Lamentation, and Loss and Destruction, but rather as a Subject of Gain and Comfort: *Thou shalt go to thy Fathers in Peace*, out of the Reach of all Trouble, and Pain, and Sorrow. And what can this Expression, *Thou shalt go to thy Fathers*, &c. mean, but that his Soul should go into some peaceful State of Existence, where it should again join with the Souls of all his Ancestors or Progenitors. That this Expression here could not be intended only to express his being buried with his Ancestors, is plain, both because his being buried is expressed in another Sentence; and still more, because we read after that his Body was so far from being deposited in a Sepulchre with his Ancestors, that it was deposited in a Country which had no Manner of Communication with that of his Fathers.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

Though GOD had determined to give the Land of *Canaan* to a chosen People, yet so just is he in his Ways, that he will not dispossess the present Inhabitants of it till they have forfeited it by their evil Deeds, till *their Iniquity is full*.

17 And it came to pass, that when the sun went down and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

Some Commentators imagine, that by this Symbol GOD designed to represent to *Abram* the future State of *Abram's* Posterity; the smoking Furnace signifying, *Israel's* Misery in the Land of *Egypt*, and the burning Lamp, their happy Escape and Deliverance; for, according to Scripture Phrase, the going-down of the Sun, and Darkness, usually note Calamities upon People, *Amos viii. 9* and *10.* *Isaiah v. 30.* *viii. 22.* and *ix. 12.* and a fiery Furnace is used for the like in *Mal. iv. 1.* *Psal. xxi. 9.* *Lam. v. 10.* *Luke xii. 28.* *Egypt* in *Deut. iv. 20.* and *Jerem. xl. 4.* is called an Iron Furnace; and in *Isaiah lxi. 1.* the Salvation of GOD.



GOD's People is likened to a burning Lamp. Others, on the contrary, think that it was to notify his own immediate Presence; since both *Smoke* and *Fire* are, in several Parts of Scripture, mentioned as Emblems and Representations of the *Divine Appearance*. And, therefore, as it was a Thing customary, and especially in *Chaldeas*, (from whence *Abraham* came) for Persons covenanting together, to pass between the Pieces of the Sacrifice; so GOD did it in this Type and Emblem of Himself. But a late learned Writer thinks, that the *Hebrew* Word which we translate *pass* in this Verse, should be translated *burnt*; and that the Meaning is, that the Pieces of the Sacrifice first smoked, and then caught into a Flame, and were quite consumed.

18 In that same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites, 6 *Doyant v. Egyptian Slaves*

This Promise was accomplished in the Days of *Solomon* and *David*. See 2 *Sam.* viii. 3. and 2 *Chron.* ix. 26.

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

## C H A P. XVI.

1 *Sarai continuing barren, giveth her maid Hagar to Abram. 4. v. 1. up the promised seed through her. 4. When Hagar has conceived, she fights Sarai: 6. And being thereupon hardly dealt with by Sarai, she goeth away, but is met on the way by an angel, who teaches her back; but at the same time tells her, that her seed shall be exceedingly multiplied. 15. Ishmael is born.*

NOW Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai.

We may observe in *Abraham* a noble Example of CONTINENCE and MODERATION. Though he was blessed with very great Riches, and vast Abundance of every Thing, yet he did not suffer himself to be corrupted by Luxury, which is too often the Attendant of Plenty. Though he had a Number of Maid-Servants, as well as Men, yet he seems, like *Job*, to have made a Covenant with his Eyes, not to look upon a Maid.

Though the taking of more than one Wife was begun so early as *Lamech*, and undoubtedly continued to be practised by many, yet *Abraham*, though so rich and powerful, contents himself in Obedience to GOD's Command given to *Adam*, with one; and this, though she lay under the disagreeable Disadvantage of being barren, and in those Times particularly, when the Expectation of the promised Seed made Barrenness be looked upon as the greatest Curse and Misfortune. Considering all these Circumstances, the Continence of *Abraham* is highly worthy of being remarked and admired. It was not but through the Solicitations of his Wife, that he goes in unto another. *Sarai* finding herself continue barren, and knowing the Promise of GOD, that a great Nation, or rather many Nations, should arise from *Abraham*, has Recourse to this Piece of Human Wisdom, to bring it to pass: She seems to have entertained no Notions that though she had continued barren so long, and was now stricken in Years, yet that GOD could give her a Child whenever He pleased; and therefore she persuades her Husband to go in unto her Maid, that she might obtain a Child by her; or, as the *Hebrew* Words signify, be builded by her, that is, have the Satisfaction of becoming remarkable, by giving Beginning to great Nations; for all Children, born of Bond-Maids, were, according to the Custom of those Times, considered as the Children of those they were Bond-Servants to; and *Hagar* being *Sarai's* own Maid in particular, (for so it seems she was,) the Children born of her would be reckoned as *Sarai's*.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

Though *Abraham* is a foregoing Chapter, and is a great Promise from GOD, that a great Nation should arise out of his own Bowels, yet, as no Mention had been made whither it was to be by the Means of *Sarai*, it is not unwisely but *very* wisely thought that he was to have the promise of a Child by her, and that this Disposition and Advice of GOD, was to be followed.

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

Here the Scripture give us another Instance of what the Love and Vexation we often bring upon ourselves, by depending too much upon our own Wisdom, and thinking to obtain every Thing for us. And also, that we ought never to be so fond of having any Thing to pass, however good and profitable, without any Means than GOD has expressly forbid us to use. GOD had declared in the Beginning that Man should cleave to his Wife, and they two should be one Flesh; whereby all the Way of Wives, and any Separation of *them*, by the Admission of a third Party, was absolutely denied; so that had *Abraham* and *Sarai* thought aright, they would not have taken this Method to fulfill the Promise of GOD, without an express Permission to him to have done so. And we here may see the Wisdom and Goodness of this Divine Command; for what Quarrels, what Disputations, what Disquiets, what Vexations, what Trouble do we here see arise from acting contrary to this Command? Perjured by a mutual Consent and Design of the Parties, that GOD's Commands are Violated and Contemned, and a mutual Disaffection; for the ill Consequences in a married Couple, from any particular Circumstances in the Case, better than a third Party, an unavoidable Effect of any way, looking to the Marriage Union between two, by admitting more to partake of the Privileges which are annexed to it, whether it be done by Contributing, or even by marrying of more than one: for this is the usual Practice without the whole World, and after the Trial of four thousand Years, during which various different Customs have been practised, that *God's* Practice, *Peace*, *Security*, *Stability*, and *Harmony* in the Union of two only; for the same *Violations*, *Disputes*, *Disquiets*, and other Evils, now in a married Couple, which did so long ago in the Family of *Abraham*, for the same reason, and has been the Practice of some Countries, who have more Wives than one, yet we know the History of these Nations, what Disquiets, what Unhappiness, what Crimes have arisen from it. It is too shocking to be related, how many cruel Murders have been the Consequence of it, what Malignities in the Lives of the Children, how those of one Mother have been the upbraidings of another, the one regarded, the other wholly neglected, and very frequently inhumanly sacrificed to the Advantages of the other. These ill Consequences have often evidently appeared, and we may well presume there are many more unknown, but the perpetual Fears, Unanimity, Discord, and Disquiet, which almost impossible, in the Nature of Things, that it should be otherwise; for no Man can so equally divide his Affection between two Objects, as not to give Occasion for jealousy, Disquiet, and Trouble, to the one or the other of them.

We may add here a remarkable Particular, founded in Nature against the Union of more than two, which is so strong, that it demonstrates what is said of this Union of two only, in the 2d Chapter of *Genesis*, must needs come from GOD; which is, that by the Observation of learned Men it is found that in all Ages, and throughout the World, there are about twenty-two Males born to twenty one Females; so that it must be an unavoidable Consequence, that if one Man has many Wives, some others must go without any, which shews the Practice is unjust in its Nature, and attended with ill Consequences. And we may here further observe, how carefully the great Creator has been to guard against this; for by causing a somewhat greater Number of Males to be born than Females, he has provided against the Waste which is made of Men by Wars and other Accidents, which Women are not exposed to. So that, upon the Whole, there seems to remain in every Country, and at all Times, one Man for one Woman, fit and of a proper Age to be joined together in the Marriage Union.

5 And Sarai said unto Abram, My wrong is upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid is in thy hand: do to her as it pleases thee. And when Sarai dealt hardly with her, she fled from her face.

Here *Abraham* paying Regard to the prior Right that *Sarai* had in him, entreats her kindly, and gives her entire Power over her Maid, though she had conceived by him.

And



7. And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8. And he find, Hagar, Sarai's maid, whence camest thou? and whether wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

Here we may say, that it is the Duty and Interest of every one, to act according to the Station they are in. *Hagar*, tho' her condition is made known by the Angel of the Lord, instead of going away, to return, *submit her self unto the Lord of her Mistress*. And this is agreeable to the Scripture in other Places: In the Epistle to *Rom.*, Christian Servants are taught that it is their Duty to *be obedient unto the Lord, as unto the Lord*; and *to please him as to the Lord*; and *St. Peter* says, *Ye servants be ye obedient unto the Lord, as unto the Lord, not only to the good and gentle, but also to the severe*; 1 Peter ii. 18.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shall bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

Here we see that GOD receiveth not the Person of any : The  
 Obed-Servant, and the Mother are alive in his Eyes ; he regardeth  
 both with equal Care and Tenderness, and his Doors are open unto  
 the Prayers of the Poor and those in low estate, as well as to  
 those of the Rich and Mighty. A pure Heart, with in him is  
 all that God requireth, and then shall he give us his Power  
 to offer, as well as the Rich. *Thou shalt be called a Child*  
*in this Verse, that Hagar in her Affliction, and when GOD*  
*by Prayer, and we find her Prayer answered by Him that well-*  
*ethed God. Amen. Heavens, receive her, and protect her Obed-*  
*Servant, the Angel of the Lord, comfort her, be her Comforter*  
*her Grief. The World I never will forsake, I will be true. This*  
*was the first Child that we read of to be named by GOD before*  
*born.*

12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren

GOD knows all Things: He undertands what they will be, long before they happen; all the Circumstances of our Lives, where we shall be placed on this earth, and the Terms of our Habitation are known to him before we are born. We have here, and in the following Chapter, the distinguishing Particulars of *Isaiah's* and his Descendants Way of Living portrayed in a most exact Manner; which were not only verified in him, but are even so in his Descendant, to this very Day, after the long Space of above three thousand Years: For it is to be remarked, that, according to the Language of Scripture, what is spoken of the Head or Founder of any People, must be understood to be spoken of his Descendants likewise, and to be *his* general Character as well as *his* in particular.

It is in this Verse foretold, that he shall be a *wild Man*, or as the Hebrew is, a Man like a *wild Ass*; and, therefore, to know what was to be the Character and Way of Life of *Ishmael* and his Descendants, we must enquire what is the Nature of the *Wild Ass*, and this we may best learn from the Description which GOD himself has given of it in the Book of Job, Chap. XXXIX. v. 20. *Will he fasten out the wild Ass? Or will he put him at the Bars of the stall? Will I have I have made the Wilderness, and the barren Land his Dwelling. He scorneth all Mankind, neither regardeth he the Cry of the Drucken; he despiseth the Mount and his Passage, and he scorseth every one.* It appears, therefore, that by this Expression was meant, that Ishmael and his Posterity were to be wild, fierce, far off, roaming in the Deserts, and not easily softened and tamed to society. And whoever hath read or known any Thing of this People, knows them to be their true and genuine Character. We truly observe, that *Ishmael* himself dwelt in the Wilderness, and became a Shepherd. And the same is no less true of his Descendants than of himself. *He dwelt in the Wilderness;* and his Sons still inhabit the same Wilderness, and many of them neither sow nor plant according to the best Accounts antient and modern. *The Children are nomads;* and such were the *Ismaeels*, some of his Descendants, whose Bows and Arrows are famous in all Authors; such were the mighty Men of *Kedar*, others of his Descendants, *In Isaac's Time,* Gen. XXVI. 17.) and such the *Jahds*, his Descendants likewise, have been from the

Beginning, and are at this Time. It is late before they adventured the Use of Fire Arms among them; the greater Part are still Strangers to them, and find continuance fatal Wounds; and it is remarkable, that, to this Day, the greater Part of them are called the *Wild Indians*.

H. Heed will be against every Man, and every Man's House, and every  
 Town. The one is the natural, and almost necessary Enemy of the other.  
 The one lived by Prey and Rapine, and by Violence, and his Posterity have all along infested *Acadia*, and the best of the  
 best of the Country with their Robberies, and Incursions. They live  
 in a State of continual War with the rest of the World, and are  
 both Enemies by Land, and Pirates by Sea. And as they have  
 been such Enemies to Mankind, it is no Wonder if Mankind  
 have been Enemied to them again, that several Attempts have  
 been made to extirpate them; and even now a well-armed  
 Troop of Soldiers are forced to go with Arms and in Caravans or large  
 Companies, and to march and keep Watch and Guard like  
 him, only to defend themselves from the Assaults of these Free-  
 booters, who run about in Troops, and rob and plunder all  
 whom they can by any Means subdue. And these Robbers  
 they justify, "by alledging the hard Usage of their Father *Is-  
 aac*, who being turned out of *Dias* by *Abraham*, had the  
 " open Plain and Desert given him by GOD for his Portion;  
 " with Permission to take whomever he could find there. And  
 " on this Account they came they may, with a fair Confidence,  
 " intending them to do as well as they can, not only of the  
 " Society of *Isaac*, but also on every other side."

[illegible]

GOD's Word will always stand; nothing can make it void : Though Part of the Country possessed by the Descendants of *Jemal* has been famous from all Antiquity for the Happiness of its Climate, its Fertility and Riches, so as to obtain the Name of *Arabia the happy*; though besides this Temptation, the plundering Way of Life of the *Arabs*, and the Damage they did to others, has stirred up many great Powers, both Neighbours, to extirpate them; yet all Attempts on this sort have ever proved vain : And the great Conquerors of Antiquity, *Cyrus* and the *Persians*, *Alexander*, and afterwards the *Emirs*, who seem to have conquered and brought under their rule almost all other Parts of the World which at that time could by no Means bring the *Arabs* under their Subjection. *Diodorus*, a Heuthen Writer, says of them, that neither the *Assyrians*, nor the Kings of the *Babys* and *Perians*, nor yet of the *Medians*, were able to subdue them; nay, though they had many and great Forces against them, yet they could not accomplish their Attempts. And unluckily History informs us of such remarkable Interposition of Providence to preserve them, when they have been on the Brink of Ruin, that when we consider them, we cannot help being struck with Admiration at the Holy Scriptures *de Praesentia Futuri* *from the Beginning, and from ancient Times the Things that are not yet done*; all the Words of which (being by the Inspiration of GOD) stand fast for ever, and will be accomplished, notwithstanding all the Obstacles that Men, or any other beings may raise to make them void.

When *Alexander* the Great (whole Conqueror) attended the World's overture in the *Proffer* Empire, and conquered all *Alexander*, the neighbouring Princes, but did it in Ambassadors to make their Submissions. The *Alexander* the Dependents of *Alexander* alone disdained to acknowledge the Conqueror, and refused to send any Embassy, or receive Notice of him. This Slight provoked him to such a Degree, that he meditated an Expedition against them; and humbly speaking, considering the vast Army he had, the great Assistance he would have received from all the neighbouring Princes, and his being in Want of nothing that could contribute to his Success, we can scarcely suppose but he would have easily defeated them: But whilst he was thinking on this Thing, God took him away by Death, and put an End to all that his Repentment had formed against them.

When the *Razon* finished the rest of the Laft, *Ardia* alone flood out; and when *Lualaba*, one of their Generals, had killed some of the *Budo*, he was recalled, and *Pang* went in his Room : He, though he triumphed over three Parts of the War, could not yet conquer *Ardia* : He was indeed in a fair Way too, having obtained some Victories, and penetrated into the Country ; but the *Warra* of G.O.D. were so numerous, as that they were successful and ready to crown him with an entire Subjection of the Country,

G.H.



other Affairs oblig'd him to leave it, and by retreating he left all the Army in the Field, and led the *Troop* of a *Regiment* of Infantry, and a *Company* of *Artillery* into the Country, but in a short time the *Imperial* Army, and later two Years spent, he was oblig'd to leave only the small Remains of his Forces. But the Multiplication of the *Managers* to fight, was not more remarkable, than the Times they were attacked by the *Imperial* *Troops*, which is related by an *Heathen* *Historian* (viz. *Dion*). When the *Emperor* *Tyghis* besieged the City of the *Tigones*, who were called *Chal*, and denominat'd from *Chagar*, *Dion* relates, that a storm in winter attacked the City, the whole Heaven shook with Thunder, Rainbows were seen in the Skies, (both continued) terrifying *Omens* by the *Roman* *Senators*, *Prætors*, *Knights*, and *People* (viz. *Chal*) fell upon them; and that all these were repeated, when a they returned to retreat themselves with a *Rap*, a *Storm* of Lightning bore down the *Fort*, *Walls*, and *Empire*, till all that they eat or drink melt into a Sea; so that by these Things the *Emperor* was forced at last to raise the Siege, and retire with *Dignity* into his own *Dominions*.

[illegible]

About eighty Years after, the Emperor *Septim. Severus* besieged the same City with a numerous Army, and a formidable Train of Military Engines, the most stupendous and most destructive that were ever devised; disdaining that the *Higuerones* should stand out still against the *Roman*, when all the rest about them lay subdued; but he had no better Success than *Caesar*; and *Dr. de Thou*, who gives an Account of this Expedition, as well as of that under *Antonin*, again remarks that GOD protected the City; who, *by the Emperor*, called back the *Indians*, who they call *Indi*, sent them against, and granted the Emperor great taking of, when he was sent by the SOLDIERS.

And well might the Historian make this Remark, for it appears that the Emperor being at last repulsed with Loss of Men and Munition, made great Preparations for the second Assault, in which (after a great Loss of his Soldiers) he overtook Part of the City Wall, so that an Entrance lay open into the City. But just at that Time the Emperor caused a Rector to be founded, who told the Besieged would come to request for Peace, to obtain which, he thought they would discover where the vast Treasures which were supposed to belong to their Temple of the Sun, were hid; and which he thought might be but, if the City was sacked, and the Inhabitants destroyed. But the *Hagarens* continued resolute the whole Day, giving no Intimation of their Desire of any Treaty of Peace. On the Morrow following, when the Emperor would have renewed the Attack, the *Eio-pian* Soldiers, before most resolute, would make no Attempt to enter at the Breach; and the *Syrans*, enforced to take the Service, had a grievous Repulse: No Persuasions, no Promises, no Threats, could engage the *Europeans* to renew the Attack; so that though after the Breach in the Walls, the Conquest in Martial Life seemed to appear so easy, that one of *Sczerus's* Captains confidently undertook to effect it, if he could have but five hundred and fifty *European* Soldiers assigned to the Attack, yet the Emperor could do no more than reply in a distracted Rage, *Where find I find so many Soldiers?* and so departed into *Painfine*. And yet this very Emperor was beloved and revered by his Soldiers almost to Adoration, and was so severe in Discipline, and so high in Authority, that he could a little before this, turn back his Army at a Word in the Midst of Flight and Fear; but could not now influence them to assault the Enemy, when they were almost at their Mercy. A Fact so extraordinary, that it appears to be manifestly the Interposition of that mighty Being, who at his Pleasure *pourerth Contempt upon Princes, and bringeth the Council of the Heathen to nought*. It may be added, that the *Hagarens* stood single in this Extremity, against the whole *Roman* Power; for *Dio* expressly says, that not one of their Neighbours would assist them. And we may likewise observe that the

Spent on 11/1/19, when on the day of 10/31/19, the *Journal* was published. The principles between 1/1/19 and 10/31/19 were determined only to have no effect on the *Journal* and to be applied to the *Journal* for the year 1919. The *Journal* was published on 11/1/19.

Nothing can give us a right knowledge of God, if we do not first have more correct views of ourselves. We are not to find Him, but to find ourselves. We are to know our sins to cure; and to know that the cure is in Christ, and not in ourselves. We are to know that we are sinners, and not that we are sinners to-day. What has been done for sinners in the past, will be done for sinners in the future, and we are to be fully satisfied.

13 And she called the name of the Lord, that  
 spake unto her, Thou God of David. For she said,  
 Have I not here looked under him that seeketh?

[illegible]

14. Wherefore the well was called B en ha ha nar, behold, a well between Kana and Beth.

For example, Figure 11 shows the results of the regression of labor force size on the size of the population in the 1950s, adjusted for the effects of other variables. In this case,

[illegible]

106 And Abraham, being now and sixty years old,  
when Hagar bore Ishmael to Abraham.

## C H A P. VII.

[illegible]

AND when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

This Device Appearance was undoubtedly no other than our Great Lord and Saviour Jesus Christ, who dwelt afterwards to us upon Him, and dwelt in us, and thought proper to appear to them, and to be called to the man Reel, under a feeble Form, more proper to that man, but with a superior Degree of Beauty, which had happened to Abraham about thirteen Years after the birth of Isaac, and it was to acquaint him that the Promise of the Covenant was not to be minded in Isaac, but in Joseph.

We may observe here, that GOD reveal'd Himself to *Abraham*, and through him to all Mankind, under the Name of Father, 2. P. L. SHEDDIM, that is, *the Father*; Father, *the Father*; *the Father*; the ALMIGHTY GOD. And this is a great Name, or Attribute of great Comfort to all Believers, whether they be Men or Angels. What a boundless Satisfaction it is to know, that He whom we look up to as our Helper, is All-sufficient; that He whom we trust in, is able to do all Things; What a Satisfaction it is to find all our Fears! What, or what Power can hurt us? What Accidents in the World can ever injure us, when He who protects us is All-mighty? And therefore nothing can make our Condition so happy as *to walk before Him*. And the GOD Himself, as to *Abraham*, as a fit Consequence, after having declar'd His being All-sufficient; *Heb: beac Me, and I will be a Father to you* (that is, keep me always in thy Mind by Father as proper; trust to Me in all thy Ways, depend with Confidence upon My Providence, and regulate all thy Actions according to My Will and Command.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face : and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.







*Isaac* *Abraham*, when he here receives the Promise of a Son by his Wife, put up a Prayer, whatever the Occasion of it was, for his Son *Isaac*; “*O Lord, I humbly might desire thee*.” To which he receives this Answer; “*As for himself, I have heard thee; But I have said, I will him, not will make him fruitful, and will multiply him exceedingly; I will increase thee, and thou shalt beget, and I will make him a great Nation*.” Immediately it follows, “*But my Covenant will I establish with thee, when Sarah shall have said, I will*.” Can any Thing be plainer to show that the *eternal* Covenant, to be established with *Isaac* and his Seed, was of a very different Kind from the Covenant given to *Isaac*, of making him his Seed, of making him Father of Kings and Princes, and of raising him into a great Nation? And yet this very Covenant was given originally to *Abraham*; he was to have a numerous Posterity, to be Father of Kings, and of a great Nation. *Isaac* was admitted to the Benefit of this Covenant as well as *Isaac*, and yet expressly excluded from that which GOD emphatically calls *My Covenant*, and the *everlasting Covenant*; an undoubted Evidence that GOD’s Covenant with *Abraham* was founded on better Hopes than those of mere temporal Prosperity. This Distinction of two Covenants in the Case of *Isaac* and *Isaac*, made by GOD Himself, is the Foundation of *St. Paul*’s Argument to the *Galatians*: “*It is written, I say, that Abraham had two Sons, the one by a Bond-Maid, the other by a free Woman; But the Son of the Bond Woman was born after the Flesh; but he of the free Woman was by Promise. Which Things are an Allegory of the two Covenants*.” And whoever is capable of considering what is related concerning this Matter in the Book of *Genesis*, will evidently see that there are indeed two Covenants, and two such Covenants as fully justify the Apostle’s Reasoning upon this Point.

Since then the Promise of temporal Prosperity, made to *Abraham*, and his Seed after him, are evidently distinct from the Subject Matter of the *everlasting Covenant* made with him, and limited to *Isaac*, and *Jacob*, and afterwards to the Tribe of *Benjamin*, and lastly to the Family of *David*; it remains to be considered, what the Subject of the Covenant so limited, is. If we look back to the Call of *Abraham*, and the Promise which accompanied it, then we shall find, that after enumerating the temporal blessings which were to descend from *Abraham* to his Posterity, one Blessing is added, in which all the World has an Interest, and which was to be conveyed to them through *Abraham* and his Seed; “*Behold*,” says “*GOD, I will all the Families of the Earth be blessed*.” Whatever *Abraham* understood by this, we think verily he could not understand it as his Children at this Day understand it, who expect, in Virtue of the Promises made to the Fathers, to be Lords of the World, and to have Dominion over all People: A *Universal Blessing* this *everlasting Covenant*, that they should fall from their natural Liberty, and become subject to the Dominion of one People! None but a *Tew* can see the Happiness of such a State; the Nations of the Earth, if left to their Choice, would all refuse this great Blessing for themselves. But before we enquire into the special Meaning of this Blessing upon all Nations, we must see whether this *universal Blessing*, to be revealed in due Time, was truly the Matter of GOD’S *special*, His *everlasting Covenant* with *Abraham*. We have seen already that *Ismael* was excluded from this special Covenant, and *Isaac* admitted to it; we have the Covenant of GOD with *Ismael*, and the Covenant of GOD renewed with *Isaac*, both preserved in this Book of *Genesis*; and it is observed that the two Covenants, as to worldly Prosperity, are nearly the same, but they differ in this, the Covenant with *Ismael* lays nothing of the *Blessing to all Nations*; the Covenant with *Isaac* expressly renews this very Promise: *In thy Seed shall all the Nations of the Earth be blessed*, Gen. xvi. 4. A plain Proof, surely, that the special Matter of GOD’S Covenant, limited from *Abraham* to *Isaac*, exclusive of *Ismael*, consisted in the Promise of this *universal Blessing*, to be conveyed through *Abraham* and *Isaac*, and their Posterity, to all Mankind.

22 And he left off talking with him, and God went up from Abraham.

Probably in some resplendent Cloud, that filled the whole Heavens with Glory.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their fore-skin, in the self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and nine when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old when he was circumcised in the flesh of his foreskin.

26 In the fifth century, the Arabian circum-  
girded, and Plundered.

When a sovereign people has accepted the Constitution and GOD'S Command, it has accepted the laws of the universe, as the Creator has created the universe, and it has shown its allegiance to both GOD and GOD'S LAW. It is not only to be noted in the Constitution, but in the Signing of it, that for all other things which are mentioned is of value. And that what a Creator has created is to be obeyed, in every thing. Hence, the laws of the universe, and the laws of GOD.

Though Creation was God's original plan, God did not consider an evil world as a possibility when He began it. He could not do this. No matter what the day that GOD created darkness, He did not create evil. And in this way, it is right to call the world "GOOD." The source of Evil is in the evil people they are, and in every thing to submit ourselves to GOD.

27 And all the men of his house, born in the house, and bought with money of the strangers, were circumcised with him.

[illegible][illegible]

Now, that *Education* was intended to improve the *Mind*, and *Virtue* upon the *Mind* of his Household; and that he actually did so, we are assured by GOD himself, Gen. xlviii. 19. *I will send thee down into Egypt, with thy father, and thou shalt see my face: and thou shalt come again out of Egypt, and thou shalt return into Canaan.*

And, indeed, it was scarce possible it should be otherwise, with such a low hanging in his Family, and so little Mixture of Divine Spirit, vouchsafed to *him*, and yet loved so freely and generously, of true FATHER, PRINCE, and MASTER in him. And we find, that, in fact, his Son's was a most perfect Character among all the Patriarchs, and his Son, yet, sent to fetch that Son a Wife from among his own Kinsmen, is the most accomplished Instance of FATHERLY PROVIDENCE, FATHER to GOD, and a firm CONFIDENCE in the immediate SUPREMACY, and INTERPOSITION of his PROVIDENCE, that was ever yet heard of in a Man of that Character; --- and, as we have all the Reason in the World to believe, that all the rest of his Sons and Servants, were as well and as carefully trained up in true VIRTUE and the FEAR of GOD as these, (as long as they continued with him) how *natural*, and *regularly* must true VIRTUE and true RELIGION be diffused among Mankind, by their Means, as they themselves were diffused among Mankind?

That Cruelty could no other wise obtain among Man-  
kind, than from divine Institution, appears from the plain Reasoning in the World; because so painful and so inconvenient a Rite, and in some Cases (as that of *Herbs*) so dangerous, which had no Foundation either in Reason, or Nature, or Necessity, or the Interest of any particular Set of Men, could never obtain in any Nation, but from the Injunction of some high and irresistible Authority; and such only, in the present Case, could be the AUTHORITY of GOD. And, in general, the plain Reasoning with which we demonstrated Sacrifices to be of divine Institution, will hold full as strong here.

First, because there could be no Priest-craft in the Case; for we read of no such Thing as a Priest of the Race of *Africans* for 400 Years after this Initiation; nor had Priests any Enrolment from this Rite, nor was it then peculiar Business. --- And, in the next Place, we believe it will be allowed, that Cruelty, &c. unnecessary Pain to ourselves and our Children, hath its little Foundation in Nature, as Cruelty to the Creatures; and, therefore, nothing but the same Authority which established one, could establish the other.

Let







15 Then Sarah denied, saying, I laughed not: for I was afraid. And he said, Nay, but thou didst laugh.

It is in vain for us to think to hide any of our Mistakes from GOD. He is about all our Paths, and speaketh out all our Ways. The Jews said they had only laughed *at* him, and therefore thought he might safely deny it, yet he found he self deceived, and that the Stranger in the Tent knew the Secrets of her Heart.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the Lord said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

Here we have an Instance how DEAR and ESTEEMED those are in the Sight of GOD who serve him faithfully. GOD Himself expresses, that *Abraham's* Behaviour was so acceptable to him, that he would not *have removed his Finger from him*, but admit him to the high Honour, of being a Partaker in his Councils, in regard to the Affairs of the Earth. GOD setteth hereto a Part of *Abraham's* Character which deserves our Notice, *For I know him, says GOD, that he will command his Children, and his Household after him, and they shall keep the Way of the Lord, to do justice and judgment.*

From whence we may learn, that we are not only to know and serve GOD ourselves, but we are to take all Opportunities of instructing others in the Ways of GOD, especially all that are under our particular Care, whether Children or Servants. In Reality, every Man's Family is his Flock, and he their Shepherd who is to lead them to the pure Streams of *Truth*; they are his Disciples, and he is to teach them the Ways of *SALVATION*; they are his Followers, and he is to be a Guide to direct them to the Gate that leads to Life. Besides, it is the particular Province allotted to him, wherein he is to shew forth the Praise of the Lord, and tell forth all his wondrous Works. And this we find was what *Abraham* did in his Family, and it was seen and accepted by GOD.

20 And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

The Expressions of this Verse are figurative, and signify that the LORD, or Righteous Judge of all the Earth, exactly weighs the Actions of his Creatures, and always proportions Punishment according to the Crime.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

The two Angels went on towards *Sodom*, but the DIVINE PERSON entered into farther Discourse with *Abraham*. They are called *Men* in this Chapter, probably because they appeared in Human Shape, and did nothing extraordinary to shew themselves to be other than Men, except only the DIVINE PERSON, who said enough to *Abraham* to shew him He was *Jehovah*.

23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right.

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

It is an impossibility for GOD to destroy a City, if he find therein a few righteous. He is not a partial Judge, but he will spare the whole for the sake of the few.

27 And Abraham answered, Behold now, I have taken upon me to speak unto thee, I being but dust and ashes.

28 Peradventure thou shalt destroy the place, because they have not kept the way of the LORD: and he said, If I find there forty-five, I will not destroy it.

29 And he said, Behold now, yet again, I have taken upon me to speak unto thee, I being but dust and ashes. Peradventure there shall be thirty and there. And he said, I will not destroy it.

30 And he said yet again, Behold now, the Lord be angry, and I will speak yet again, I being but dust and ashes. Peradventure there shall be twenty. And he said, I will not destroy it.

31 And he said, Behold now, I have taken upon me to speak unto thee, I being but dust and ashes. Peradventure there shall be ten. And he said, I will not destroy it.

32 And he said, Behold now, yet again, I have taken upon me to speak unto thee, I being but dust and ashes. Peradventure there shall be five. And he said, I will not destroy it.

How amiable is this Hospitality! In those early Times for the Men of *Sodom* and *Gomorrah*, it was a great thing that *Abraham* may be presumed to have had his Society, and that he should therefore, be a spare and generous Host, and that which looked upon all his Guests as his own.

We may think of *Abraham's* Hospitality, as being related in the Story of *GOD's* Goodness and Kindness to us, and how much it contrasteth with the Ingratitude of the World; for it is not only by their own good Conduct or Behaviour in Life, that they do good to others, but it is provided from the Instance before us, that we contribute to GOD's righteous Judgment from their respective Contributions to his Name. And this, perhaps, may be said for *GOD's* Blessing, in sending his Angels of Mercy, and Peace, which are continually working. The few Righteous, amidst a multitude of Wicked, which were involved in their Ruin, are so good to Him, that it was not his Anger; and, as the Angels told *Lot*, He cannot destroy Things whilst they are there.

33 And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

# C H A P. XIX.

1 Lot's separation from Abraham. 2-4 The visit of Sodomites to Abraham. 5-12 Lot's flight to the mountains. 13 He dwells at Beersheba. 14-24 Sodomites' demand of Lot. 25 Lot's flight to the mountains. 26 Lot's wife turned into a pillar of salt. 27 The destruction of Sodom and Gomorrah.

AND there came two angels to Sodom at even, and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay, but we will abide in the street all night.

How amiable is this Hospitality! In those early Times there were no public Inns for the Entertainment of Strangers, and, except a few Caravansaries, it is the same in the Eastern Countries at this Day. So that unless a Stranger comes among hospitable People, he must lodge in the Streets, whereof we have a remarkable Instance, *Job* xix. 15. That it was among the ancient *Greeks* and *Romans*, and hence the Laws of Hospitality came to be so sacred among them, and so many Friendships contracted merely upon that Score. *Ethan* i. 4. records a Law



of the University of California, San Diego, and the matter  
 San Diego, California, 92161. Telephone: 354-3800. Rm. 100  
 and a fax number 354-3800. The office of the Director was to be the  
 teacher, who would be the subject of the course.

The *Journal of the Department of Ecology* (Mr. McGilchrist) has been published for the first time. The *Official Bulletin of the Department of Ecology* (Mr. McGilchrist) has been published for the first time. The *Journal of the Department of Ecology* (Mr. McGilchrist) has been published for the first time. The *Official Bulletin of the Department of Ecology* (Mr. McGilchrist) has been published for the first time.

At the same time, all National Institutes of Health research in these fields is being redirected toward the study of the genetic basis of cancer.

And he pulled upon the rope, and they  
came on a plank, and stood upon it, and  
went on a plank, and the plank broke, and  
they fell into the sea.

But when the young people of the city, as a rule, are of the opinion, as they have been, both old and young, all the people from every quarter.

[illegible][illegible]

1. The first step is to identify the problem. In this case, the problem is that the company is not meeting its sales targets.

And, as always, I am grateful for what I have received from you. I pray you, only the most of us, will undertake to be in as good a position as possible to meet our country's needs. I am, dear brother, the brother of my work.

It is, however, much to be regretted that England is so much a Republic that she is not a friend of Monarchy; that she is a party against the Government of Great Britain. Her people are always ready to turn against their King, and to support a Government of Ministers. On the 10th of this month, his Majesty, serenely and bravely, expelling all the clouds of the Opposition, and even the Ministers in order to oppose the violence of the Opposition, and who, by the very argument, will do, he even of his own Declaration. And so, in the end, the Government, which were come under the *hat* of his Majesty, will be secured.

[illegible]

9 And they fled. Stand back. And they fled  
 10 away. This of the man to return, and he  
 will need be a judge. Now will we deal worse with  
 thee, than with them. And they pressed fore upon  
 the man, and he, and came near to break the door.

It appears from this, and when I find a *Pez.* 2d, 3th, that though *Leew.* it is *Leew.*, yet he not only kept himself free from their Vices, but, like a good Man, reproved them also for their Sins.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

It is probable this was not an actual Efficacy, but only a Confusion of the Sight, to as not to be able to distinguish the Objects around them. The Author of the Book of Wisdom attributes it to some Change in the Air, for he says, they were *compayed about by a breath great Darkness*.

12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy

dragging, and wherever the boat is too big, bang her out of this place.

17. For we will call it a "place" because the city of them is wax a great city. The last of the Library, on the fourth half, is as follows:

14 And Lot went out, and pitched his tent in law, which made his camp between the same two cities out of this place; for the Lord said unto him, I have said, I will not do thee any hurt, but thou shalt not dwell alone, one that miseth thee to be with thee.

[illegible]

15 ¶ And when the morning arose, then the angels hasted Lot, saying, Arise, take thy wife, and thy two daughters which are here; lest thou be consumed in the iniquity of the city.

16 And while he bled, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life: look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

IS And Lot laid unto them, Oh not so, my Lord.

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life: and I cannot cleave to the mountain lest some evil take me, and I die.

20 Behold now, this city *is* near to flee unto, and it *is* a little one : Oh let me scape thither, (*is* it not a little one ?) and my soul shall live.

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 I haste thee, scape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

23 ¶ The sun was risen upon the earth when I entered into Zoar.

24 Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.

Namely, the SON of GOD, who had appeared unto *Abraham*, made this Rain, which was caused by the immediate Interposition of GOD, to fall by some Word or Token, and so be showered upon the Earth without any Natural Cause. Though some Commentators think that this is only an Idiom of Scripture, and signifies no more than that the LORD Himself did it.

Burnt root and Fire signifies *Bryonia inflata*, and in the Hebrew call, inflamed L. mitten, signifies *Lentibularia*.



[illegible]

25 And he overthrew those cities, and all the  
plain, and all the inhabitants of the cities, and that  
which lay upon the ground.

[illegible][illegible]

The Author of the Book of Malachi, who lived some Centuries after, says, speaking of Brown Babylon, *the City of the Kings of Assyria, as well as of Tyre, Sidon, and other Cities of Phoenicia, I will that never see thee again; neither shall I build thee up, nor will I plant thee: for thou shalt be a bare field, and salt-piles shall be upon thee.* And our modern Writers, even among the Pious, confirm that the Destruction of their Destruction still remained visible to this Day, but the Tracks of the Fire that consumed them, were visible even in his Days. *Psal. Cxxxviii. 6, 7, 8, 9, 10, 11, 12.* have all made Mention of them; and to this Day, the Lake *Sophitima*, or the *Dead Sea*, which still lends forth Smoke, fire, and will remain, an everlasting Monument of GOD's just Judgment; none of the Ruins of such Cities, being, at Time, visible at the Bottom of its sulphureous Waters. So that, as St. Peter observeth, GOD has made the City of Sodom and Gomorrah in their Overthrow, an Example to those that dwell in cities, saying,

Thus does GOD, in His most severe Dispensations, consult the Happiness of Mankind; and from all the Evil He inflicts, still produces more Good. From the Destruction of their Cities, we may justly judge, that the terrible Destruction, which sometimes happens to the Earth, will be a whole Crime, and will wipe out once, though not forever, and that is all which we can attribute them to, our natural Cause or another, as yet in Truth owing only to the Hand of GOD, and answer some who find in His Providence over the World, both a Punishment to the Wicked, and a Blessing to the good, and allow it to be ample to make Men fear before Him.

26. ¶ But his wife looked back from behind him, and she became a pillar of salt.

As she was following *La* fly turned her Eye towards *S. Z.* either through Curiosity, or a being grieved at *G.O.D.'S* Commandment, and thereupon immediately became a dead stiff Body, dried up and hardened by that fulphureous nitrous Matter, which is in the scriptures called Salt, *Gen. xiv. 3. Dan. xiv. 23.*

The first of these Reasons for not looking back, is that she was not to look back, but turned back, as it is said, *Gen. 32.* that she not only looked back, but turned back, and that she did not, or at least refused to make haste away, and by that Means the dreadful Rain of Fire fell upon her, and probably wrapped her Body in a Sheet of nitro sulphureous Matter, which congealed into a Cruelty around her as hard as Stone, and made her appear like a Pillar of Salt. But some Commentators think it was no more, than that on looking back she was destroyed by the Exhalations of the sulphureous Matter; or else, that being the terrifying Destruction of the Place, where she had her Daughters and other Relations, she was struck in a Moment with and motionless like a Statue, by Grief and Horror; They mention *Isaiah* in Scripture, where the Word *Salt* is only used to imply Perpetuity of Time, as *Nom. xvi. 19.* and that the Expression, *She became a Pillar of Salt*, means no more than that she always continued in that State of Immobility to which she was then reduced. Others think that the Word *Salt*, *Gen. 32.* ought to be understood here, as it must manifestly be in some other Passages of Scripture, and

[illegible]

27. And whether it is expedient that the same should be referred to the place of the said city, or to the place of the said country.

[illegible]

the 1950s, the 1960s, and the 1970s. The 1980s and the early 1990s were the time of the "pioneers," but the 1990s and the early 2000s were the time of the "builders," and the late 2000s and the early 2010s were the time of the "transformers," who had come to realize that the business had to be redeveloped.

IN THE DISTRICT COURT OF THE UNITED STATES FOR THE DISTRICT OF COLUMBIA

31. The following information was obtained from the  
Company's records and is believed to be true and correct:  
The Company is a corporation organized under the laws of  
the State of New York. The Company is a public utility  
company and is engaged in the business of operating  
a telephone exchange and a cable television system.  
The Company is a member of the New York Telephone  
Company and the New York Cable Television Company.

Country	Year	Value	Unit
Algeria	1980	1.0	1000
Algeria	1981	1.0	1000
Algeria	1982	1.0	1000
Algeria	1983	1.0	1000
Algeria	1984	1.0	1000
Algeria	1985	1.0	1000
Algeria	1986	1.0	1000
Algeria	1987	1.0	1000
Algeria	1988	1.0	1000
Algeria	1989	1.0	1000
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Algeria	2062	1.0	1000
Algeria	2063	1.0	1000
Algeria	2064	1.0	1000
Algeria	2065	1.0	1000
Algeria	2066	1.0	1000
Algeria	2067	1.0	1000
Algeria	2068	1.0	1000
Algeria	2069	1.0	1000

§ 52. According to the theory of the origin of the life of the world, the first form of life was a simple organic molecule, which, under the influence of the sun's rays, gradually developed into a more complex form, and finally into the present state of the world.

[illegible]

So thus we had the daughters of Eve with children, their fathers.

37 And he that born bore a son, and called his name Moad; the father of the son that is unto this day.

Moreover, as the CMC that is being approximated by  $\tau_n$  decreases, then

23 And the younger, he also had a son, and called his name Benjamin: because he was born in the children of Benjamin unto the old.

But, according to the testimony of the witnesses, the defendant, Linacore, said that he did not intend to marry the girl, and that he had been married.

[illegible]







C H A P. XXI.

1 Isaac is born according to Ge 27:1, and circum. b.c. 9 Hagar and Ishmael are sent away from Abraham's. 15 He is in great distress. 17 A vision of an angel of Heaven comforts her, and again foretells that her male child will be a great nation. 22 Sime-  
le, 6 enters into a covenant with Abraham at Beer-sheba.

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

However long GOD'S PROMISES are delayed, yet are they sure ; they will certainly come to pass, they will surely be accomplished. He is FATHERLY, and He is a VINDICTIVE, and therefore He cannot say that which will not be. Many were the Days that rolled over after Isaac was promised, and every Day seemed to render it more unlikely and impossible ; so that, as Sarah observes in the seventh Verse, *Who would have said that Sarah should have given Children suck ?* and yet at last the Promise was fulfilled, and Isaac born. This is an Example that may reach us, never to despair of GOD'S PROMISES, however long delayed ; for *in the End they shall break and not lye, though they tarry, they will surely come.*

That may lead us too to reflect with great Seriousness and Attention, on those Promises and Threatnings made to us in the Gospel; which, though according to our thinking they are long delayed, *and all Things continue as they were from the Beginning of the Creation*; yet may they notwithstanding as surely be accomplished, as was the Promise of *Par*, which, according to the Nature of the Thing, to *Abraham's* Thinking, was as long delayed. Though we see Things go on in their accustomed Manner, though we see Men inconsiderate and not thinking about it; though we even see Scoffers who cry out with Taunt, *Where is the Promise of his Coming?* yet the Day of our Lord *may come notwithstanding*; when the Trumpet shall sound, and the Dead shall awake *to appear before the Judgment Seat of Christ*; for every one to receive *the Things done in his Body*, according to that he has done, *whether it be good or evil*. And we have sufficient Information from the Scripture, that this great and tremendous Day will come, when it is least expected, like a *Thief in the Night*, when the World is going on at its usual Rate, while Men are eating and drinking, marrying and giving in Marriage, hurrying in Business, merrified in Playfairs, fixing their Thoughts and Hopes on Earth, believing themselves in Security, and thinking not of Judgment.

2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

In this Verse it is remarked, that it was *at the set Time* of which *God had spoken*, that Sarah bare a Son, from whence we may observe, how exactly all GOD's Promises are fulfilled, and that the minutest Circumstances of all Events are known to him before they happen.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me.

*Sarah* reflecting on the Name which GOD had ordered to be given to her Son, as mentioned in the nineteenth Verse of the five-teenth Chapter, which signifies *Laughter* or *Joy*; and also on her Laughter through Unbelief, when she heard the Stranger in the Tent declare she should have a Son; expresses, that now indeed she had Reason to laugh with the utmost Joy and Gratitude, and that all her Friends might join with her in her Laughter or Joy.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck ! for I have borne *him* a son in his old age.

We may here observe, that having Children and giving them suck is reckoned the same Thing, so unusual was it for Mothers then, to deny their Babes the peculiar Nourishment which GOD has provided for them in their Breasts.

8 And the child grew, and was weaned : and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah flew the fire of Heaven the Egyptian, when she had been a true Abrahamic, the Hebrew.

10 Wherefore the Lord God of Israel, O Lord  
this bond woman, and her father, for thou hast sold this  
bond-woman that not be sold with my daughter  
with Isaac.

[illegible]

11 And the thing was very grievous in Abraham's sight, because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight, because of the maid, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called.

13 And also of the son of the bond woman will I make a nation, because he is the freed.

[illegible]

We may observe, that though *Moses* had been unfairly informed, that in his Son *Isaac* only, all the Promises of Grace, Honour and Blessing were to be fulfilled; yet was he not for him inclining to *Isaac* with an unjust Partiality. *Isaac* & *Esau* both to have had an equal Share of his Affection. And I therefore Learn this to Parents, never to treat any of their Children with an unjust Partiality, to the Prejudice of the rest. And the Satisfaction of Mind in *Moses*, when GOD had injured him, would bless *Israhel*, may learn Parents to be easy, if they have Ground to hope for GOD's blessing on their Children, as this alone is the Thing they need most to care for.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her shoulder) and the child, and sent her away: and she departed and wandered in the wilderness of Beer sheba.

15 And the water was spent in the bottle, and she cast the child under one of the thrubs.

Though in this Verse *Ishmael* is made a Child, yet in the twelfth Verse before, and thrie following this, he is called a *Lad*, and it is evident he must be fifteen or sixteen, if not more, for in the seventeenth Chapter it is said, that *Ishmael* was thirteen Years old when he was circumcised; and there must at least have passed two or three Years, if not more, between that and the Weaning of *Isaac*.

The Word cast in this Verse, should be rather rendered LAIN, or placed the Lad under one of the Shrubs, (or Trees) which she did in all Probability to defend him from the scorching Heat of the Sun, which in all Likelihood by their long wandering in the Wilderness, and having no Water to allay their Thirst, had quite overcome him, so that he was faint and spent. The Consideration of this Particular of *Isaac's* Age, and some other Circumstances of the Relation, may make us consider it in a different Light than it appears in at first View.

It is laid in the 14th Verse, that *Abraham* gave *Hagar* Bread and Water, and sent her away. By Bread and Water in Scripture, is expressed all necessary Provision, and we seldom find any other Term made Use of; so that *Abraham*, without Doubt, provided every Thing that they had been used to for common Food, which they could conveniently carry with them; for it is reasonable to suppose that the Lad took Part of the Provisions on his Shoulders,



as well as his Mother. And this was no more than the usual Way of travelling in those Times, and is still the Practice in the Parts here spoken of at this Day; there being no Inn, every one that travels is obliged to carry with them their Provisions: And in those Ages it was customary for Persons (even of Nobility) to carry their Provisions themselves, when they journeyed from one Place to another. We have no Mention made of any Servant that *Isaac* had with him, when *Isaac* went away to *Paran*, which was a Journey of a considerable Distance. Many other Instances might be brought of this Sort in those early Ages; so that *Hagar* and *Ishmael* were put into no worse Condition than Persons in general were, when they travelled or journeyed from one Place to another. It is mentioned that *Abraham* got up himself early on this Occasion; he did not leave the putting out of *Hagar* to the Insolence of any of his Servants, but arose up himself to do it without any Witnesses; so that it is reasonable to conclude he furnished her and the Lad with all Things necessary, and directed her to some particular Place in the Wilderness, where she might settle; for we are not to imagine that this Wilderness was an uninhabited Desert, as there were Houses and even Cities or Villages scattered up and down in it; but it was called a Wilderness, as being a mountainous Tract, and less inhabited than other Parts of the Country; and probably *Isaac* intended there to have supplied her with what was further necessary. The whole of her Distress seems to have arisen from an Accident which he did not foresee, from her losing her Way in the Wilderness. To this may be added, that in those Days there was such a Plenty of all Sorts of Creatures, that any one might kill sufficient in any Place (especially the uncultivated ones) for a Maintenance; and we find accordingly, that they were all brought up to hunting, and depended much upon what they killed with their own Hands for their Subsistence, as many Nations do even at this Day. And undoubtedly as *Ismael* was grown up to such an Age, he had been instructed how to take or kill the Creatures, so as to enable him to get enough for his own and Mother's Subsistence; and not only this, but he was of an Age to let himself out to Hire to those that kept Flocks, which we find was an usual and no disgraceful or uncommon Practice; for *Isaac* himself did the same, and thereby came to have large Flocks, &c. of his own. So that by this Means they might be upon a better Looking than they could be in *Abraham's* Family; so as *Isaac* was declared by GOD the Heir of *Abraham*, *Hagar* and *Ismael* could be no other than Bond Servants to *Isaac*, which was the lowest Degree of Servitude, and perpetual from Generation to Generation; but being put away, they became free, and so had the Means of improving their Condition, and raising an independent Family; and accordingly we find *Ismael* hereby became a great Nation. These Circumstances considered, the putting away of *Hagar* and *Ismael* does not appear the hard and unjust Act, which at first View it seems to be.

16 And she went, and sat her down over-against *Isaac*, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over-against him, and lift up her voice, and wept.

17 And God heard the voice of the lad: and the angel of God called to *Hagar* out of heaven, and said unto her, What aileth thee, *Hagar*? fear not; for God hath heard the voice of the lad where he is.

GOD'S PROVIDENCE extends to every Place, as well to the void Waste, as to the City full. His CARE can protect us in the wild Wilderness, destitute of all human Aid, as well as when we are surrounded by powerful Friends.

18 Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation.

Here the Promise given before to comfort *Hagar* in her Affliction is renewed, to support her under her present Trouble: GOD never forsakes those that trust in him, in the Time of Need.

19 And God opened her eyes, and she saw a well of water: and she went, and filled the bottle with water, and gave the lad drink.

This means no more than that she was made to turn her Eyes to a Well, which she had not observed before.

20 And God was with the lad, and he grew, and dwelt in the wilderness, and became an archer.

If GOD is but with us we must needs prosper, however much human Means are wanting.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that *Abimelech*, and *Phichol* the chief captain of his host spake unto *Abraham*, saying, God is with thee in all that thou doest.

23 Now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And *Abraham* said, I will swear.

25 And *Abraham* reprov'd *Abimelech* because of a well of water, which *Abimelech's* servants had violently taken away.

26 And *Abimelech* said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it but to day.

27 And *Abraham* took sheep and oxen, and gave them unto *Abimelech*: and both of them made a covenant.

28 And *Abraham* set seven ew-lambs of the flock by themselves.

29 And *Abimelech* said unto *Abraham*, What mean these seven ew-lambs which thou hast set by themselves?

30 And he said, For these seven ew-lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

A Well was a most valuable Treasure in these hot and dry Countries, and therefore we find it a frequent Subject of Contention. *Abraham* here after complaining about a Well that had been unjustly taken from him, gave seven Ewe-Lambs to be accepted by *Abimelech*, as an Acknowledgment that *Abraham* had a Right to the Well.

31 Wherefore he called that place Beer-sheba: because there they swore both of them.

32 Thus they made a covenant at Beer-sheba: then *Abimelech* rose up, and *Phichol* the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And *Abraham* planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

From the constant Practice of the Patriarchs worshipping in Groves, we may learn that RETIREMENT and SOLITUDE are great Helps to Devotion; and that the Mind never so freely mounts up to Heaven, as when it shuts out the Noise and busy Bustling of the World.

34 And *Abraham* sojourned in the Philistines land many days.

## C H A P. XXII.

1 *Abraham is proved by being ordered to offer up Isaac.* 11 *But is countermanded by an angel.* 15 *Abraham is blessed again; and the great promise of all nations being blessed in his Seed, is confirmed.*

AND it came to pass after these things that God did tempt *Abraham*, and said unto him, *Abraham*. And he said, Behold, here I am.

To tempt, in our Language, conveys the Idea of soliciting to Evil, in which Sense it belongs only to Devils, or Men of devilish Dispositions, *Matth. iv. 1.* but cannot without Blasphemy be said of GOD, *Job. i. 13.* When he tempts Men, 'tis only to put their Obedience to the Proof; and that not for his own Information, but to ascertain and determine their Character; to give them Opportunities of excelling in Virtue and Piety, and to justify his own Conduct towards them, in the Distribution of Rewards and Punishments, whether in the present or future Life. Thus GOD tempted *Abraham*, that is, he afforded him an Occasion or exhibiting to Men in all Ages, a glorious Proof of his Faith in the Divine Power and Veracity, that he might give him the Honour of a singular Commendation, and make him happy in a distinguishing Reward.

2 And



2 And he said, Take now thy son, thine only Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

The Land of *Moriah* was a mountainous Tract of Land, the Distance of twenty League Northward from *Beth-El*, where *Abraham* then was. It was called *Moriah* afterwards, from GOD's appearing there to *Abraham*, for it signifies God's presence. It was on this very Mountain that the Temple of *Jerusalem* was built, 2 *Chron.* iii. 1. And we are told that on one Part thereof, namely, *Mount Calvary*, our SAVIOUR offered himself, which Offering was prefigured by this intentional Offering of *Isaac*.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

It is said here that *Abraham* went out the Place, that is, towards the Place, for though he knew which Way to direct his Count, yet he appears not to have been acquainted of the particular Place, till the third Day after he set out.

4 Then on the third day Abraham lift up his eyes, and saw the place afar off.

Thus it appears that he had three full Days to deliberate concerning the Action, and no Doubt but he weighed it very seriously in his Mind, both in the Nature and Circumstances of it. And this Circumstance is the highest Proof that his Faith was well grounded: For if he had sacrificed his Son the very Moment it was commanded, it might have been thought a precipitate, inconsiderate Act; but to do it after such mature Deliberation, flows that his Obedience proceeded from nothing but a Principle of FAITH and LOVE to GOD.

It is said here, that he lift up his Eyes and saw the Place afar off, which probably was by the *Shekinah* or divine Glory resting upon it. Some of the *Jerusalem* Doctors tell us, that when GOD bade *Abraham* go to the Place he should tell him of, he asked how he should know it? And the Answer was, *Wherever thou shalt see my Glory, there I will stay and wait for thee.* And accordingly now he beheld a Pillar of Fire reaching from Heaven to Earth.

5 And Abraham said unto his young men, Abide you here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

Hence, among other Circumstances, it appears that *Isaac* must have been well grown at this Time, or he could not have been able to have carried the Wood that was to burn the Sacrifice. *Josephus* mentions that he was twenty-five.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?

A very melting Expression this! which must have awakened all the Parent's Tenderness. And however simple this Circumstance may appear, yet nothing perhaps could more strongly mark the Firmness of *Abraham's* Resolution, than his being able to give so calm an Answer to such a Question, proposed to him in so critical a Moment.

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

By this Answer *Abraham* waves any Discourse on this Head, as not thinking fit then to let *Isaac* into what had been commanded him, and perhaps as being dubious in his own Mind what would be the Event of the Transaction.

9 And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood.

The *Jerusalem* Doctors say, that *Isaac*, when he offered by his Father with that GOD had ordered, and probably being struck with the Divine Glory which shined upon the Mountain, consented willingly to be offered up, and what we confide in the *Story of Isaac*, as being in his Father's hand, and in his own work, he, old *Abraham*, above a hundred Years old, and now with the preservation of him, which like any other, in this world, we can scarcely imagine that *Isaac* could and would have done upon the Altar by force; and therefore there is reason to suppose that *Isaac* voluntarily and patiently submitted to be made a Sacrifice to GOD. And it we consider how long *Isaac* was, *Isaac* was, *Isaac* was, how strongly he was convinced that all his Happiness depended upon GOD, and in doing that which He ordered; with how much assurance he believed that He was a constant Rewarder of those that obeyed Him, he never nobly or might appear according to natural Causes when we reflect on the many remarkable Proofs he had received of this, we cannot but conclude, that he had deeply imprinted in his Heart, that Obedience to GOD was the Way to his Blessing; that in great Happiness consisted in this; and that GOD would in certain reward with great Glory, those that obeyed him with a faithful Heart. And, therefore, it is not surprising that *Isaac* should voluntarily submit to become a Sacrifice, which his Father had given him assurance that GOD had expressly ordered it.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham. And he said, Here am I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, because thou hast not withheld thy son, thine only son from me.

This is only spoken suitable to our Ideas, for GOD knew *Abraham's* Heart before, and therefore this signifies no more than that *Abraham* now gave an open and convincing Proof of his Obedience.

13 And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: And Abraham went and took the ram, and offered him up for a burnt-offering, in the stead of his son.

14 And Abraham called the name of that place Jehovah jireh: as it is said to this day, In the mount of the LORD it shall be seen.

*Abraham* gave it this Name, alluding to what he said to his Son in the eighth Verse, which the Event had justified by God's providing a Ram for the Sacrifice. From hence it came to be a proverbial Form of speech, with which good Men encouraged themselves and others to cast their Care on GOD under their greatest Straits, that *In the Mount of the Lord it shall be seen*, or rather, *In the Mount of the Lord it shall be provided*; that is, in the greatest Extremities GOD will make a suitable Provision for the Deliverance and Support of those who fear and trust in him, even as he did to *Abraham* upon the Mount itself, when he was in the greatest Extremity, and had no immediate Prospect before him of any Deliverance. And this points to us the great Moral of this Passage of Sacred History, namely, that in the most difficult Duties, we ought to be obedient and resigned to the Will of GOD.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice.

As the Promise of GOD needs no Sanction, so indeed it can receive no Confirmation from an Oath: But GOD in this, as in many other Things, condescended to the Weakness and Ideas of the Human Mind; and He swears by Himself, because *He cannot jure by no greater*, Heb. vi. 13.











He did found a nation in the Way, when he had clad himself with a New Garment. And He taught the New Covenant to every one him, and rent him in twelve Pieces, and he said to every one of them, Take thou this Piece, thus saith the Lord, the second of *Isaiah*, *Behold, I will rent the Kingdom of the Land of Israel, and will give ten Tribes to thee, *Isaiah*, *Behold**

The Circumstance of the *Novissima* hath a very notable figure in it, as it will denote the Power of the Kingdom at that Time in its full strength and Luster. Many more Figures might be given from the Scriptures, that it was an intended one to give Information by *Moses* as well as *Bezalel* and that GOD, in continuing the revelation gave leave to use the same Manner. This I need Writeth therefore is of Opinion, that when GOD said to *Moses*, Take care of thy Son, thou shalt say Son of man, so as to give the Information by an *Angel*, instead of Words, of the GREAT SACRIFICE of *Jesus Christ* whom *Moses* and which *the Jews* earnestly longed to be informed about.

[illegible]

The next Thing to be enquired, is, whether we may reasonably expect to find this important Matter in the History of *Jesus's* Life, recorded in the Old Testament : And upon considering it, we shall find Reason to judge, both from our SAVIOUR's mentioning it, and the Nature of the Thing, that it is certainly recorded in *Abraham's* History : For first we find, by the History of *CHRIST's* Ministry, that in His Disputations with the *Jews*, He never urged them with any Circumstance of GOD's Dispensations to that Effect, which they either were not, or might not be, well acquainted with, by the Study of their Scriptures : For as He always appealed to them, as being Writings which testified of Him, and as the *Jews* depended wholly upon them for the Knowledge of all Truth, we cannot suppose that He who did not think it worthy, would mention Facts in Support of His Character, which were not delivered in those Scriptures : For there were no well His Credentials, as the Miracles He wrought, and therefore nothing concerning GOD's Dispensations to the Father, could be alleged by Him in Support of His Doctrine, but what was delivered therein : So that we have Reason to conclude, that *CHRIST* would not have mentioned *Abraham's* saying, *His* *Dev.* had it not been a former Manner recorded in His History.

And finally, from the Nature of the Thing, admitting that *THE DAY OF CHRIST'S DAY*, it cannot be supposed that to enter and report a Circumstance should be omitted in His History, a sacred Record, preordained to be one of the supports and evidences of *CHRIST'S* Righteousness. Now it is evident that there is no Place in the whole History of *Moses*, but this, where he is commanded to offer up his Son, which bears the least Mark or Trace of such a Revelation or Information; and it is as evident that this Command has all the Marks of being this very Information, when by *THE DAY OF CHRIST'S DAY*, as we have already seen, by the exact Agreement of the Circumstances between *THE DAY OF CHRIST'S DAY*.

We may go yet further, from a View of *Moses's* History, that all GOD's Revelation to him, even unto this last, open by Deuter. and that especially related to his Posterity according to the Ethiopians, and finally to the whole Race of Mankind; as appears from the Promise formerly given him, as the Foundation of all the following, that *we know will shew the Fulfilling of the Law to be Deut. Gen. xiv. 5.*

That of the great coincident Truths, to which all the Revelations relate. But according to the common Interpretation of the last of them, the Command of entering up his Son, which one would naturally expect to find the Confirmation and Completion of the rest, is made to have no Manner of Relation to them, but to be foreign to every Thing preceding. Hence we may reason-

ably concludes that our Denying more in the Command than appears at first Sight in the Relation. We alloway sincerely attending to it, that this Command may be best understood, as given to *Abraham*, according to our Law of Things, that a very improper Time; for when the Great Creator of Heav'n pleased to try any of His Servants, either for Example Sake, or for some other End, favour'd one of His Dependents to Manifest, and in this He condescends to the Manner of Men, who cannot judge of the Merits of their inferior Agents without Trial, how may be assured He would accommodate Himself to their Manner likewise in the most material Circumstance of the Trial. But amongst Men, the Agent is always *in Charge* he is in on Work or Reward, and in *Charge*. When we come therefore to this Place, and see a Command *only* to tempt or try *Abraham*, we naturally expect, on his answering to the Trial, to find him greatly *employed* or *rewarded*. On the contrary, we are told, that this Trial was made after all his Work done, and all GOD's Mercies received; *"And he returned to his own Land."*--nay, what is still more strange, after he had been on a trial already. For the Promise to him, when he was yet childless, his Wife & later, and both of them far advanced in Age, that *his Seed should be as the Stars of Heaven for Multitude*, was a Trial of his Fervour and his believing, against all Probability in a natural Way, the sacred History in this was *a warrant to him for Reward*. Such therefore being the Method both of GOD and Men in this Matter, we must needs conclude, that the Command was not, according to the common Notion, a *Trial only*, because it is positive GOD's Dependence. Yet as the sacred Text assures us, it was a *Test*, and a *Test* necessarily precedes the Employment or Reward of the Person try'd, we must needs conclude, that as no *Employment* or *Reward* followed this Trial.

Now if we take it in the Sense that *Abraham* took it, in the Command, *say CHRIST'S* Decree, and was *crucified* for it, he was thereby let into the wonderful Mystery of *Miracles*, *Incarnation*, and how he was to be restored to Life and Happiness, we must follow that this Trial was rewarded with the greatest Blessings ever bestowed by GOD on *Abraham*; and that this *Scene* was GOD's Declaration of His whole Purpose to him, and thereby all was perfected, and agreeable thereto we have no Account of any more Divine Appearances or Revelations made to him by GOD.

We shall the more fully see the Force of this, by looking back and observing how all GOD's Revelations to *Abraham*, to this last, naturally relate to that mysterious fundamental Promise made to him, on his first Vocation, that *in him ye all of the Families of the Earth be blessed*. GOD opens the Scheme of his Dispensations by exact and regular Steps, and the Revelations follow one another gradually and in Order.---*Abraham* is first commanded to go into a Land which should be shewn him---then that Land, to be possessed by his numerous Posterity, is exhibited to him---Its distinct Boundaries are afterwards marked out---He is next assured, while yet childless, that his Posterity, to which so much was promised, should not be from an adopted Son, but from one out of his own Loins.---He is then told that this Son should be born of *Sarah*---Which is followed by the formal Execution of the Covenant confirmed by the Seal of Circumcision---After all this the Birth of *Isaac* is predicted: Who being born at the appointed Time,---*Ismael* is ordered to be sent away, to design with more Certainty the other Son's Succession. Here we see, throughout a gradual Opening, and fit Preparation for some farther Revelation, which, in Pursuance of this regular Scheme of progressive Dispensations, could be no other than that of the *Redemption of Mankind by the Messiah*, the Completion of the whole of GOD's Oeconomy, and the Explanation of His first and fundamental Revelation, *that in Abraham should all the Families of the Earth be blessed*. But the only remaining one, recorded by the sacred Historian, is the Command to offer up his Son *Isaac*. This Command therefore is the very Revelation wanting. The Revelation which perfects all the foregoing, and makes the whole Series uniform and complete. And the Place in which we find it, exactly suits such a Revelation, which, being the Completion of the rest, must needs be the last in Order.

But it may be asked, that if this was the principal Reason of the Command, why did not *Abel* mention it, but assign the Reason of it to be as only a Trial of *Abraham's* Faith and Obedience?—*And it came to pass after these Things, GOD did tempt Abraham, and said, Take now thy Son, thine only Son Isaac, &c. And when the Affair is over, the same Reason is again intimated,---By which have I known, saith the LORD: for he said thou hast done this Thing, and hast not withheld thy Son, that in blessing I will bless thee, &c.*

To this it may be answered, that the Knowledge of GOD's future Dispensation, in the *Redemption of Mankind by the Death of his Son*, revealed, as a singular Favour, to the *Father of the Faithful*, was what could by no Means be communicated to the *Hebrew People*, when *Moses* wrote this History for their Use, because they being, at that Time, to continue long under a carnal Oeconomy, this Knowledge of the *End of the Law* would have greatly indisposed them to that Dispensation; with which, as a *Schoolmaster*, after that was to bring them by Degrees through a harsh and rugged Discipline, to the easy Yoke of *CHRIST*, GOD, in His Infinite Wisdom, thought fit to exercise them.

But it may be objected, perhaps, if this Revelation could not be clearly recorded, why was it recorded at all? But in this case



er, not knowing the Scriptures, which are ONE wonderful and harmonious Whole, from the Beginning of Time to the End of it; each supporting each, one bearing Witness to another. And therefore this was by the infinite Wisdom of GOD recorded, That when the Fullness of Time was come, and the Great Sacrifice of JESUS CHRIST was offered, those that were called to FAITH in a SAVIOUR that was slain, and rose again from the Dead, might behold with Wonder, in support of their FAITH, that this very Thing had been declared by GOD to Abraham, above two Thousand Years before; and that Abraham, in the Command to offer up his Son, was called to, and did actually embrace the very same FAITH which we are called to, in fixing our FAITH and Hope, on a crucified SAVIOUR. And thus a still stronger Evidence, as bring in these very Books, which those who put the LORD OF LIFE to Death, allow to be of Divine Original.

" O SACRED FOUNTAIN OF TRUTH ! O WONDERFUL WRITINGS ! O  
 " HOLY SCRIPTURE ! from you we may gain more Knowledge than  
 " from all our Teacher. ' What Beams of LIGHT do you bring to  
 " the HEART of MAN, otherwile hid in thick Clouds and Darkness !  
 " How am I enlightened ! how am I loved ! How do I understand  
 " what Things belong to Man, what are the CONNEXIONS be-  
 " tween HEAVEN and EARTH, what the DISPENSATIONS or  
 " ORDINANCES of GOD towards MAN, how the DIVINE ALL-  
 " MIGHTY CREATOR, and the frail Creature MAN, I united !  
 " In you, ye SACRED WRITINGS, I discern one consistent har-  
 " monious Account of Things, from the Time that the Human  
 " Nature was placed upon the Earth, to the Time that it was  
 " exalted to Heaven : You acquaint me with what I feel most,  
 " that Man has fallen from his first Estate ; but you acquaint me  
 " with what I should otherwise never know, that Man is restored,  
 " nay more, exalted ; that he is made a Partaker of Heaven, a  
 " Child of GOD, a joint Heir with CHRIST the FIRST BORN, of  
 " all the Glories which surround the Throne of GOD, of all  
 " the joys that are at His Right Hand, of all the Power and Do-  
 " minion of a HEAVENLY KINGDOM : You show me that this  
 " glorious and adorable Plan was laid by the FATHER OF MIS-  
 " ERIES, as soon as miserable Man had fallen : You point out to  
 " me all the succeeding Steps that were taken by the Divine  
 " Wisdom to accomplish it, till the Fulness of Time, when the  
 " WORD was made FLESH, and dwelt among Men, and gave to  
 " many as received Him, POWER to become the Sons of GOD, even to  
 " all them that believe in His Name."

But it may be asked, why (when the *Fullness of Time was come*) the Scripture did not instruct us in the principal Reason of the Command to offer *Ishac*? It may be replied, that it has done so, if we will but take Heed to it, and examine it attentively. The Words of *JESUS*, *John*, viii. 56. which we have considered, are an illustrious Proof: But this is not the only Place where the true Reason of the Command is plainly hinted at. The Author of the Epistle to the *Hebrews*, Ch. xi. 17, 19. speaking of this very Command, says, *By Faith Abraham, when he was tried, offered up Ishac, accounting that GOD was able to raise him up even from the Dead, from whence also he received him* IS A FIGURE, or, (in a PARABLE :) A Mode of Information, either by Words or Action, which consists in putting one Thing for another. Now in a Writer, who regarded this commanded Action as a representative Information of the Redemption of Mankind, nothing could be more fine or easy than this Expression. For though *Abraham* did not indeed receive *Ishac* restored to Life after a real Dissolution, yet the Son being in this Action to represent *CHRIST* suffering Death for the Sins of the World, when the Father brought him safe from Mount *Moriab* after three Days, during which he was in the State of Condemnation to Death, he plainly received him under the Character of *CHRIST*'s Representative, as restored from the Dead: For, as his coming to the Mount, and binding, and laying on the Altar, figured the Sufferings and Death of *CHRIST*, so his being taken from thence alive as properly figured *CHRIST*'s Resurrection from the Dead. With the highest Propriety, therefore, and Elegance of Speech, might *Abraham* be said to receive *Ishac* from the Dead in a Parable, or in Representation.

We have already observed, why *Moses* could not assign the principal Reason of the *Command* to *offer Isaac*, &c. because GOD's Dispensations to Mankind were to be opened by Degrees; and the DIVINE METHOD of giving PEACE and SALVATION, was not to be disclosed in general, till the preaching of the Gospel by JESUS. This being the Case, *Moses* only says that GOD tempted (or tried) *Abraham* by it; and so indeed He did, for His DIVINE WISDOM ordered, that at the same Time it was an Action of Information to *Abraham*, it was an extraordinary Trial of his FAITH.

And in the same Manner we may account for what is said of it in the 16th Verse; for though the Action, as being an Information of what *Abraham* had most earnestly desired to know, was a very singular and extraordinary Favour conferred on him, and an EXCELLING GREAT REWARD for all his FAITH, yet, as this could not be fitly mentioned for the Reasons we have already given, therefore GOD was pleased to commend the particular FAITH which *Abraham* had really shown in this Action, (whatever GOD's chief Intention might be in it) and to renew in a solemn Manner all the gracious Promises He had before made him; and in particular that GREAT FUNDAMENTAL PROMISE in which all the rest

When completed, this form should be submitted to the following:

1. *For the purpose of the 2002 Census of the Environment:*

20. And it came to pass, that when the king was  
told these things, he said unto the king of the  
North, also, saying, I have heard of thee, and of  
the things which thou hast done.

The following Geography of the *Religion*, the *Ward of the*, was also

of Hoz his first born, and P. J. H. his second. Koro the father of Anan,

22 And Christ, and Harrow, and Paul, and John, and  
Laph, and Beulah.

24 And Bethel began to rebel against the king, and Micah did bring to Nabor, and he was a prophet.

24 And his concubines, whose names were Pharaoh, the bare and Igeah, and Gaham, and Machah, and Maachah.

C H A P. VIII.

1. The age and sex of the subjects are given in Table 1. The subjects were selected from the general population of the United States.

AND Sarah was married at the age of twenty and twenty years had elapsed from the birth of the child to the life of Sarah.

[illegible][illegible]

3 And Abraham stood up when he saw his dead, and he said to the sons of Hagar, saying,

4 I *am* a stranger and a forerunner with you : give me a possession of a burying place with you, that I may bury my dead out of my sight.

The most ancient, and seemingly the most natural Way, of disposing of the Dead, is that of interring or burying in the Ground, whereby the Body is returned to the Earth from whence it was taken.

5 And the children of Heth answered Abraham,  
saying unto him,

6 Hear us, my Lord; thou *art* a mighty prince amongst us; in the choice of our sepulchers bury thy dead: none of us shall withhold from thee in sepulcher, but that thou mayest bury our dead.

7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

From *Abraham's* treating with the People of *Heb.* and from many other Transactions related in the Story, it appears as if Kings in those Days did nothing of a private sort, but in Conjunction with the People; and that the People had a great Share in the Management of all Affairs.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and intreat for me to Ephron the son of Zohar :

9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me, for a possession of a burying-place amongst you.

10 And Ephron dwelt amongst the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that were in at the gates of his city, saying,

11 Nay, my lord, hear me : the field gave I  
thee, and the cave that is therein, I gave it thee ; no  
tin

iii.



the presence of the tears on my cheeks, and their busy, busy world.

[illegible][illegible]

12 And Abraham bowed down himself before the face of the Lord.

“I will be glad to see you in the audience of the play, or the fund, laying, But if you will give me, I will give you : I will give you money for the rest, take it of me, and I will only say that.”

1.  $\Delta \rho = \rho_1 - \rho_2$  (density difference)  $\text{kg m}^{-3}$ ,  $\rho_1$  and  $\rho_2$  are the densities of the two liquids.

17. My Lord, I shew unto me : the land as  
it is : thou hast moved plow & sown flint ; what is that  
thy wheat will grow, & thou shalt have therefore the dead.

A  $2 \times 2$  table is constructed by plotting the  $X$  and  $Y$  values of two subjects. If the subject is a female, the value of  $X$  is 1, and if the subject is a male, the value of  $X$  is 2. The value of  $Y$  is 1 if the subject is a smoker, and 2 if the subject is a nonsmoker. When a table is constructed in this way, the relationship between the two variables is apparent. For example, if the values of  $X$  and  $Y$  are 1 and 1, the subject is a female nonsmoker. The relationship between the two variables is also apparent if the values of  $X$  and  $Y$  are 2 and 1, indicating a male nonsmoker.

And the dam-brother, Gustaf, son, and Alfhild, was glad to buy from the silver, which he had got from the sale of the heifers of Heth, four hundred marks of silver, current money with the merchants.

It was the general Custom in those Days to give Money, or more properly Silver, for a reward, than, by Weight.

17 ¶ And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made fire.

15 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan.

The Reven of *Abraham* purchasing a Burying place in the Land of Canaan, and having a Buriall there, was his first Alliance in the World given him by GOD, that his Pottery should perform that Country.

25 And the field on the cave that is there in were made sure unto Abraham, for a possession or a burying place, by the sons of Heth.

C H A P. XXIV.

[illegible]

AND Abraham was old *and* well stricken in age: and the Lord had blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh :

This was a Form of taking an Oath in those Days.

3 And I will make thee clear by the Lord, the God of heaven and the God of the earth, that thou shalt not take a wife one of my lot or of the daughters of the Canaanites among whom I dwell:

[illegible]

We may remember how careful Mr. Linn was to say that he was not without a great deal of corrupt Manners. Here we find, we are told, in the language of *Chalmers* "that undoubtedly he could have named his sins to me of an *Diabolus*" of the Prince of the Dark Kingdom. No Weight with him; one who Mr. Linn was not content to be as all that he has, has thought to do. He has not a report at Matter this way, and how much he has happened upon it; and therefore find even to our Country for his nation. Alas! how different is this from our Mr. Linn's View: here is the old Object we fix our Thoughts on, in many of our Children. We take for our Choice those that are free, and do your Worshippers of GOD, but people who have the largest of the world; not the least in it. *Chalmers*, that each part of the world. And this perhaps is one chief and principal Cause of the too great corruption of Manners among us.

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my brother.

7 And the fervent said unto him, Peradventure the woman will not be willing to follow me into this land : must I needs bring thy son again unto the land from whence thou camest ?

Though *Thae* had never been to *Me* before, yet the boys called on bringing him to it, or again, because it was the first where he had been born. What he felt, when that morning the women refused to follow him, as before, and he was to go a second time, and carry *Thae* to her.

6 And Abraham said unto him, Beware thou, that thou bring not my Son thither again.

7 ¶ The Lord God of heaven which took me from my fathers house, and from the land of my kindred, and which spake unto me, and that fear unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

However desirous *Abraham* was of marrying his Son to one of his own Country, yet he had no Thought of compelling him by Way, that might be displeasing to GOD, in sending his Son to live in a Country from which he himself had been ordered by GOD to go out of, and therefore he rests it up on GOD's Providence, that He would so order and dispose Things, that his Servant should be successful.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels, of the camels of his master, and departed: for all the goods of his master were in his hand; and he arose, and went to Mesopotamia, unto the city of Nabor.

11 And he made his camels to kneel down without the city, by a well of water, at the time of the evening, ~~even~~ the time that women go out to draw ~~water~~.

12 And he said, O LORD God of my master Abraham, I pray thee send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, I stand *here* by the well of water, and the daughters of the men of the city come out to draw water :

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the prince be so*



*that thou hast appointed for thy Servant Isaac ; and thereby shall I know that thou hast shewed kindness unto my master.*

What a noble Example is here for all Servants to imitate! *Thy* Master, in all Goodness! *Abraham's* servant we find had not lived in *His* Master's House without profiting by *his* Example. He shews the like Faith and Dependence upon GOD as *thy* Master; and thus being a Business of great Consequence that he is sent about, he does not rest upon his own Prudence and Wisdom, but begs the Blessing and Direction of GOD in it. It is indeed our greatest Happiness and Advantage, if we did but know it, to a *beneficial* God in all our Ways, in all our Undertakings, in all our Business, and then *he* will *lead* *and* *direct* our Paths. And what can we desire, what can we wish for more, than to be under the Direction and Guidance of *His* infinite Wisdom?

We may further remark from this Servant's Petition to GOD, and from what *Abraham* says in the seventh Verse, that in those Days they judged that GOD presided over and directed the MARRIAGE-UNION of good Men.

15 ¶ And it came to pass, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel son of Milcah the wife of Nahor Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel was very fair to look upon, a virgin, neither had any man known her : and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord : and she halted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she halted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her, held his peace, to wit, whether the LORD had made his journey prosperous, or not.

What amiable Qualities does *Rebekah* show ! What *Condescension* ! what *Good-Nature* ! what *Humanity* ! The Servant asks only to drink a *little* Water out of her Pitcher, and she not only gives this with the most obliging Courtesy, but hastens to draw Water for *all* his Camels. Well might the Servant wonder with Pleasure, and conclude that the Lord had made his Journey prosperous ; the only Thing that kept him in Doubt about it, was his not knowing whether she was of *Abraham's* Kindred. One of so much Condescension, Good-Nature, Humanity, Courtesy, and Readiness to oblige, he concluded would certainly make his Master's Son happy in the Marriage-State ; and therefore he requested of GOD in the fourteenth Verse, that her whom He had appointed for *Isaac's* Wife should act in such a Manner ; whereby he should have the Pleasure of concluding within himself that she was such a one as would make *Isaac* happy.

22 And it came to pass as the camels had done drinking, that the man took a golden ear-ring, of half a shekel weight, and two bracelets for her hands, of ten shekels weight of gold ;

23 And said, Whose daughter *art* thou? tell  
me, I pray thee: is there room *in* thy father's house  
for us to lodge in?

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both  
straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD.

27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's brethren.

[illegible]

28 And the daughter, and mother of her  
mother's brought her.

29. And Rebekah had a brother, and his name was Laban: and Laban ran out unto her, unto the well.

30 And it came to pass which, for the ear-rings and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man, and behold, he stood by the camels at the well.

31 And he said, Come in, thou idlest of the Lord; wherefore standest thou without? for I have prepared the house, and room for thee, cam-

find I am glad of that. The only thing I regret is that I was kept in the MI room for so long. I am glad to be in our Day!

30. ¶ And the man went to the house of the unguided hus-camels, and gave them shoes for the camels, and went to wash his hands, and the men's feet that were with him.

34 And there was a little bird that came to him, and he said, he said, I will not eat, until I have told you something. And he said, Speak on.

What a fine Picture of Diligence and Zeal for a Master's Service is this! how worthy to be imitated by all Servants, even after a long Journey and Fatigue, yet for to get home to his Master's Business, that he will not eat till he has finished his

34 And he said, I *am* Abraham's servant.

35 And the Lord hath blessed my work greatly, and he is become great: and he hath increased my flock, and herds, and silver, and gold, and men servants, and maid-servants, and camels, and asses.

36 And Sarah my mother's wife bare a son to my  
father when she was old : and unto him hath he  
given all that he hath.

37 And my matter made me fear, & I said, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my fathers house, and  
to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The Lord be with thee, whom I walk, will find his angel with thee, and prosper thy way; and thou shalt take a wife for my son of thy kindred, and of my fathers house.

41 Then shalt thou be clear from *me*, my oath, when thou comest to my kindred; and if they give not thee *me*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said,  
O Lord God of my master Abraham, if now thou  
do prosper my way which I go :

43 Behold, I stand by the well of water ; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink ;

44 And he say to me, Both drink thou, and I  
will also draw for thy camels : for the same for the  
woman whom the Lord hath appointed out for my  
master's son.



45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camel's drink also: so I drank, and she made the camel's drink also.

47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Mikah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48 And I bowed down my head and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

She was the Grand Daughter of *Abraham's* Brother; but in the Scripture there are often called only *Dangerous*.

49 And now if you will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered, and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: He gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that were with him, and tarried all night: and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

56 And he said unto them, I hinder me not, seeing the LORD hath prospered my way: send me away, that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

Without Doubt GOD disposed her Mind to such a ready Compliance to leave her Friends and Country.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

The Meaning of this Verse is, that they prayed GOD to make her exceeding fruitful, and that her Posterity might be victorious over their Enemies.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well Lahai-roi; for he dwelt in the south-country.

63 And Isaac went out to meditate in the field at the even-tide: and he lift up his eyes, and saw, and behold, the camels were coming.

The Beginning of this Verse is highly worthy of our Observation: We find by it that it was the Practice of *Isaac*, and undoubtedly of the other good Men of that Time, to walk out in the Evening into the Fields to meditate. There may, perhaps, not seem much in this: but those that make the Lord will experience a Joy, a Satisfaction, and Improvement in it, quite unknown to them before.

To maintain a Correspondence with Heaven, frequent occasional Retirement, apart from the Hurry of the World, is necessary. For while the Mind is distracted with Care, or flatters from one Scene of Business or Pleasure to another, it cannot mount aloft to Heaven, or spread its Plumes in that clear and calm Region of divine Love. It is not in the busy Crowd, nor amidst the Din of Company and Distractions, that the still but powerful Voice of GOD is heard: No: It is in the Depth of Retirement, the Silence of Thought and Passion, that the inspiring Presence draws upon the Mind, and whispers a Language which the Heart may hear, but the Tongue cannot express.

Nor is it in the Closet only that his Almighty Voice is heard, but still more in the open Air, the Fields, amidst the Trees of GOD, and the general Chorus of the Creation, where all around conspires.

*To walk, to rest, to labour in the Mind:*

*To live on Waters of Peace, to the GREAT SIRE*

*Of Being, and of Being's end.*

The Eye, the Ear, the Mind are all delighted, whilst in these Walks we contemplate the noble and majestic Scenes of Nature, or rather the WORKS of GOD around us. There we catch such an august and noble Men as composes the Mind into Thought and Attention, and leads us up to the EXETER. We see that *all the Works*. We feel the GOODNESS of the CREATOR in all his Works, our Hearts glow with the most rapturous and lively Gratitude and Devotion. We are confounded and ashamed of not loving and serving to good a Being.

It is scarcely to be imagined but by them who have experienced it, what noble Thought, what Serenity of Mind, what Impulse of Soul, we may feel in these silent Walks in the Fields; for the Mind being charmed with and attentive to the Harmony of Nature, becomes itself harmonious. For almost every one experiences, that we naturally catch Impressions, and are wrought into Dispositions correspondent to the Objects we are much conversant with; and when we observe that all that nameless Joy that we feel in beholding Rural Scenes, arises from the Peace and Harmony of them, and that they no longer please when they are disturbed with Storms and Tempests, it naturally leads us to seek for a kindred Peace within our Breast, and to guard against its being disturbed by any Storms or furious Gusts from the Passions.

We may in like Manner get rid of a great deal of that carking Solicitude, and Fearfulness of Want, which is so destructive to the Comfort of our Lives, by often observing that exuberant Profusion of Provision which is made not only for the Wants, but even the Delight of every Creature, not so much as the most contemptible Insect being unprovided for.

In a Word, by the frequenting and contemplating of Rural Scenes, we may gain almost any Temper and Disposition of Mind. Thus the Darkness of a thick Wood has a certain awful Air, which raises a solemn Kind of Awe and Melancholy. A sweetly flowing Stream, or a clear transparent Fountain with its Waters bubbling up, gives us an Image of Serenity, and lulls the Mind into a gentle Softness. Birds singing, Sheep bleating, Herds lowing, and numberless Creatures basking or fluttering with Delight in the Sun's Beams, awaken a Scene of Gaiety and Innocence, which fills us with Joy and social Sympathy.

We may observe that a great Part of that rapturous Flow of Gratitude, that warm Devotion, those noble and majestic Thoughts of GOD, that Sensibility of his great Wisdom, Power, and Goodness, which *David* expresses in the Psalms, arose from his being much conversant with the Scenes of Nature, and being frequently amidst the Silence and Beauty of Rural Scenes. And, perhaps, the Meditations of his Heart while he was following the Flocks great with young Ones, were more acceptable in GOD's Sight, than when he sat on the Throne of *Israel*; at least, the Foundation of his Goodness, was laid from the Reflexions which arose amidst these Rural Scenes: For we are informed, that GOD chose him and took him from among the Sheep Folds; as he was following the Flocks great with young Ones he took him, that he might feed Jacob his People, and *Israel* his Inheritance, Ps. lxxviii. 71.

"A good Man," says a celebrated Author, "in his Evening Walk in the Fields, makes a greater Figure in the Eyes of superior Beings, than an Army of a hundred thousand Men." Thus *David* we find was more highly regarded by GOD at the Sheep Fold, and whilst he was solitarily attending his Flocks, than *Saul* on the Throne, and at the Head of all the Men in *Israel*. In being a good Shepherd, and laying open his Mind to the Reflexions which arise from Solitude and the Scenes of Nature, he prepared himself to be a good King; for it is added, immediately after it is said that he was taken from the Sheep-Fold, that he fed the People with a true and faithful Heart, and ruled *Israel* prudently.

From



From whence those whom Providence has placed in Rural or Country Employments may learn, that they have greater Opportunities than they may imagine of becoming wiser and better, if they will but accustom their Minds to Reflexion, and to make Observation on the Things around them.

64 And Rebekah lift up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she had said unto the servant, What man is this that walketh in the field to meet us ? And the servant had said, It is my master : therefore she took a veil and covered herself.

It was usual in those Times, for the Bride to cover her Face with a Veil when she was first introduced to her Husband.

60 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

What an amiable Picture does this Verse give us of FIRST TENDERNESS and FIDELITY in those Days! Though *Lam* was seven and thirty Years old when his Mother died, though three Years had now elapsed since her Death, yet he appears to have still sorrowed for her, till Grief for the Loss of a Mother was swallowed up in the stronger Passion of Love for a Wife.

All the Characters in this Chapter are drawn extremely amiable. We cannot too much admire them. The Servant, *Rebekah*, and *Bethuel's* Family, are all lovely in their Character, and worthy our Observation and Imitation. We may be dazzled perhaps with the Lustre of *Abraham's* Character, but these in this Chapter are all in common Life, and therefore the more within our Imitation. There cannot be a finer Picture drawn of Behaviour in common Life, than this whole Chapter is.

C H A P. XXV.

1 The sons of Abraham by Keturah. 5 His age and death. 12 The generations of Ishmael, 17 His age and death. 24 The birth of Esau and Jacob. 29 Esau selleth his birthright.

**T**HEN again Abraham took a wife, and her name *was* Keturah.

2 And she bare him Zimram, and Jokthan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian ; Ephah, and Ephher, and Hanoah, and Abidah, and Eldaah. All these were the children of Keturah.

It appears from hence, that *Abraham* received a great Renovation of Nature, when the Time of fulfilling the Promise of *Iaac* was come, so as to enable him to have several Children long after him.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son (while he yet lived) eastward, unto the east-country.

*Abraham* may be an Example to us in almost every Circumstance of Life : We find him here with great Prudence making in his *Life-time* a proper Provision for his Sons of the Concubines, and sending them away from *Ishaa* ; whereby, in all Probability, he prevented great Animosities and Dissensions. How happy would it be if all Parents, in the Time of Health, would take Care to settle, by Will, the Division of their Goods among their Children. What Confusion ! what Quarrels ! what Discord ! what never reconciled Animosity among Brethren, might this prevent !

7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham rose up the third time, and then a good old age, an oldness, a hundred years, and was gathered to his people.

*Mr. Davis's* Farewell Discourse, pronounced at the request of the  
able to the Prisoners, given by *Chas. Davis*, *Minister of the Gospel*, at  
most beautiful and pious of Expositions, of the *Scriptures*, and  
looking of the Death of *John*, and *Christ*, and *the* *Scriptures*,  
parted out of *Life*, and *Christ*, it who *the* *Scriptures*, and *the*  
fully furnished, and *the* *Scriptures*, and *the* *Scriptures*, and *the*  
th and we depart out of *Life*, and *Christ*, and *the* *Scriptures*, and  
with the Years we have lived, and *the* *Scriptures*, and *the* *Scriptures*,  
and Infirmitie of Age, go out of the World, and *the* *Scriptures*, and  
reluctant as it we were put come into it. And *the* *Scriptures*, and  
a Doubt but that *the* *Scriptures*, and *the* *Scriptures*, and *the* *Scriptures*,  
in assured Hopes of entering on at the *Scriptures*, and *the* *Scriptures*,  
should receive the *Scriptures*, and *the* *Scriptures*, and *the* *Scriptures*,  
Chap. xv. 1. For though *the* *Scriptures*, and *the* *Scriptures*, and *the* *Scriptures*,  
and Cattle, and Silver, and Men Servant, and *the* *Scriptures*, and  
yet considering how unable there are to give full satisfaction to  
the Heart of Man, and how many have been known to be  
frequenting in a many Land, and *the* *Scriptures*, and *the* *Scriptures*,  
he must needs conclude that the *Scriptures*, and *the* *Scriptures*, and  
Heaven and Earth, and *the* *Scriptures*, and *the* *Scriptures*, and  
Servants; and that *the* *Scriptures*, and *the* *Scriptures*, and  
exceeding, GRATEFUL, and *the* *Scriptures*, and *the* *Scriptures*, and  
than their earthly enjoyments.

[illegible]

This Opinion of going to the Throne with a bold and good Man, when we depart out of this World, is very common amongst all People. A crowned Hero, Worthy, speaking of the Day of his Death, is transported on the Account, and break out in the following expressions: "O God! O God!" "when I shall appear before Thee, Divine Assembly and Congress of Saints!" when I shall leave this impure, polluted Throne, and be ranked not only with these brave Men I have mentioned, but with my Hero, &c."

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

10 The field which Abraham purchased of the sons of Heth : there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass, after the death of Abraham, that God blessed his son Isaac : and Isaac dwelt by the well Lahai-roi.

12 ¶ Now these are the generations of Ishmael Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these are the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nebajoth; and Kedar, and Adbeel; and Mibsam,

14 And Mithuna, and Duma, and Mafsa,

15 Hadar, and Tema, Jetur, Naphthi, and Kedemah.

10 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their cattle; twelve princes according to their nations.

Here, we find, is recorded the exact Accomplishment of what had been foretold of *Isaiah*, Ch. XLII. 20. &c. that he should be multiplied exceedingly, and that he *should beget twelve Princes*; and it is expressly implied here, that each of his Sons was the Chief of some Towns and Castles, whereby they were denominated PRINCES. But this was the Accomplishment only in Part, and what perhaps may not much strike us: The Wonder is to see it fulfilled to this very Day, after so many hundred of Years have passed over.

We have already taken Notice, Page 50, of the Posterity of *Ishmael* answering to the Character foretold of them, of being as a wild Afs, free, ranging at large, and independent; and that all Attempts to bring them into Subjection, though made by the most powerful Empires in the World, always proved fruitless.-- We shall now take Notice of another Particular foretold of *Ishmael*, viz.

That



[illegible]

We cannot but confess it is wonderful, that the same People should retain the same Disposition for so many Ages, without changing their Manners at all in so long a Course of Years. *Their Continuance in Barbarous Customs: The great Empire of China still in the same State to this Day, which they have received from the first Beginning, and so ready to combat with the most refined and the most civilized Nations of Asia.* We forbide us, perhaps, if not altogether to touch this subject, but to say, that Kings could have effected such a Revolution, but never Power could have accomplished it.

We may wish to see C. achieve the Political related ed. of  $it = m$  and  $it = m$  in work then, valued in their Political at the D. C. The following is a well established Demonstration for our ed. The following by plain Matter of Fact, that *the* Most Hon. *member of the House of Mon.* and that he is a man, a well established man, *member of the House.*

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years : and he gave up the ghost and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria : *and* he died in the presence of all his brethren.

It is in the *Hebr.*, *Iymach* *Lot*, and may signify his Lot fell. It is therefore rendered in some Translators *owner*, which sense agrees with what was foretold of *Iymach*, Ch. xvi. Ver. 12.

19 ¶ And these are the generations of Isaac Abraham's son : Abraham begat Isaac.

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived.

These holy Men looked for every Thing from GOD.

22 And the children struggled together within her : and she said, If *it be so*, why *am I* thus ? And she went to enquire of the Lord.

The Meaning of *Revelat.* Exclamation seems to be, "If I  
" must suffer such uncommon Pangs, why did I conceive?" She  
probably went to enquire of some holy Person, who was favoured  
with divine Revelation; or perhaps it means no more than that  
she addressed herself to GOD.

23 And the Lord said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.

The Founders of two Nations were in her Womb, *viz.* Esau the Father of the *Idumeans* or *Edomites*, and Jacob the Father of the *Israelites*.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

27 And the m<sup>3</sup> are courted, all over like an hairy  
gentleman: and they called his name Eban.

The man called that *Fiza* was born with him. He had white body coloration with red hair, like an *Aztec*. Some people think he was of a ruddy complexion, had a Germanic head which might be thought of as such.

26 And after that came his brother on, and his hand took hold on Isaac's heel; and his name was called Jacob: and Isaac was threescore years old when he bare them.

27 And the boy, on whom I have been calling, is a hunter, a man of the field; and Jacob was a plain man dwelling in tents.

By *Tecol* being a plain Man: probably meant, that he was of a mild and gentle Nature, or a contented plain Turn of Mind, and *Ching* being in a pastoral Life.

25 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

19 ¶ And Jacob fed pease; and Esau came from the field, and he was faint.

And Elau said to Jacob, I will give thee, with that same red *potage* ; for I have said : therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birth-right.

22 And Esau said, Behold, I *am* at the point to die: and what profit shall this birth-right co to me?

23 And Jacob said, swear to me this day : and he sware unto him : and he sold his birth-right unto Jacob.

Various are the Opinions what this Birth Right was, that *Father* fold, but the most probable is, that it was the Right of Inheritance in the Family which belonged to the First born. And there is an Opinion, that it included the Blessing promised to the Seed of *Abraham*, or the *Special Promise* of GOD, which *Eau* being sensual and irreligious, despised or put no Value on.

34 Then Jacob gave Eſau bread and pottage of lentiles; and he did eat and drink, and roſe up, and went his way: thus Eſau deſpiſed *his* birth-right.

C H A P. XXVI.

1 Isaac goes to Genar. God appeareth to him, forbids him going into Egypt, and covenants with him for blessings and servants given to his father. 7 He is reproved by Abimelech for having made his wife pass as his sister. 12 God bleſſeth him, ſo that he becomes very great. 26 Abimelech makes a covenant with him at Beer-ſheba. 34 Elau marries.

AND there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt : dwell in the land which I shall tell thee of.

3 Sojourn in this land, and I will be with thee, and will bleis thee : for unto thee and unto thy feed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father.

4 And I will make thy feed to multiply as the stars of heaven, and will give unto thy feed all these countries : and in thy feed shall all the nations of the earth be blessed :

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Here we find a Renewal to *Iaac* of all GOD's Promises to *Abraham*; and the great fundamental mysterious Promise, is renewed exactly in the same Words as it had been given to *Abraham*. It had been said to him Ch. xii. Ver. 3. *In thy Seed shall all the Nations of the Earth be blesed.* This seems at first



View, and probably was at first so taken by *Abraham*, to speak of the immediate Seed of *Abraham*. But when *Isaac* comes upon the Scene of Life, we find he brings not this Bl. Race, but it is laid to him in the same Words, *In thy Seed shall all the Nations of the Earth be Bless'd*. From hence it is plain, that this Seed which was to bestow the Bl. Race, was still to come.

The Variety of Expression in the fifth Verse, seems designed to show the exactness of *Abraham's* Obedience, that he readily complied with every Intimation of the Divine Will, and that his Disposition was highly acceptable to GOD.

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife; and he said, *She is my sister*: for he feared to say, *She is my wife*; lest, *judging*, the men of the place should kill me for Rebekah, because she was fair to look upon.

Here we find *Ish* falling into the same Weakness, as his Father had done; probably he had heard of what he had practised, and *Abraham* had never taken Care to warn him of it, though undoubtedly his Experience had taught him the Weakness, Folly, and Dishonour of such Prevarications.

8 And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac sporting with Rebekah his wife.

Some Translators render it *one Day*, instead of a *year*, and it seems most probable he had not been there a great while, before this Discovery was made.

9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

It appears, both from this and the 20th Chapter, that the *Pit-ty* in those early Times had much more Virtue and Piety than *Abraham* and his Son imagined. *Abimelech* not only speaks with Detestation of the Crime of *ADULTERY*, but considers it as so offensive to Heaven, that the bare committing of such an Action was sufficient to involve him and his People in some national Calamity. For that is the Meaning of *bringing Guilt upon us*.

From whence, and from some other like Circumstances, a learned Writer is of Opinion that the Worship of the true GOD was still kept up in most Countries, in the Time of the Patriarchs, but only it was begun to be corrupted with Novelties, which tended, and did in some Time after, wholly extinguish all true and rational Worship of the LORD, the CREATOR of Heaven and Earth.

11 And Abimelech charged all his people, saying, He that toucheth this man or his wife, shall surely be put to death.

12 Then Isaac sowed in that land, and received in the same year an hundred fold, and the LORD blessed him.

Fruitful Seasons, Increase of Husbandry, and every other Blessing, are all attributed to GOD in the Scriptures.

17 And the man waxed great, and went forward,  
as I grew until he became very great.

14 For he had possession of flocks, and possession of herds, and great store of servants. And the Philistines envied him.

The Word translated here *Servants*, signifies more properly *HUSBANDRY*.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us : for thou art much mightier than we.

The Blessing of GOD made *him* so prosperous in all that he put his Hand to, that the *Philistines* could not see it without

Envy.—The *Times* of 23rd September 1900, in an editorial, *more or less* correctly, writes: "The Government have not only done better than they ought to have done, but they have done better than they ought to have done." The *Times* of 23rd September 1900, in an editorial, *more or less* correctly, writes: "The Government have not only done better than they ought to have done, but they have done better than they ought to have done."

17. And have departed there, and are content in the valley of Genu, and have

18. And Isaac dug the same wells again, as his father had dug them, which they had clogged in the days of Abimelech his father; for the Philistines had stopped them up after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gaur did stave with Isaac's herdmen, saying, The water is good's: and he called the name of the well Bad, because they stave with him.

Esse signifies Coexistence

21 And they digged another well, and gave for that also: and he called the name of it, *Living Water*.

Section 6, articles II and III.

22 And he received them, and they and Jesus went to another well; and there he said unto them, Let us take food, for I have called the name of this well, Well of Living Water: for now the Living Water shall come forth, and shall be fruitful in the world.

[illegible]

23 And he went up from thence to Beer-sheba.

24 And the Lord appeared unto him the same night, and said, I *am* the God of Abraham thy Father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

GOD never forsakes His Serrunt in Distress; He is not as the Sons of Men, but is a ready Helper in the Time of Trouble. *It is better to trust in the Lord, than to put confidence in Man, or the most powerful of Men.* GOD is a Helper that will never forsake or deceive us: GOD'S Love is like His Essence, immutable, eternal, reaching from Everlasting to Everlasting. When St. James tells us that *every good and perfect Gift is from above, and cometh down from the Father of Lights*, Ch. i. 17. he adds (to complete our Consolation) *with whom is no Variation, neither shadow of turning.* And what GOD once said to *Isaac*, *I will never leave thee, nor forsake thee*, He says and performs to all that fear Him.

Arise as the *Prophet*, to begin to harraß and oppress *Zion*, the LORD appear to him, to comfort or encourage him, by putting him in Mind that He was the GOD of Heaven and Earth; that His providential Care of him was sufficient, as it could effect all *Thou shalt*: *Fear not, for I am with thee*. This indeed is all Things to us; it include Power and Wealth, and Welfare, and every other Means which can secure and make us prosperous. If GOD is with us, who or what can be against us, to do us Hurt?—We may note here too, how GOD remembers and reward the Faithfulness of His Servant, even to future Generations: One Reason given for GOD's blessing or prospering not only *Isaac*, but other succeeding Generations, is for *His Servant Abraham's* Faith. GOD never forgets the Piety and Trust we exercise towards Him; it is a perpetual Memorial before Him, that stands up to plead in our Stead, for our Relatives, our Children, &c. How much better, therefore, would it be, and how much more likely to answer their fond Wishes, if Parents would risk their best and dearest, by their FAITH and Piety, to secure this mighty and all-powerful Blessing to their Children, rather than spend all their Days in the most carking Solitude, to heap up Riches for them; which are oftentimes so far from securing or increasing their Happiness, that they prove a Snare to them, and become their Ruin!

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.







Promise, *In thy Seed shall all the Nations of the Earth be blessed*, being  
fertilised in *Ita*, the Truth of the Christian Religion, in a wonder-  
ful Manner supported against and exalted above the *Mahometan*,  
by a Declaration of GOD Himself, made two thousand Years  
before *CHRIST*, and much more before *Mahomet* was born; for it  
was then fitted and declared by Him, that the SAVIOUR of the  
World should not come of the Family of *Ismael*, but of the Fa-  
mily of *Isaac*. Thus, by the Rejection of *Elsa*, though the Elder  
born, the *Israëli* People may see, and undoubtedly will some  
Time or other, that they have no unalienable Title, no peculiar  
Right to the Blessings of the Mission, more than other People,  
though they are strongly riveted in this Opinion; but that GOD  
calls, therefore without Respect to Birth right or Inheritance, or any  
other Privilege whatsoever; and that His Purpose was, that the  
Blessing should be to ALL MEN, and to call them *His People*  
*which were not His People, and those which were not blessed*.

5 And Rebekah heard when Isaac spake to Eliau his son : and Eliau went to the field to hunt for venison, *and to bring it.*

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Isaac thy brother, saying,

7 Bring me venison, and make me flavoury meat,  
that I may eat, and bless thee before the Lord before  
my death.

8 Now therefore, my son, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them favoury meat for thy father, such as he loveth.

10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Be-  
hold, Esau my brother is a hairy man, and I *am* a  
smooth man.

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me be thy curse, my son : only obey my voice, and go fetch me *them*.

That is, I will warrant the Success; or if the Issue turns out ill, I will stand between you and all Danger.

14 And he went, and fetched, and brought *them* to his mother : and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esau, which ~~were~~ were with her in the house, and put them upon Jacob her younger son.

16 And he put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

It is observed by *Be. Larr.* that in the Eastern Countries Goats Hair is very like that of Man.

17 And she gave the favioury meat, and the bread which she had prepared, into the hand of her son Jacob.

We find here that *Isaac* and *Rebekah* differed in their Sentiments concerning their Children : *Isaac* loved *Esau*, but *Rebekah* loved *Jacob*. The Mother's Love seems to have been most justly founded, both in regard to the natural Disposition and Qualities of *Jacob*, as more amiable than those of *Esau* ; and likewise to the Declaration of GOD himself, who before they were born had declared that the Elder should serve the Younger, which implied superior Excellence. And the Scriptures have taken Care to inform us, that *Isaac's* Love for *Esau* was founded on a very low Consideration : *He loved him because he did eat of his Venison*, Ch. xxv. Ver. 28. Upon this Account some have thought that this Scheme of *Rebekah's* may be defended, as being only an Endeavour to deceive *Isaac* into an Action, which he ought to have done designedly of himself ; but this Opinion does not seem to be just ; for GOD wants not any Means to bring about his Purposes, much less need he employ those which appear wrong in their Nature : Though he often by his WISDOM and POWER makes the evil Imaginations of Men effect and bring about his wise and good Designs, yet still it makes not what is evil in them good.

In the KKK, I have seen a  
 generation of Christians who have  
 to a faith in GOD. They  
 knew that GOD is the Father  
 to *Jesus*, yet they could not  
 bring it to pass by love. They  
 to their own, and *Jesus* must take  
 His Brother's Name. They  
 find their son to be a Father  
 another, which is a  
 contrary, then a *Jesus* who is  
 parted from the Father, yet the  
 which will be the *Jesus* of  
 Means they seek to obtain the  
 was thereby changed not from  
 do as they find and *Jesus* changed  
 changed to find away from his  
 as did they and *Jesus* was  
 him more, as the Father was  
 the Father.

18. ¶ And he came unto the city, and said, My Father : And he said, Here *am* I ; who art thou, my son ?

10 And Jacob said unto his father, I am I for thy milk-born; I have done as thou hast bid me: and now, I pray thee, let me see thy face, for I have seen thy face in a dream, and thou hast said, I will do thee good.

2 And have said unto his sons, He is dead; ye shall bury him; and ye shall say unto his disciples, He is risen, as he said. But ye shall say unto the disciples, Beware, lest ye be deceived, as ye were deceived in the wilderness.

And have I forgot? Oh, yes, I forgot to tell you, that I may not tell you, any more, what I think of my very ion thing, or not.

He had found that the number of  $\text{X}^{2+}$  ions in the  $\text{X}^{2+}$  ions was not a constant.

22 And Jacob went on until he came to the place, and he left home and family for ever. Jacob's voice, but the hands of the hands of Ham.

23. And he delivered him out, because his words were bary, as his brother Isaac had said: so he clothed him.

24 And he said, *Art thou my very dear Friend?*  
And he said, *I am.*

25 And he said, Bring *it* near to me, and I will eat of my son's vendition, that my soul may live: then And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

20 And his father Hark'nd unto him, Come near  
now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son: as the smell of a field, which the Lord hath blessed.

It seems to have been the Custom to furnish Indian Garments with odoriferous Flowers, and other Perfumes, with which they could easily be supplied from *Acacia*, famed for aromatic Herbs.

Behold the gloriol' Odeur of my Son's Apparel, resembles that  
of a Field which G.O.D. hath adorned with Variety of Fruits and  
Flowers.

28 Therefore God give thee of the dew of heaven,  
and the fatness of the earth, and plenty of corn and  
wine.

29. Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: Cursed *be* every one that curseth thee; and blessed *be* he that blisseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made favoury meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bleſs me.

2. Add







5. If in the Time of David, they of Edom became his Servants, 2 Sam. viii. 14. yet in the Days of Jeroboam did they revolt again, and made a King over themselves, 2 Kings viii. 20. And in the Time of Ahab they revenged the Alliance, by putting Jacob, and leading away Captives, 2 Chron. xviii. 17. Can you now suppose that this Variety of Fortune between the Children of Jacob and Edom was the Thing intended, or meant to be desired, when the Promise was given to Jacob, that his Mother's Curse should be taken to him? If this were the Case, Isaac needed not to be so scrupulous in preserving the peculiar Blessing to Jacob; he might have given Esau a Share of it, and the Event would have answered.

It appears, I think, from hence, that the Blessing given to Jacob, and expressed in Words implying a Rule over his Brethren, was truly a Conveyance of the Birthright to him in the Family of Abraham; that the Birthright in Abraham's Family respected the special Blessing and Covenant given to Abraham by GOD; that Isaac himself calls this Right of Primogeniture in his House, THE BLESSING OF ABRAHAM; that GOD himself in Confirmation of Jacob's Right of Primogeniture, assures him, that in his Seed all the Families of the Earth shall be blessed.

Now this Promise being the only SPECIAL PROMISE made to Isaac and Jacob in Preference to their Brethren, and in Consequence of GOD's everlasting Covenant limited to them, this Promise must necessarily be understood to be the Subject-Matter of the everlasting Covenant: And it is very observable, that this Blessing so peculiarly belongs to this Covenant, that it is never mentioned with respect to any other Person whatever, than such only, to whom the Right of this Covenant, and the Promise of the Land of Canaan descended.

One Thing is very remarkable in this Relation, which is, that when Rebekah's Artifice had succeeded, and Jacob was blessed, Isaac let it go, nay, he confirmed the Blessing; *Yea, (say he v. 33.) he shall be blessed.* And we do not find that he was displeased with his Wife, or angry with Jacob, for imposing on him. So that it seems probable, that GOD was pleased at this Time to open his Understanding, and convince him that he had erred in designing to give the Blessing to Esau; and we find he goes on to tell, with Calmness and Assurance, what should be the Lot of Esau, which was in Process of Time exactly accomplished. So that it seems, as if the Spirit of Prophecy came upon him in the Midst of this Transaction; for his Thoughts and Intentions of blessing Esau were merely his own.

41 ¶ And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice: and arise, flee thou to Laban my brother to Haran.

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

C H A P. XXVIII.

Isaac bleth Jacob, and sendeth him to Padan-aram to take a wife from his kindred there. 9 Esau marrieth Mahalath, the daughter of Ishmael. 12 The vision which Jacob saw on the way. 13 God renews to him the promise made to his fathers. 20 Jacob's vow.

**A**ND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

We here find again the important Lesson inculcated, of marrying our Children to those of virtuous and religious Principles.

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife

from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people.

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

Here Isaac confirms to Jacob the Blessing of ABRAHAM, which he had before given him unwittingly in the former Chapter. A plain Proof that he was convinced, as we before observed, that Jacob was the Person that should have it. The Words, *that thou mayest inherit the land wherein thou art a stranger*, would be better rendered, *that thou mayest inherit the Land of the Canaanites, which I gave unto Abraham*.

5 And Isaac sent away Jacob, and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Esau being that the daughters of Canaan pleased not Isaac his father:

9 Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nebiath, to be his wife.

Unto Ishmael means the Country or Family of Ishmael, for Esau himself was dead some Years before.

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

He singled out a Stone from among the rest to lay his Head on, and probably he laid some Leaves or Herbage on it, and some Garment, so as to make it a fit Pillow. It was then, and is still, no unusual Thing for People in those warm Countries to sleep in the open Air.

12 And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it.

13 And behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

The Words *To thee and to thy Seed*, might be rendered more properly, *To thee, even to thy Seed*. For Jacob was no more than a Sojourner in the Land of Canaan, neither did it become the Property of his Posterity till many Years after, in the Days of Joshua.

14 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed shall all the families of the earth be blessed.

Here the prodigious Increase of the Descendants of Jacob is foretold, and this was truly wonderful; for they soon, as we find by the Scriptures, grew up into a mighty Nation, and their Numbers in the Land of Canaan were very extraordinary; and profane Writers confirm how numerous they were in other Parts of the World. And after the innumerable Massacres and Persecutions which they have undergone more than any other People on the Face of the Earth, they are still in their present Dispersion



among all Nations, incredibly numerous. It is computed that there are many Millions, or more than ever there were since they have been a Nation.

A learned Writer who hath made great Enquiries concerning them, has Reason to believe there are still near three Millions of them. Who could foretell such a wonderful Increase from one Man, but the true divine Power that could effect it? THE BUILDING OF ABRAHAM, the GREAT PECULIAR FUNDAMENTAL PROMISE, -- *In thy Seed shall all the Families of the Earth be blessed*, was also here confirmed by GOD to Jacob.

15 And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

*Jacob* probably laid down on his Stone Pillow with a heavy Heart; he had left his Friends and Country, and knew not whether his Brother's Anger would ever suffer him to return thither; he was on a long Journey to an unknown Country, unattended, and knew not what Reception he should meet with there; but GOD went with him, and was pleased, whilst he was depressed and disconsolate, to let him know that *he did so*, by a most glorious Vision.

This Vision of *Jacob* is highly worthy our Attention: It teaches us, in the most striking Manner, one of the most important Truths that concern us. It is a Representation inexpressibly noble and sublime; and at the same Time majestically plain, intelligible, and affecting.

THE LADDER which reacheth from Earth to Heaven, is a proper Image of the PROVIDENCE of GOD, whose Care extends to all Things on Earth and in Heaven, *Pf. cxlii. 5, 6.* The Angels are represented ascending and descending upon this mysterious Ladder, because their ministering Servants are always active in the Execution of the wise Designs of PROVIDENCE, and especially appointed Guardians to watch over and protect the Just, *Joh. i. 51.* They ascend to receive, and descend to execute the divine Orders. Lastly, by the Representation of the DIVINE MAJESTY appearing above the Ladder, is meant, that, however the Conduct of PROVIDENCE be high, and often beyond the Reach of human Comprehension, yet the Whole is under the Management of infinite Wisdom and Goodness; that though we see but a few of the lower Steps of the Ladder, or that End of it which stands upon the Earth, yet it hath a Top which reacheth unto Heaven; and, could we trace the Concurrence of Causes and Effects up to their hidden Source, we should see them all ascend by just Gradation higher and higher, till they terminate in the SUPREME BEING, the first and proper CAUSE of all, who presides over, superintends, and directs the complicated Scheme of PROVIDENCE, from the Beginning of the World to the Consummation of Things.

That this is the true Explication of the Vision, appears, not only from the Suitableness of the several Images to illustrate all the Parts of the moral Truth designed: but from the direct Application which GOD makes of it to *Jacob*, in the fifteenth Verse, by assuring him, that in Consequence of this general View of PROVIDENCE, his particular Interest would always be taken Care of. *That God was now with him, would keep him in all Places whither he went, would bring him again to his Father's Land, and not leave him until he had accomplished his Promise concerning him.* And what could have been a more seasonable Relief to him in his present distressful Circumstances, than to have such joyful Assurance, that though exiled from his native Home, and solitary, he was still in the PRESENCE of his MAKER, and that whatever Dangers he might be exposed to in his perilous Journey, he was safe from any absolute or real Evil, under the divine FORESIGHT and PROTECTION.

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

Either *Jacob* was so transported and astonished with this glorious Vision, that like *St. Peter* at the Transfiguration of our SAVIOUR, he knew not what he said; or else his Meaning was, that this was a Place where GOD was pleased to manifest himself in a more extraordinary and glorious Manner than usual. And, probably, he called it the *House of God*, and the *Gate of Heaven*, from the Appearance which he had seen of Angels ascending and descending from Heaven, and a glorious Representation of the DEITY himself in the Heavens.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

He set it up to preserve the Memory of this heavenly Vision, and consecrated or distinguished it by pouring Oil upon it: From whence this Custom first arose is not easy to say, but *Jacob's* using it shows it was very ancient.

19 And he called the name of that place Bethel: but the name of that city was called Luz at the first.

BETHEL signifies the House of GOD. It is probable that tho' *Jacob* lay in the open Air, yet that it was near some City called Luz.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my fathers house in peace: then shall the LORD be my God.

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

We may observe here the Modesty of *Jacob's* Petitions; he desires nothing but to be preserved in his Journey, and Food and Raiment. This seems to be of the same Nature as *Agur's* Prayer, and is a proper Pattern for our Petitions and Desires of this Sort; and we are not to understand it as if *Jacob* bargained with GOD, but only that he vows or professes, that when these Things should have happened to him, according to GOD's Promise and good Pleasure, he would make a public Acknowledgment by grateful Praise of the GOODNESS and FAITHFULNESS of his GOD.

By the Expression *This Stone shall be God's House*, he does not mean that he would erect a Temple there, but only that it should be a Place of public Worship, and that he would erect an Altar there to GOD, for it was in those Days the Custom to worship in the open Air. The vowing or giving the Tenth of his Substance to GOD, must have either been for the Maintenance of the Poor, or for the Service of the Altar, in providing Sacrifices, &c. Whether there was any divine Command on this Head does not appear, but we find that the dedicating a Part of their Substance to GOD was the Practice of the earliest Ages; which ought to be an Example to us, to set apart some Share of all that GOD gives us, to relieve the Wants and Distresses of others.

#### C H A P. XXIX.

1 *Jacob meeteth with Rachel at the well of Haran.* 13 *He is kindly received by Laban.* 18 *He covenanteth for Rachel.* 23 *But is deceived with Leah.* 28 *He marryeth Rachel likewise.* 30 *Leah beareth Reuben, Simeon, Levi, and Judah.*

THEN Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold, a well in the field, and lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

He addresses them by this courteous and friendly Name though Strangers to him: This seems to have been the friendly Behaviour of those Ages.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

6 And he said unto them, Is he well? And they said *He is well*: and behold, Rachel his daughter cometh with the sheep.

The Name RACHEL signifies a *Sheep*, an Emblem of that Meekness which is the greatest Ornament of the Fair.

7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

*Jacob*



Jacob seems to have offered his Assistance to the Shepherds in watering their Cattle, but they tell him that they can't do it, because it was against the Rules of the Place for any to uncover and disturb the Waters, till all the Flocks were come together, because the Well was common to all the Town at such a particular Hour.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep : for she kept them.

To tend Flocks and Herds in those Days, was esteemed an Employment not beneath the Dignity of the greatest Persons. Thus Jacob, Moses, David, and many other eminent Persons, we find were brought up in tending of Flocks.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother; that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

Jacob saluted Rachel as being her Kinsman, and wept for Joy at being safe arrived among his Kindred.

12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son : and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou art my bone and my flesh : and he abode with him the space of a month.

15 ¶ And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought ? tell me, what shall thy wages be ?

Laban's Behaviour here seems very generous, and worthy of Imitation. Though Jacob was his Relation, yet he thinks he ought not to have his Services without a settled and certain Reward.

16 And Laban had two daughters : the name of the elder was Leah, and the name of the younger was Rachel.

17 Leah was tender-eyed, but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel ; and said, I will serve thee seven years for Rachel thy younger daughter.

It was not the Custom of these Countries for Fathers to give a Dowry with their Daughters, but to receive a considerable Present from those who married them ; therefore Jacob having no Riches to give, as not being the Inheritor of his Father's Substance, offers his Service for seven Years instead thereof.

19 And Laban said, It is better that I give her to thee, than that I should give her to another man : abide with me.

20 And Jacob served seven years for Rachel : and they seemed unto him but a few days, for the love he had to her.

21 ¶ And Jacob said unto Laban, Give me my wife (for my days are fulfilled) that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him : and he went in unto her.

It was the modest Custom of those Times, to bring the Bride to the Husband veiled, and without Lights, which made it easy for Laban to introduce Leah instead of Rachel.

24 And Laban gave unto his daughter Leah, Zilpah his maid, for an handmaid.

25 And it came to pass, that in the morning, he hold it was Leah : and he said to Jacob, What is this thou hast done unto me ? did not I come with thee for Rachel ? wherefore then hast thou beguiled me ?

Laban's Guile undoubtedly for his giving Leah instead of Rachel, it happened as a Punishment to Jacob, for the Guilt he incurred in supplanting his Brother.

26 And Laban said, It must not be so done in our country, to give the younger before the first born.

27 Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

The Signification of *fulfil her week*, seems to be perfecting the Marriage by seven Days' feasting, which was the Space allowed for Marriage Feasts.

28 And Jacob did so, and fulfilled her week : and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter, Bilhah his handmaid, to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the Lord saw that Leah was hated, he opened her womb : but Rachel was barren.

The Expression, *Leah was hated*, according to the Hebrew, would be better translated, *Leah was despised*. GOD observes all those that serve Him, in whatever Condition. The despised *Leah* is regarded by Him, and blessed with Children, to make up for her Want of Beauty ; while *Rachel*, over whom Jacob was enamoured, has not the Happiness of giving one Child to her Husband, whereby Jacob was punished for his not treating *Leah* with a proper Regard, who seems to have been blamable in nothing, however *Laban* might.---An Example to us, how we treat any one with an injurious Contempt !

32 And Leah conceived and bare a son, and she called his name Reuben : for she said, Surely the Lord hath looked upon my affliction ; now therefore my husband will love me.

REUBEN signifies *See a Son*.

33 And she conceived again, and bare a son ; and said, Because the Lord hath heard that I was hated, he hath therefore given me this son also : and she called his name Simeon.

SIMEON signifies *Hearing*.

34 And she conceived again, and bare a son ; and said, Now this time will my husband be joined unto me, because I have borne him three sons : therefore was his name called Levi.

LEVI signifies *joined*.

35 And she conceived again, and bare a son ; and she said, Now will I praise the Lord : therefore she called his name Judah, and left bearing.

JUDAH signifies *Praise*. We may observe *Leah* attributes every Child to the Goodness and Blessing of GOD : Thus should we do in all Things.

#### C H A P. XXX.

1 Rachel continuing barren, giveth Bilhah her maid unto Jacob, that she might have adopted children by her. 5 She beareth Dan and Naphtali. 9 Leah likewise giveth Zilpah her maid, who beareth Gad and Asher. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob is desirous of returning to his own country. 27 Laban stablisheth by entering into a new covenant.



**A**N D when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

The *Hebrew* Women considered BARRENNESS as one of the greatest Misfortunes that could befall them, not only from a natural Desire of Children, but from their eager Wishes to be the Means of fulfilling the Promise to *Abraham*, and bringing forth that Seed in which all the Families of the Earth were to be blessed. But she seems not to have acted on this Occasion with the usual Piety of those Ages, for instead of addressing herself to GOD, as *Isaac* and *Hannah* did in the like Case, Ch. xv. Ver. 21. 22. &c. thereby acknowledging Children to be GOD'S Blessing, and the Fruit of the Womb his Reward, she repines and grows impatient against her Husband. In *Rachel* we may see a true Picture of almost all of us; how often do we set our Hearts upon Objects, however much out of our Power to obtain, so as to torment ourselves with vain Disquietude, and lose the Relish of all our other Enjoyments, because we have not that which we foolishly set our Hearts on?

2 And Jacob's anger was kindled against Rachel; and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold, my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

It is supposed to have been customary for her who was to adopt another's Child, to support her whilst in Labour upon her Knees, and to set her new born Child upon her knees.

4 And she gave him Bilhah her handmaid to wife, and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath heard my voice, and hath given me a son: therefore called she his name Dan.

The Expression *God hath judged me*, here signifies, hath given a favourable Determination in my Favour. DAN signifies *judging*.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

What is translated here *With great wrestlings*, may be rendered *By an excellent Controversie*. Some Commentators think that *Rachel* speaks it of her having given her Maid to her Husband; but others that she meant it of having prevailed with GOD by most earnest Prayer.

The Word NAPHTALI signifies *My Struggling, or Wrestling*.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, a troop cometh: and she called his name Gad.

GAD signifies a *Troop*, or *Company*. Probably *Leah* spake this prefiging he would be the Father of a numerous Progeny, which afterwards came to pass; or because she had now blessed *Jacob* with a fifth Son.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

ASHER signifies *Happiness*.

14 ¶ And Reuben went in the days of wheat-harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

Writers are not agreed what Kind of Fruit or Flower this was: Some suppose it *Jessamines*, others *Violets*, *Lilies*, and the *Amomum*.

The most probable Opinion is, that they were Mandrake Apples, which are described by Writers to be of the Figure of Filbert Nuts. They were valuable for Food, and probably of a pleasant Smell; and being great Rarity, perhaps the earliest of the Season, took *Rachel's* fancy. But there was another Reason, which probably made *Rachel* so desirous of them, which was that they were accounted to be good to promote Conception.

15 And she said unto her, Is it a small matter that thou hast taken my husband? and wouldst thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

It seems by what *Leah* says here, that *Jacob* had greatly estranged himself from *Leah*, in Favour of *Rachel*, and perhaps forsook her bed for some Time. Here we see how right and true all GOD's Commandments are, and how much they promote the Happiness of Man. GOD had commanded at first that one Man should be joined to one Woman in Marriage, and that THEY two should be one Flesh. The Wisdom of Man thought his Happiness might be promoted by indulging a greater Liberty in this Respect; but in this, as in every other Thing wherein he runs counter to GOD, he has only procured to himself Trouble and Vexation. In neither *Abraham* nor *Jacob* could prevent Discord, Strife, Quarrelling, and other Uneasiness, arising from this Head, we may well conclude that it was a Thing never designed for Man's Happiness; and therefore shows the Wisdom of that divine Command, which ordered it otherwise at first.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me, for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

It is evident, from what is said, that Children were what both *Rachel* and *Leah* desired the Company of their Husband for. As the Scriptures, with the greatest Reason, ascribe all Events to GOD, the great GOVERNOR and SUPERINTENDENT of the Universe; so by this and the like Expressions it particularly teaches us, that PROVIDENCE is in a special Manner interested in the Conceptions and Births of Men. A Truth which is confirmed by Observation: For, to use the Words of a celebrated Writer on the Subject, "How can we, without supposing ourselves under the constant Care of a SUPREME BEING, give any possible Account for that nice Proportion which we find between the Number of Males, and of Females, who are brought into the World? What else could adjust, in so exact a Manner, the Recruits of every Nation to its Losses, and divide these new Supplies of People into such equal Bodies of both Sexes? CHANCE could never hold the Balance with so steady a Hand. Were we not counted out by an INTELLIGENT SUPERVISOR, we should sometimes be overcharged with Multitudes, and at other Times waste away into a Desert."

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

ISSACHAR signifies an *Hire*.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name Zebulun.

ZEBULUN signifies *Dwelling*.

21 And afterwards she bare a daughter, and called her name Dinah.

DINAH signifies *Judgment*.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived and bare a son; and said, God hath taken away my reproach.

24 And she called his name Joseph; and said, The LORD shall add to me another son.

The



The Word JOSEPH signifies ADDING. Some Translators render the latter Part of this Verse, MAY THE LORD ADD.

25 ¶ And it came to pass when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have served thee, and let me go : for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *Amos*: for I have learned by experience, that the Lord hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give *it*.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it* was little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing; if thou wilt do this thing for me, I will again feed and keep thy flock:

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats : and of such shall be my hire.

He doth not mean, that these Cattle which were already speckled and spotted, &c. should be given him; for that doth not agree with what went before, *Thou shalt not give me any thing*, i. e. I will take nothing that is now mine. Besides, it would have been no Wonder, if those that were *spotted* already should bring forth others like themselves. But the Sense is, that he would separate all the spotted Sheep and Goats, and then out of those which were of one Colour, would have all that should fall hereafter of the before-mentioned Variety. *Jacob* desired to make a clear Bargain, about which they might have no Disputes: Had they agreed for a particular Number of Cattle every Year, there might have been Room for Cavil and Suspicions; for if any of the Flocks had by Accident been lost, they might have differed whether *Jacob's* or *Laban's* were the lost Cattle. But to prevent all possible Disputes, let me, says *Jacob*, have all the speckled and spotted Cattle, and then, whenever you have a Mind to look into my Stock, my Integrity will come before your Face, or be conspicuous, which is the Meaning of the next Verse.

33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face : every one that *is* not speckled and spotted amongst the goats, and brown amongst the sheep, that shall be accounted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats, that were ring-straked, and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hands of his sons.

He gave them into the Hands of his Sons, to be fed apart by themselves, lest Jacob should get any of them to mix with those of one Colour.

36 And he set three days journey betwixt himself and Jacob : and Jacob fed the rest of Laban's flocks.

He appointed the variegated Cattle which he gave his Sons to feed, and the white Ones which *Ja-oh* kept, to be at the Distance of *three Days Journey*, i. e. such Journeys as Flocks are able to make, that they might not so much as see one another.

Between this and the thirty-seventh Verse, the *Samaritan Copy* inserts a Paragraph about the Angels appearing to *Jacob* in a Dream, which is not found in any other Version, but is related by *Jacob* himself in the following Chapter, *ver. 11.* as a Thing which had happened to him before.

37. ¶ And I have taken heed of getting a wife, and of the hand and countenance of a young man, and of the drink and manner of eating, and of the apparel which I wear in the house.

Herbelle-Boffo, B. A. and R. L. (1997) The influence of the W. Nile drainage on the hydrology of the Nile river in the Sudan. *Journal of Hydrology*, **199**, 1-14.

An angel of GOD came to the prophet Daniel, and he was only engaged in a dream. Power of Nature was then the thing of the day, and so, "Things of the earth are made by study of Powers of Nature"; that could easily be taken to mean, over each *Land*, in making the *Plan*, the power of the *Land* came only to put an end to all *Earth* and to the *World*. But that GOD being determined to reward his faithful prophet, *Isaac's* long life, he led to him in a Dream, a vision, that the *Earth* should be flooded and for a land, great *Land* to be, thick piled Rocks, in a *Extension* of the *D* ponding on *GOD*; That *Isaac* accordingly, as a *Land*, was thinking that the laying piled *Rock* was a *Land*, a *Land* to cause the *Earth* to be formed. And *Isaac*, to be a *Land*, in the *Walling* in the *River* *Jordan* was a natural *Cause* for the *Land*.

38 And he for the rods, which he had pulled before the flock out of the water, gave them up, when the people came to drink; that they should conceive within them the seed of sin.

39 And the new ones came before the rods, and brought forth the young, black, pinkish, and spotted.

[illegible]

40 And Jacob did separate the lamb, and set the faces of the flocks toward the ring-straik of, and all the brown in the flock of Laban: and he put his own flocks by themselves, and put them not unto Laban's cattle.

*Jack* having before a little probably, received Information from GOD about making Use of painted Rods, and finding that this method, here employed, his own Flock, and all the other Flocks of *Lutan's* Flocks towards the ring-tracked and the brown, perceived, that as the Sight of the painted Rods had produced such a want in their Conception, the rest of the Flock that were not so, by looking frequently on the ring-tracked and brown, would be disposed in their Conception to bring forth the like: And so put his own Flocks apart, but by looking at *Lutan's*, their Young might fall off from being ring-tracked-

41 And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feebler, he put *them* not in : so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

Upon the whole of what I said here, and in the following chapter, we may conclude, that *Jack's* Behaviour in the Affairs was



generous, fair, and candid, that he chose the ring-straked Cattle without any View but to prevent Disputes, trusting that GOD would order it, agreeable to his Petition at *Beth-el*, that he should have enough, being determined to be contented with what GOD's Providence should think fit to give him; and that when he made Use of the Rods, it was an Act of Faith, and in Obedience to GOD's Command, without having any previous Knowledge of what would be the Event. We have the more Reason to think this to be the Case, because we find nothing but Good arose to *Jacob* from it; whereas we may remark, that though the Scripture often mentions the Misconduct of good Men, yet it always takes Care to inform us, that Evil arose to them in Consequence of such Actions.

We may object too GOD's FAVORITISMS; he had promised *Jacob* at *Beth-el* to be with him in all Places whither he should go, and we find him accordingly blessing *Laban* because he was with him. So that though *Laban* had but little when *Jacob* came to him, it was under him increased to a Multitude. We ought too to take Notice, that though *Jacob*, from what he says to *Laban* in the following Chapter, appears to have been a most industrious faithful Servant, yet he attributes all the Increase of the Flock to the Blessing of GOD, and not to his own Care.

C H A P. XXXI.

1 *Jacob, being commanded by God to return into the land of Canaan, departeth secretly from Mesopotamia.* 22 *Laban pursueth after him:* 24 *But God appears unto him in a dream not to hurt him.* 36 *Jacob expostulates with Laban.* 43 *Upon which Laban proposes a Covenant with him.*

AND he heard the words of *Laban's* sons, saying, *Jacob* hath taken away all that was our father's; and of *that* which was our father's hath he gotten all this glory.

By the Word *Glory* here is meant Wealth or Substance.

2 And *Jacob* beheld the countenance of *Laban*, and behold it was not toward him as before.

3 And the LORD said unto *Jacob*, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

GOD, who ordereth all Things aright, having blessed *Jacob* with greater Substance in the House of *Laban*, than he could have obtained in his Father's House, without great Inconveniences, perhaps irreconcilable and fatal Harred between him and his Brother *Esau*, now orders him to return to the Land of his Father; whereby must be understood not what was properly their's, but only that in which they sojourned, and which was promised to them in their Seed: And as *Jacob* was an Inheritor of the Promise, it was proper that he should sojourn in the Land, to keep alive the Hopes of it to his Posterity.

4 And *Jacob* sent and called *Rachel* and *Leah* to the field unto his flock,

5 And said unto them, I see your father's countenance, that it is not toward me as before: but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten times: but God suffered him not to hurt me.

*Jacob* served *Laban* but six Years in all for his Cattle; therefore it is probable, that every Time that the Cattle brought forth, which was in those Countries twice in the Year, *Laban*, (whose Character is plainly that of a selfish covetous Disposition) perceiving how many fell to *Jacob's* Lot, was uneasy, and by his Complaints induced *Jacob* to make another Bargain.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

This seems to put it out of Doubt, as *Jacob* says in the following Verse, that it was indeed GOD who ordered this Matter; for it can scarcely be supposed, that any natural Causes whatsoever, without his peculiar Providence, could produce so many different Changes in a Thing of this Nature, without once failing.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the rams which leaped upon the cattle were ring straked, speckled, and grissled.

11 And the angel of God spake unto me in a dream, saying, *Jacob*: and I said, Here am I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle are ring-straked, speckled, and grissled: for I have seen all that *Laban* doeth unto thee.

It seems as if the three foregoing Verses should have been inserted, as it is in the *Samaritan* Version, immediately after the 36th Verse of the foregoing Chapter: And if we attend to this Vision, we cannot but see Reason to conclude, that it was really communicated to *Jacob* at this Time to make Use of the speckled Rods; for here is a plain Declaration that GOD would effect the Thing, and the Reason why; because he had seen all that *Laban* had done unto *Jacob*, viz. his ungenerous and unfair Dealing by him, and therefore was resolved to punish him for it; and in the doing so, reward *Jacob* for his Fidelity, and Contentedness under these Injuries.

13 I am the God of *Beth-el*, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14 And *Rachel* and *Leah* answered, and said unto him, Is there yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that is our's, and our children's: now then whatsoever God hath said unto thee, do.

Both *Laban's* own Daughters agree in acknowledging that his Behaviour was extremely ungenerous and sordid, even to his own Children: They seem to consider all that *Jacob* had gotten, as what their Father should in Justice have given to them in their Right, on Account of *Jacob's* Services; for as he gave, or as they term it, sold them for this, what was gained by it was of Right their's.

17 ¶ Then *Jacob* rose up, and set his sons and his wives upon camels.

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in *Padan-aram*; for to go to *Isaac* his father in the land of *Canaan*.

19 And *Laban* went to shear his sheep: and *Rachel* had stolen the images that were her father's.

Most Commentators think these Images (or, as the *Hebrew* has it, *Teraphims*;) were some Sort of Idols; but a late learned Writer is of Opinion (which seems probable) that they were only Images of their Ancestors, and that *Rachel* took them away to keep in Remembrance her Ancestors in the strange Land she was going to.

20 And *Jacob* stole away unawares to *Laban* the Syrian, in that he told him not that he fled.

21 So he fled with all that he had, and he rose up, and passed over the river, and set his face toward the mount *Gilead*.

22 And it was told *Laban* on the third day that *Jacob* was fled.

23 And he took his brethren with him, and pursued after him seven days journey; and they overtook him in the mount *Gilead*.

*Mount Gilead* was about two hundred and fifty Miles from *Haran*, so that *Jacob* travelled twenty-five Miles each Day, and *Laban* in pursuing him thirty-seven Miles a Day.

24 And God came to *Laban* the Syrian in a dream by night, and said unto him, Take heed that thou speak not to *Jacob* either good or bad.

The End of this Verse, *Speak not to Jacob either good or bad*, is neither strictly or properly translated; the *Hebrew* is, *Speak not to Jacob*



*Jacob from Good to Bad.* The Meaning is, that he was to enter into no Altercations, or use harsh Language with him, that might occasion a Quarrel.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount : and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me? and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And haſt not ſuffered me to kiſs my ſons and my daughters? thou haſt now done fooliſhly in ſo doing.

29 It is in the power of my hand to do you hurt : but the God of your fathers spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

We find here that *Laban*, whatever his Disposition was, and how great soever his Anger, paid Regard to the heavenly Vision; and, it is probable, that GOD, who can change the Heart in a Moment, effected a sudden Alteration in his Disposition towards *Jacob*.

30 And now *though* thou wouldest needs be gone,  
because thou sore longedst after thy fathers house;  
yet wherefore hast thou stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live : before our brethren discern thou what *is* thine with me, and take *it* to thee : for Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants tents ; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camels furniture, and sat upon them: and Laban searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me: and he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban : and Jacob answered, and said to Laban, What is my trespass? what is my sin that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

38 Thine twenty years *have* I *been* with thee ; thy ewes and thy she-goats have not call their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beasts*, I brought not unto thee, I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night.

What *Jacob* says here of his Behaviour, and appeals to *Laban* for the Truth of, shows him to have been of a very industrious and faithful Disposition, and that *Laban's* Temper was exceeding fordid and selfish; for though *Jacob* was his Relation, and his Substance had increased so greatly under his Hand, yet he was very rigid towards him, and required him to make good all the Cattle that were lost, by whatever Accident it happened.

40 *Thus* I was, in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

It was indeed a very fine performance, and the audience was very much pleased with the Flocks by Night.

41 Thus have I been twenty years in thy house; I served thee fourteen years for thine women, boys, and six years for thy cattle: and thou hast paid me my wages ten times.

42 I except the God of my fortification, the God of Abraham, and the fear of Isaac hath been my strength, surely thou hadst sent me away now empty: God hath seen my affliction, and the labour of my hands, and rebuked *thee* yesternight.

*Jaesh* on every Mention of his Substance, attributes all the Increase of it to the Care that GOD had of him.

43 ¶ And Laban answered and said unto Jacob, *Thy* daughters are my daughters, and *thy* children are my children, and *thy* cattle are my cattle, and all that thou hast is mine: and what can I do this day unto these my daughters, or unto their children which they have borne?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up *for* a pillar.

40 And Jacob fell unto his brethren, Gether  
stones; and they took flowers, and made an ointment:  
and they did rub them upon the king.

Putting together was both a question of *style* and of a *covenant* or *Agreement* together.

47 And Laban called it Jegaradathaim: but Jacob called it Gilead:

The Wild Boar was much found in the Forest of Wilmsh, in the Forest of which *Lucas* made great use, and he used the same in the *Holm*, which *Jacob* used.

48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed:

49 And Mizpah ; for he said, The Lord watch between me and thee, when we are absent one from another.

The better to remind them and their Posterity, of the solemn Appeal they had now mutually made to the All-seeing Eye of GOD, whose Providence watches over the Actions of Mankind, rewarding their Sincerity, and punishing their Deceitfulness, they agreed to give it a second Name *Mizpah*, signifying in the *Hebrew* a *Watch-Tower*.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man is with us ; See, God is witness betwixt me and thee.

It would seem by what *Laban* says here, that though the Custom of marrying several Wives was practised, yet that it was not universally approved of.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have set betwixt me and thee ;

52 This heap *be* witness, and *this* pillar *be* witness,  
that I will not pass over this heap to thee, and that  
thou shalt not pass over this heap and this pillar unto  
me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

*Laban*, we find, swears here by the GOD of *Abraham* and *Nabor*, and the GOD of their Father *Terah*; whereby he professes to hold the same Sentiments about GOD as his Ancestors, and not according to those new Revelations which *Abraham* had received of him, after he had been called from the Land of his Fathers, on Account of some Defection in his Family from the true Worship



Worship of GOD. But *Jacob* swears by the Fear or Awe of *Laban*, to declare more plainly, that he meant the same GOD according as he had revealed himself to *Abraham*, after he was called from his own Country, and not as he had worshipped him there; in which Sense *Laban* had just before called him the GOD of *Arcturion*.

24 Then *Jacob* offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

25 *Jacob* offered a Sacrifice in Gratitude to GOD, for the Peace he had obtained with *Laban*.

26 And early in the morning *Laban* rose up, and kissed his sons and his daughters, and blessed them: and *Laban* departed, and returned unto his place.

## C H A P. XXXII.

1 *Jacob's Vision at Mahanaim.* 2 He sends his Messengers to Esau. 6 *Esau's* intention to kill *Jacob*, and his coming towards him with a great company. 9 He prayeth for his deliverance. 24 And receiveth a sign that *Esau* would not hurt him.

**A**ND *Jacob* went on his way, and the angels of God met him.

As he was favoured with an heavenly Vision, in going from *Canaan*, so likewise in his Return thither, in order to remove his present Fears, and encourage him to depend on the Promise that GOD had made him, *Gen.* xxviii. 13.

2 And when *Jacob* saw them, he said, This is God's dole: and he called the name of that place *Mahanaim*.

*Mahanaim* signifies two Hosts or Camps, because the Angels appeared like two Armies drawn up on either side for his Defence. *Gen.* 32. The Angels were marshalled in one Company, and he and his Family in another, like two Armies.

3 And *Jacob* sent messengers before him to *Esau* his brother, unto the land of *Seir*, the country of *Edom*.

4 And he commanded them, saying, Thus shall ye speak unto my lord *Esau*: Thy servant *Jacob* saith thus, I have sojourned with *Laban*, and stayed there until now.

5 And I have oxen, and asses, flocks, and men-servants, and women servants: and I have sent to tell my lord, that I may find grace in thy sight.

This Message of *Jacob* to *Esau* shows great Prudence in him; for had he returned into the Land of *Canaan* without informing him, and likewise sending him accompanied with the Substance he had brought with him from *Harar*, *Esau*, who by a great Distance from his Father *Isaac*, probably would have thought when he came to take Possession of *Isaac's* Estate, that *Jacob* had obtained all his Substance from his Father, to his Prejudice: which might have created an irreconcilable Mistrust and Enmity between them.

6 ¶ And the messengers returned to *Jacob*, saying, We came to thy brother *Esau*, and also he cometh to meet thee, and four hundred men with him.

7 Then *Jacob* was greatly afraid, and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels into two bands;

8 And said, If *Esau* come to the one company and smite it, then the other company which is left shall escape.

*Esau* coming with so large a Company from such a Distance, for it was about a hundred Miles, *Jacob*, who was conscious how he had served him, could not entertain the Hopes that *Esau* was coming to meet him in Friendship, but to destroy him. We may observe here, how the Consciousness of Guilt, or having done an Injury, fills one with Fear and Dread: For notwithstanding the repeated Experience which *Jacob* had of the divine Protection, though he had just seen himself surrounded with an Host of guardian Angels,

though he had undertaken his Journey in Obedience to the divine Admonition, and had the Promise of GOD to assure him of a safe Return, *Gen.* xxviii. 15. yet the Consciousness of having injured his Brother still disturbs his Mind, and haunts him with Fears.

9 ¶ And *Jacob* said, O God of my father *Abraham*, and God of my father *Isaac*, the Lord which said unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the least of all thy mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands.

*Jacob* having done what Prudence directed, puts himself under the divine Protection, as that which could avail him most, by an humble and fervent Address to GOD, in which he acknowledges his great Goodness towards him, and his Faithfulness and Truth. Thus should we have Recourse to GOD, the sure and almighty Protector, in all our Dangers; and thus should we acknowledge all our Blessings, all our Substance, to be derived from Him.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of *Esau*: for I fear him, lest he will come and smite me, and the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand, a present for *Esau* his brother;

14 Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foals.

16 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When *Esau* my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, They be thy servant *Jacob's*; it is a present sent unto my lord *Esau*: and behold also he is behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall you speak unto *Esau* when you find him.

20 And say ye moreover, Behold, thy servant *Jacob* is behind us: For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

*Jacob's* earnest Endeavours to pacify *Esau* may instruct us, that when we have injured any one, it is our Duty to pacify their Anger, and bring about a Reconciliation by all the Means in our Power.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford *Jabbok*.

23 And he took them, and sent them over the brook, and sent over that he had.

24 ¶ And *Jacob* was left alone: and there wrestled a man with him, until the breaking of the day.

*Jacob* stayed alone to make earnest Prayer for himself and Family. It was an Angel in the Form of a Man that here wrestled with *Jacob*; the same that he had seen at *Peribet*, as we are told by the Prophet *Hesai*, *Ch.* xii. 4. It was an Angel who represented the Almighty, and is therefore called God, *Gen.* 28. and 30. Hence some have taken him for the eternal Logos, or Son of God. This Angel laid hold on him, and entered within him into a wrest-ling



[illegible]

"I'm sorry," said I, "but I wish to prove to you that  
here, as far as the history of our English people,  
history of Jacob's thigh was out of Jacob's side,  
wedged with him.

WILLIAM C. CROFT, JR., Vice-President, *International Brotherhood of Teamsters*, advised that the *International Brotherhood of Teamsters* is not a labor union, but a labor organization, and that it is not a labor union because it does not have a contract with an employer. He stated that the *International Brotherhood of Teamsters* is a labor organization because it is a group of workers who are organized together for the purpose of representing their interests in the workplace. He stated that the *International Brotherhood of Teamsters* is a labor organization because it is a group of workers who are organized together for the purpose of representing their interests in the workplace.

It is possible that the very fact that the Commission has been established in the European Community will lead to a more effective and more consistent application of the law. The Commission will be able to monitor the implementation of the law and to take action if necessary. It will also be able to provide technical assistance to the Member States in order to help them to implement the law more effectively.

5. And he said, I will go, for the day is full of  
And he said, I will go, for the day is full of  
me.

There was no more than a faint suggestion of a smile on the face of the *Ja-fu* as he gave the answer. He was not a man to be easily deceived, and he had no doubt that the *Chang-shan* was a man of his word. He entered the room and sat down on the stool.

at Andover, New Hampshire, 1870.  
Andover, June 1.

28 And he said, Thy name shall be called Jacob; more Jacob, but I will for as much as thou hast power with God, and with men, so shalt thou prevail.

This Verse is very obliquely rendered, it is better to conform to the Original, be rendered so as to give a much clearer sense of the Words. The first Part, *Id est, Non habebat faciem suam, sed faciem Iacob*, should be rendered, *I had not only the face of Jacob, but I had, or had rather the face of Jacob*; for it is evident how far it wards off the *faciem* as well as *Iacob*, but the latter must wholly be quite swallowed up the former, for they were never called by either than *Israhel*. The latter Part of the Verse should be rendered, *A a Principe postea prevalens, cum Gai, et Tito, Mithridate, et regibus, et caeteris*. This explains the true letter of the original text, which was to shew that he should prevail over them.

The Name BRAHMA signifies a Creator of God.

29 And Jacob asked / *her*, and said, Tell me I pray thee, thy name : And he said, When thou art gone, thou shalt say, I have found grace in the eyes of the Lord : and he blessed him there.

The *Angel* probably was desirous of knowing, whether this *Being* was distinguished among the angelic Orders by any particular Name; that he might remember it with Gratitude and Respect; but the *Angel*, by his Reply, gave a gentle Check to his Curiosity, to shew him that he ought not to enquire after a Thing that would be of no Service to him: But with a Benevolence becoming the angelic Nature, he granted him in his other Request, and *blessed him eternally*; and that probably in so effectual a Manner, as to make him feel the Goodness of GOD, and convince him by Experience that his Benefactor was divine.

30 And Jacob called the name of the place Peniel : for I have seen God face to face, and my life is preserved.

PENIEL, or PENUEL, as in the next Vers. signifies *the Face of God*. When *Jacob* says, *I have seen God Face to Face*, the Morning 1, that he had been admitted to the greatest Familiarity with this Representative of the ALMIGHTY, and by his Means enjoyed such happy Intercourse with GOD, as is the Portion of those blessed Spirits who approach the nearest to the divine Presence.

31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

Probably this Lameness continued all his Life, to put him in Mind of what had happened on the Occasion. From the which

[illegible][illegible]

0 11 1 2 3 4 5 6 7 8 9

[illegible]

**A**ND I wish to express my appreciation to the United Brotherhood of Carpenters and Joiners of America for having awarded the award presented to me, and to the Board of Directors of the United Brotherhood of Carpenters and Joiners of America for having presented the award to me.

[illegible]

— And he lift up his eyes, and saw the women and the children; and said, Where are those with thee? And he said, The children which God hath graciously given thy servant.

6 Then the handmaids came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves also.

8 And he said, What pleased thee by all this  
drove, which I met? and he said, I sought to find  
grace in the sight of my lord.

9 And thou hast, I have enough, my brother,  
keep that thou hast unto thyself.

Though *Jac. B.* Prefent was such a one as might tempt a Prince, yet *Eliu* does not suffer his Heart to be moved with it; he lets not his Eyes defile it: *I care not to view her* (for as it is in the Original, *multo*) *my Brother; et non est in oculis meis.* How amiable, and worthy of imitation, a much more easy I to be contented with what one has, than it is usually to be discontent more; What I desire would be on the Earth, it shall not be



contented when they have *more*. For so great is the Profusion of the Things that GOD has given us, that if Men would be contented with *their more*, there would be sufficient for all; but the perpetual Desire after *more*, brings in Misery and Want on Mankind.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

*Yo.* When *Esa* says *Esa* to accept this Present of him, as a Token that he was perfectly reconciled to him, and as an Expression of his good Sense of this happy Meeting & parting; that it had affected him with as much joy as a Man would feel at the seeing the Face of an Angel; for so the Word translated here GOD, may signify.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough: and he urged him, and he took it.

He here still presses farther, that *Esa* would suffer him to make this Present to him, as it were to GOD, as an Expression of his Gratitude towards him, for having dealt graciously with him, because he had enough, or so it is in the Original *Gen.* An Expression flowing from the Fulcils of his Heart, and denoting the high Sense he had of the Divine Goodness, which, in the Apostle's Phrase, *has given him a deep sense of his own*. *Jacob* we may observe, acknowledges GOD in all.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

*Esa* here invites *Jacob* to go along with him to his Habitation at Mount *Seir*.

13 And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if men should over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me, and the children be able to endure; until I come unto my lord unto *Seir*.

15 And *Esa* said, Let me now leave with thee some of the folk that are with me: And he said, What needeth it? Let me find grace in the sight of my lord.

16 So *Esa* returned that day on his way unto *Seir*.

17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

*Succoth* signifies *Booths*. Many Writers think that *Jacob* for some Reason never went to *Esa* in Mount *Seir*, but other think, and which seems highly probable, that, though it is not mentioned, he went during his Abode at *Succoth* to see his Brother *Esa*, and his Father *Isaac*; for it cannot be supposed, that he would be so long as the Time mentioned in the thirty fifth Chapter, before he went to see his Father. By the building of an House and Booths for the Cattle, it is plain he stopped some Time at *Succoth*, and therefore it may be reasonably supposed he then visited his Father and Brother.

18 And Jacob came to Shalem a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it El-elohe-Israel.

EL-ELOHE-ISRAEL signifies *God of the God of Israel*. The Care that *Jacob* takes to erect Altars in the Places he settles at, is an Example to us to discharge diligently the Duties of Religion, and

and thereby to testify our Gratitude to GOD for his Favours to us.

## C H A P. XXXIV.

1 *Dead Jacob's daughter is forced by Shechem.* 4 *He is to marry her.* 15 *The sons of Jacob do the slaughter of Shechem, and to the Shechemites.* 25 *Hamor and Shechem go and slay Joseph.* 25 *The sons of Jacob upon that revenge upon them, and slay their sons.* 32 *Jacob reproves Simon and Levi for it.*

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country saw her, he took her, and lay with her, and defiled her.

From what happened to *Dinah*, we may learn to avoid all Occasions of falling into Temptation, or leading others into it.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

The Behaviour of *Shechem* on this Occasion, though highly blameable in the first Action, yet in the Sequel appears more noble; and may still win the esteem of some, who with the utmost Baseness attempt to seduce a young woman, who has obtained his Will of her, yet he is so far from being so cruel and ungrateful to have her for his wife.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter, (now his sons were with his cattle in the field;) and Jacob held his peace, until they were come.

By *Jacob's* Sons being in the Field, we are to understand their being at a very considerable Distance with their Flocks; for it was usual to drive them many Miles for Pasture, therefore *Jacob* held his Peace till their Return.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field, when they heard it, and the men were grieved, and they were very wroth: because he had wrought folly in Israel, in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade you therein, and get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

How generous is *Shechem's* Behaviour in this Affair! mercenary Considerations weigh not with him. Well may it be said of him, as in the nineteenth Verse, *He was more honourable than all the House of his Father*.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, (because he had defiled Dinah their sister)

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for that were a reproach unto us.

15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;

16 Then



*20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter; and he was more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men are peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23 *Shall* not their cattle, and their substance, and every beast of theirs be ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were fore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

Though *Simeon* and *Levi* are here only mentioned, they being the principal Contrivers, and most warm in the Affair, as being *Dinah's* own Brothers, yet it cannot be supposed but that the rest of the Sons of *Jacob*, and his Servants, assisted them.

26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, amongst the Canaanites, and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, I and my house.

Well might *Jacob* reproach his Sons, and say they had troubled him: Well might he always keep it in Remembrance, and mention it with indignation on his Death-Bed; for nothing could be more treacherous, base, and cruel.

31 And they said, Should he deal with our sister, as with an harlot?

We may learn from what has been related here, how great Evils are often the Consequence of Lust; and how detestable and dreadful it is to follow the furious Dictates of Revenge, without Consideration.

## C H A P. XXXV.

1 God ordereth Jacob to go to Beth-el. 6 He buildeth an altar there. 9 God bleisseth Jacob at Beth-el. 16 The birth of Benjamin, and

AND God said unto Jacob, *Arise, go up to Beth-el, and dwell there: for I will be there unto thee, and thou shalt say, This is my God, who hath been with me from the time of my departure from Ur of the Chaldees.*

For the Lord had said unto Jacob, *Arise, go up to Beth-el, and dwell there: for I will be there unto thee, and thou shalt say, This is my God, who hath been with me from the time of my departure from Ur of the Chaldees.*

2 Then Jacob said unto his household, *Put away the strange gods which are in your hand, and ye shall dwell with me: for ye shall say, This is my God, who hath been with me from the time of my departure from Ur of the Chaldees.*

For the Lord had said unto Jacob, *Arise, go up to Beth-el, and dwell there: for I will be there unto thee, and thou shalt say, This is my God, who hath been with me from the time of my departure from Ur of the Chaldees.*

For the Lord had said unto Jacob, *Arise, go up to Beth-el, and dwell there: for I will be there unto thee, and thou shalt say, This is my God, who hath been with me from the time of my departure from Ur of the Chaldees.*

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For the Lord had said unto Jacob, *Arise, go up to Beth-el, and dwell there: for I will be there unto thee, and thou shalt say, This is my God, who hath been with me from the time of my departure from Ur of the Chaldees.*

The Ceremony of Washing, which is very ancient, and has been universally practised by all Nations, is a Remembrance of the great Flood of the Deluge, and of the Ark, which was to keep up the Remembrance of it in Men's Minds. They went to use Water upon having contracted any Defilement, in order to hint to them, how GOD had by a Flood of Water, washed away all the wicked and polluted Men from off the Face of the Earth. The ancient Jews, many of the most eminent Mahometans, and the first Christians, looked upon the Deluge, to have been a Purification, or Purification of the World.

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

Though *Jacob* was now become very rich and powerful, yet he is not ashamed to confess before all his Family, that he had been in great Distress, and that it was GOD who had preserved and prospered him, and not his own Abilities.

4 And they gave unto Jacob all the strange gods which were in their hand, and all the earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

Perhaps by taking away of the Ear-rings, is meant retrenching some luxurious Ornaments of Dress, which were not consistent with a Simplicity of Manners; though many Writers think it was something they wore superstitiously, by Way of Charm or Amulet.



By the Word, *to be* understood that he buried them so deep as not to be any more come at again, or to render them quite useless for any future Purpose.

5 And they journeyed : and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

To take Revenge, for the Inhumanity they had been guilty of to the *children*.

6 ¶ So Jacob came to Luz, which is in the land of Canaan that is Beth-el : he and all the people that were with him.

7 And he built there an altar, and called the place El-beth-el : because there God appeared unto him, when he fled from the face of his brother.

*El-beth-el* signifies *the God of Beth-el*.

8 But Deborah Rebekah's nurse died, and she was buried beneath Beth-el, under an oak : and the name of it was called *Alon-bachuth*.

*Alon-bachuth* signifies *the Oak of Weeping*. It is probable that *Deborah* had just a herself with *Jacob's* family, upon the Account of being with her Country Women.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram ; and blessed him.

*Le Clerc* is of Opinion, that this is a Narration of what had happened to *Jacob* after he coming from *Mesopotamia*, when in his going to see his Father, he probably stopped at *Beth-el* to pay his Vows.

10 And God said unto him, Thy name is Jacob : thy name shall not be called any more Jacob, but Israel shall be thy name ; and he called his name Israel.

This is far more honourable than *Jacob*, which Name was given him from supplanting his Brother. So here GOD confirms that Name which was given him before by the Angel, *ch. xxvii. 28.* Or rather, to use the Word of *St. Jerom*, here was fulfilled what the Angel had only foretold should be.

11 And God said unto him, I am God Almighty ; be fruitful and multiply, a nation and a company of nations shall be of thee : and kings shall come out of thy loins.

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him, in the place where he talked with him.

Probably in some resplendent Cloud, the Symbol of the Divine Presence.

14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone : and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el : and there was but a little way to come to Ephrath : and Rachel travailed, and she had hard labour.

17 And it came to pass when she was in hard labour, that the midwife said unto her, Fear not ; thou shalt have this son also.

18 And it came to pass as her soul was in departing (for she died) that she called his name Benoni : but his father called him Benjamin.

*Rachel* being ready to expire, and expecting no Comfort from this Son, called him *Benoni*, i.e. the son of my sorrow ; but *Jacob*, to avert the misfortune which might befall him, changed his Name to *Benjamin*, i.e. the son of my Right Hand, or strength. And it is

observed, that both Names were verified in the Fates of this Possessory, no Fall being more victorious, yet none so subject to sorrowful Distresses as the Tribe of *Benjamin*.

It is observable, that *Rachel* who longed for Children so impatiently, as to say *Give me Children or else I die*, died in Child-bearing---A lively Instance of the Folly of our Wishes!

19 And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem.

20 And Jacob set a pillar upon her grave : that is the pillar of Rachel's grave unto this day.

21 And Israel journeyed, and spread his tent beyond the tower of Eder.

22 And it came to pass when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine : and Israel heard it. Now the sons of Jacob were twelve.

Though *Moses* passes over *Israel's* Censure of this Incest, yet we learn afterwards, that he resented it so highly as to deprive *Reuben* of his Birth-right upon that Account, *ch. xlix. 3, 4. 1 Cor. v. 1.*

23 The sons of Leah ; Reuben Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel ; Joseph, and Benjamin.

25 And the sons of Bilhah, Rachel's hand-maid ; Dan, and Naphtali.

26 And the sons of Zilpah, Leah's hand-maid ; Gad, and Asher. These be the sons of Jacob, which were born to him in Padan-aram.

All *Jacob's* Sons were born in *Padan-aram*, except *Benjamin*, and the Place of his birth being mentioned just before, he is included with the rest, though he was not born at *Padan-aram*.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah (which is Hebron) where Abraham and Isaac sojourned.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost and died, and was gathered unto his people, being old and full of days : and his sons Esau and Jacob buried him.

## C H A P. XXXVI.

2 *Esau's wives :* 6 *His removing to mount Seir.* 9 *His sons.* 15 *The dukes which descended from his sons.* 20 *The sons and dukes of Seir.* 31 *The kings of Edom.* 40 *The dukes descended of Esau.*

NOW these are the generations of Esau, who is Edom.

2 Esau took his wives of the daughters of Canaan ; Adah the daughter of Hilen the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite :

3 And Basemath Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau, Eliphaz : and Basemath bare Reuel.

5 And Aholibamah bare Jeush, and Jaalam, and Korah : These are the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan ; and went into the country, from the face of his brother Jacob.

*Into the Country*, is both in the *Samaritan Text*, and the *Septuagint Version*, rendered *Out of the Land of Canaan*, which makes the Sense clear, which our Version does not.

7 For their riches were more than that they might dwell together : and the land wherein they were strangers could not bear them, because of their cattle.

8 Thus







his brethren, and the land *is* with the four of Bilhah, and with the four of Zilpah, his father's wives : and Joseph brought unto his father their evil report.

By the Word *Gen. 37. 36.* in this Verse, we are not to understand any thing of the Genealogy of *Jacob's* Family ; for there is not a Word spoken of the whole Cluster of any thing of the kind, excepting that which *Jacob* had for *Joseph*, and of the manner how he was abused by his Brethren, and how the Providence of GOD did order that Event, to exalt *Joseph* to the Office of an *Emperor*, and to save them from the Famine which happened in *Egypt*. And that was the *Hebrew* Word *Toum*, not only in its own sense, but in some other Places, the *Hebrew* Word, who is superior. The Meaning of the latter Part of the Verse, *Joseph brought unto his Father their evil Report*, is not only by the Means of his Brethren, and reported to his Father, that he might approve them, to be his Brethren, but also to show both to them *Joseph's* early Disposition to Virtue, and the Source of his Brethren's Ill will to him.

3 Now *Israel* loved *Joseph* more than all his children, because he was the first born of his old age : and he made him a coat of many colours.

*Jacob* was sixty Years old when *Joseph* was born : he had *Reuben* seven Years afterwards : but he was not grown up to give any Proof of his future Worth, as *Joseph* was, to be a Comfort to *Jacob's* old Age. *Onkelos* renders it, *Beautified with many colours to him*. By a Coat of many Colours, is probably meant a Garment woven or embroidered with particular coloured Threads, and probably with Flowers and variegated Figures, for such were in high Esteem amongst the Eastern Nations, and wore by Persons of the highest Distinction. We are not to suppose that *Jacob* himself made this Coat according to the literal sense of the Words, but only that he procured it, or caused it to be made.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And *Joseph* dreamed a dream, and he told it his brethren : and they hated him yet the more.

What is said here, argues *Joseph's* great Innocence and Simplicity. He seems to have told his Dreams (though so plainly making out that he should become superior) to his Brethren, without any Apprehension that he should offend them by so doing.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed.

7 For behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright ; and behold, your sheaves stood round about, and made obeisance to my sheaf.

This was fulfilled in *Joseph's* Advancement in *Egypt*, when his Brethren made Application to him for Corn in a very humble and submissive Manner. *Gen. 42. 6. They came and bowed themselves before him unto the Earth.*

8 And his brethren said unto him, Shalt thou indeed reign over us ? or shalt thou indeed have dominion over us ? and they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more ; and behold, the sun and the moon, and the eleven stars made obeisance to me.

Probably he dreamt that the heavenly Bodies descended and lay at his feet, and then were carried up again into their Places. The Sun, the Moon, and the Stars, are frequently used in Scripture as Emblems of *Power* and *Supremacy*, therefore seeing these in a Dream to do him Obedience, portended his being exalted above his Superiors.

GOD was pleased to give these Dreams to *Joseph*, that when the Things they signified came to pass, it might be known that they had not happened by Chance, but were of His ordering.

10 And he told it to his father, and to his brethren : and his father rebuked him, and said unto him, What is this dream that thou hast dreamed ? Shall

I and thy mother and thy brethren indeed come to bow down our selves to thee, to the earth ?

The Dream was so strongly impressed on *Joseph's* Mind, that he could not be easy till he had acquainted his Father with it. *Jacob* rebuking him (though in Regard to *Joseph* without Cause) is an Example well worthy the Imitation of all Parents, in repressing the too forward Sallies of youthful ARROGANCE and SELF-OPINION.

*Reuben* being dead some Time before, what *Jacob* says, must be meant of his Mother in Law *Leah*, or else of his second Wife, as if *Jacob* asked whether his Mother was to come from the Dead to bow down before him.

11 And his brethren envied him : but his father observed the saying.

Two such remarkable Dreams, though *Jacob* thought it prudent to rebuke his Son, lest he might grow proud, yet made an Impression on him, and caused him to reflect on them, what they should signify.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And *Israel* said unto *Joseph*, Do not thy brethren feed the flock in Shechem ? Come, and I will send thee unto them. And he said unto him, Here am I.

14 And he said unto him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks ; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and behold, he was wandering in the field : and the man asked him, saying, What seekest thou ?

16 And he said, I seek my brethren : tell me, I pray thee, where they feed their flocks.

17 And the man said, They are departed hence : for I heard them say, Let us go to Dothan. And *Joseph* went after his brethren, and found them in Dothan.

How amiable is the Behaviour of *Joseph*, as described in the above Verses ! Though his Brethren envied him, and probably treated him with the greatest Ill nature, yet no sooner does his Father desire him to go and see whether it was well with them, though it was a long Journey to them, near sixty Miles, yet without Excuse or Hesitation he replies, *Here am I*, ready to obey thy Commands my Father, glad to go and see how my Brethren do, tho' they treat me with so undeserved Ill-nature. When he finds them not at *Shechem*, he makes not this an Excuse to return without seeing them, but seeks diligently after them, till he gain Intelligence, and then continues his Journey to the Place where they were.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh.

The *Hebrew* is, THIS MAKER OF DREAMS, which shews their Malignity in attributing what *Joseph* had said about his Dreams to be all a Fiction.

20 Come now therefore, and let us slay him, and cast him into some pit ; and we will say, Some evil beast hath devoured him : and we shall see what will become of his dreams.

21 And *Reuben* heard it, and he delivered him out of their hands ; and said, Let us not kill him.

22 And *Reuben* said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him ; that he might rid him out of their hands, to deliver him to his father again.

This shews how inveterate their Malice was against *Joseph* ; that *Reuben*, though the first born, and by that Means probably having most Authority among them, yet despaired of being able to save him in an open Manner.

23 ¶ And



23 ¶ And it came to pass, when Joseph was come unto his brethren, that they thrust Joseph out of the coat, his coat of many colours that was on him.

24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt.

26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, and our flesh: and his brethren were content.

28 Then there passed by Midianites merchant men; and they drew and lift up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

The *Ishmaelites* and *Midianites* were new Neighbours, and the Company consist'd of both Nations. That twenty pieces of Silver are suppos'd to be of the Value of about ten and a half Shilling of our Money. They probably add'd for a new Bag, in which to be made the packet.

29 ¶ And Reuben returned unto the pit, and behold, Joseph was not in the pit, and he rent his clothes.

It appears from this, that *Reuben* had left them when they had thrust Joseph out of the pit and sold him to the *Ishmaelites*; and it appears that they acquainted him at a long way, by sending a Kinsman for Joseph, with what they had sold him.

30 And he returned unto his brethren, and said, The child is not; and I, whether shall I go?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood.

As *Zarah* had supplanted *Eliab* by Means of a Kid, so by the same Means is he himself deceived.

32 And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son, mourning: Thus his father wept for him.

With what little Cause, unhappy *Zarah*, were all thy bitter Complaints and Grief? Whilst thou art striving to be comforted, whilst thou art sinking in Despair, and determining to go down to the Grave unto thy Son with Mourning, GOD is conducting this very Son to a State of *Riches* and *Glory*, almost beyond all thou could'st desire for him; and more, to be the Means of preserving thyself and whole Family from perishing by Famine!

Thus do we often, without any real Cause, bow down ourselves with Sorrow: Thus do we often mourn with the bitterest Anguish those very Ways and Acts of Providence, which are productive of the greatest Good to us. Thus do we often torment ourselves with vain Fears and dreadful Imaginations of Things that will never happen: Thus do we often consider as the greatest Evils, those Things which are real Blessings to us; for in Truth we are very ignorant as to what we look upon as Evils, whether they are really such or not; and what that wise Heathen *Socrates* said of Death, may be said of all the other seeming Evils of Life: "To fear Death (says *Socrates*) is nothing else but to believe ourselves to be wiser, when we are not, and to say we know what we do not know: In Effect, no Body knows Death; no Body can tell but it may be the greatest Benefit to Mankind; and yet Men are afraid of it, as if they knew certainly that it was the greatest of Evils."

For if we consider that Death is the End of all our Sufferings, and that it is the only way to a more perfect State of Happiness, we shall find that it is not so terrible as we imagine it to be. And if we consider that it is the only way to a more perfect State of Happiness, we shall find that it is not so terrible as we imagine it to be. And if we consider that it is the only way to a more perfect State of Happiness, we shall find that it is not so terrible as we imagine it to be.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and he was there a guard.

## C H A P. XXXVIII.

1. *Joseph* is sold to *Potiphar*, an officer of *Pharaoh's*, and he was there a guard.

AND it came to pass, at that time, that Joseph was sold into Egypt, and he was there a guard.

Though it is not said, that Joseph was sold into Egypt, yet it is implied, that he was sold into Egypt, and he was there a guard.

2 And Joseph saw there a daughter of a certain Canaanite, whose name was Asenath, and he went in unto her.

3 And she conceived, and bare a son, and he called his name Ben.

4 And she conceived again, and bare a son; and she called his name Man.

5 And she yet again conceived, and bare a son; and called his name Shelaiah: and he was a Chief, when she bare him.

6 And Judah took a wife for Ben his first born, whose name was Tamar.

7 And Ben, Judah's first born, was wicked in the sight of the Lord; and the Lord slew him.

Cut him off by an evil and Debauched Inclination, which he had by her. And in this, and in the following, we see, that a Blessing from GOD, to an ungodly Debauched, will be a great Punishment.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew, that the seed should not be his: and it came to pass, when he went in unto his brother's wife, that he spilt it on the ground, lest that he should give seed to his brother.

Left a Child should be born to inherit his Brother's Name and Estate. Thus *Onan* shew'd a malignant Disposition, to see only the first born was to be named after his Brother; and perhaps, it proceeded from an Avarice, that he feared, and not the Son, might succeed to his Brother's Fortune.

10 And the thing which he did displeased the Lord: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelaiah my son be grown; for he said, Lest peradventure he die also, as his brethren did: and Tamar went and dwelt in her father's house.

It seems the Contract of Marriage was understood in those Days, that if the Husband died without Issue, the Woman must marry







Mankind in the false Notions they entertain of Providence and Virtue. They are apt to think that GOD neglects the Cause of Human Afflict, when those that fear Him are oppressed and afflicted. The Scripture overthrows these mistaken Prejudices by the Example of *Joseph*, over whom GOD was peculiarly watchful: and yet he was hated by his Brethren, sold, banished, wrongfully accused, and thrown into Prison: *But the LORD was with him all*

The History seems particularly careful to make us observe in what Manner GOD protected his Servant, by informing us that GOD was always with him, and for this Reason he was a prosperous Man; that he caused him to find Favour in the Sight of his Master, that he put it into *Pharaoh's* Heart to make him Over-look over all his House; and to engage the Continuance of his Master's Favour to him by the strongest Tie, the LORD blessed the House of the *Pharaoh* for *Joseph's* Sake, and His Blessing was upon all that he had in the House and in the Field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat: and Joseph was a goodly *person*, and well-favoured.

He left every Thing to *God's* Care, with out troubling himself about any of his Affairs, or the Subtleties he had.

7 ¶ And it came to pass over these things, that his master's wife cast her eyes upon Joseph, and she said, Lie with me.

S But he refused, and fled unto his mother's wife, Behold, my mother watcheth not what ye do within the house, and he hath committed all that ye do unto my hand.

9 *There is none greater in this house than I; neither hath he kept back any thing from me; but thou, because thou art his wife: how then can I do this great wickedness, and sin against God?*

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to be by her, *or* to be with her.

We find in *Jephthah's* Conduct here an excellent Model of what we should do when we are tempted. He immediately brings the Thought of GOD to his Mind. How, say, he can I commit such an Action, who know GOD beholds it, and will punish me for it? It is in His Sight that you and I shall both become sinners: He who commands me to disobey you upon this Occasion. How can I escape His View, or be covered from His Indignation? The Fear of GOD, and a just as Regard to His All-seeing Eye, is indeed a most *Effectual* Protection to all virtuous Men and Women. It was thus that restrained *Jephthah* from complying with the loose Solicitation of his Mistress, and to him a perfect Supremacy and Command over his Passions. And we may observe that *Jephthah* further fortifies himself against the Temptation, by calling to Mind the extraordinary Favours and Obligations he had received from his Mother, and how basely and therefore ungrateful it would be in Return to ignore her in the tenderest Point. Lastly, we may observe, and it highly deserves our Notice, that *Jephthah* did not trust even to all these several Considerations, but avoided all Occasions of the Temptation: *He refused to part, her, to be with her.*—*Jephthah's* Example ought ever to be remembered in this; for it is certain, in Temptations of this Kind, the only certain security is in avoiding the Occasions. From the Greatness of *Jephthah's* Temptation, (for every present Motive tended to induce him to a Compliance) we may learn how great Things proper Considerations, a steady Resolution, and a prudent Behaviour, (assisted by the Grace of GOD) will enable a Man to do.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me : and he left his garment in her hand, and fled, and got him out.

His upper Garment, or loose Mantle.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us : he came in unto me to lie with me, and I cried with a loud Voice.

15 And I was surprised when I noticed  
I had up my voice and I had to stop.

16 And the lord upbraideth them, saying, ye have despised my word, ye have despised my voice, ye have despised my voice, ye have despised my voice.

[illegible]

On the other hand,

13 And it came to pass, as I laid up my money, and said, that he had his goods with him, and I was out.

19 And it came to pass, when he had said these words, that he was crucified for us, and died, and was buried: and he descended into hell; and he rose again from the dead, and he ascended into heaven, and he sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. Whose kingdom shall have no end.

20 And Joseph's mail *crossed* his, and he fell  
into the prison, a place where the prisoners  
were bound: and he was there with the  
captives.

Herein, the following three points should be noted. First, as shown in Fig. 8(a), it appears that the  $\alpha$  phase is not observed in the low-temperature part of Fig. 7, i.e., in the domain of

But the Lady was with John, and showed him in tears, and gave him to me, in the sight of the keeper of the prison.

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22 And the keeper of the prison conversed with Joseph, and Joseph shewed unto him the parables of the king, and he comforted him.

23 The keeper of the prison did not to any thing *for me* under his hand; to make the *Lord* *with him*; and *that* which he said, the *Lord* made *it* to prosper.

C. H. P. M.

[illegible]

AND it came to pass after these things, that the butler of the king of Egypt and his bail, had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with them, and he served them ; and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which were bound in the prison.

That is, each suitable to the Office which he had held, and to the Events which were shortly to befall them.











41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck.

The Ring was worn by the Eastern Princes as a Badge of their Imperial Dignity, for that *Pharaoh's* giving it to *Joseph* expressed the great Authority he gave him.

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruir* over all the land of Egypt.

In the *second* Chariot means probably that which followed next to the King, or any public Ceremony. We must look upon the Exaltation of *Joseph* as the Triumph of Virtue. It was before Virtue, in the Person of *Joseph*, that they bowed the Knee. And he was an *Exhorter* exhorting all Men to the Practice of Virtue, at the same Time that the Herald who went before him required them to bow the knee to him as the Minister of *Pharaoh*.

44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

That is, do the greatest Thing in public Affairs without his Orders and Warrant.

45 And Pharaoh called Joseph's name Zaphnath-paneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On: and Joseph went out over all the land of Egypt.

It was customary for Princes to give new Names to Foreigners, and note that they were become the Subjects of a new Master. The Name *Pharaoh* gave *Joseph* did not mean, THE SAVIOUR OF THE WORLD, OR A REVEALER OF SECRETS.

46 ¶ And Joseph was thirty years old when he stood before Pharaoh king of Egypt: And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering: for it was without number.

50 And unto Joseph were born two sons, before the years of famine came: which Asenath, the daughter of Poti-pherah priest of On, bare unto him.

51 And Joseph called the name of the first-born Manasseh: for God, *said he*, hath made me forget all my toil, and all my fathers house.

MANASSEH signifies *forgetting*. Thus *Joseph* reminded himself in the Days of his Prosperity of the Providence of GOD, which, by a wonderful Train of Incidents, had brought about this Reverse of Fortune, and turned all his apprehended Evils into real Blessings.

52 And the name of the second called he Ephraim: for God hath caused me to be fruitful in the land of my affliction.

EPHRAIM signifies *fruitful*.

53 ¶ And the seven years of plenteousness that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph, what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened all the store houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

By the Expression of *Famine* is meant *the Want of the Earth*, must be understood, that it was general in all the Countries thereabout, this being an usual Way of speaking of any Thing that spreads very far.

57 And all countries came into Egypt to Joseph to buy corn; because that the famine was so sore in all lands.

#### C H A P. XLII.

1 *Jacob sends his ten sons to buy corn in Egypt: 6 They are impudently deceived by Joseph's servants: 18 They are set at liberty, on condition of buying of Joseph: 21 They have recourse to Joseph: 24 Simeon is kept as a pledge: 25 They return with corn, and their money: 29 Joseph sends Simeon to Jacob: 36 Jacob resolves to go and Benjamin.*

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us wheat, lest we perish: for we have no money.

3 ¶ And Joseph's ten brethren came down to buy corn in Egypt.

4 But Benjamin Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came and bowed down themselves before him, with their faces to the earth.

They bowed themselves before him not after the *Egyptian* Manner of Salutation, but after that of their own Country, wherein they agreed with the Eastern Nations, particularly the *Perians*. Thus they unwittingly fulfilled *Joseph's* first Dream, and that Part of the second which related to them, and naturally brought those Dreams to *Joseph's* Remembrance.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land you are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We are all one man's sons: we are true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land you are come.

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not.

14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies.

15 Hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send



10 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any truth in you: or* else by the life of Pharaoh, surely ye are spies.

It is probable that *Y* corrected his Brethren in this Manner, both to get some Information about his Father, and his Brother *B*, *come* without Suspicion, to find out them about himself what they would say on that Head, and more fully to make them reflect, as Men generally do under Duress and Affliction, on the great Crime they had been guilty of in regard to Israel, and we find by the twenty-first Verse, that it had accordingly this Effect. There is no Reason to look upon the Expression *Pharaoh spake*, as if *Ph* willfully asserted a Falshood, for it is rather to be understood as an Intimation, *As thou speakest*, or *I must take it*; as for *Speakest* to express the contrary. Nor by *Ph*'s making Use of the Expression *By the Life of Pharaoh*, are we to consider it as he swore by him, for *Ph*, who feared GOD, could not but be sensible that an Oath was an Appeal to GOD alone; and therefore this must be understood, as no more than a solemn Affirmation, that *as he swears in Life and Honour of his Person, so he do so or so*.

By the *Nikolae* of the Land, Joseph did not mean the Barrenness of it, but the unfortified Places of the Country. He had the better Pretence to talk in this Manner to them, as they had entered Egypt by those Parts by which alone it was liable to be invaded. We may observe, that with great Prudence he laid hold of every plausible Pretext; for when they told him they were all Brethren, of one Father, and come only to buy Corn, he intimates that this was very improbable, and rather confirmed them removed his Suspicion, as it seemed unlikely that one Man should send so many Sons on so long and dangerous a Journey, for the Purpose only of buying Corn. This is the Meaning of the fourteenth Verse.

17 And he put them altogether into ward three days.

18 And Joseph said unto them the third day, This do, and live: *for* I fear God.

By *Joseph's* telling his Brethren that he feared GOD, he gave them greater Comfort than he could by any other Words whatsoever, as they might rest assured that a Man who *feared God*, would not do them any Injustice.

19 If ye *be* true men, let one of your brethren be bound in the house of your prison : go ye, carry corn for the famine of your houses.

20 But bring your youngest brother unto me ; so shall your words be verified, and ye shall not die. And they did so.

Underbreally Joseph had an earnest Desire to see his only Brother by the same Mother, and acted in this Manner with a View to have him brought down to him.

21. ¶ And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us ; and we would not hear : therefore is this distress come upon us.

Here we see the happy Use of Affliction, how essential it is to awaken Confidence, and shew Men to themselves, when nothing else will produce that Effect. Men can never entirely erase the Sense, which GOD has impressed upon their Hearts, of his Presence and Justice. They will never succeed in persuading themselves that Sin is in its Nature indifferent, or was not seen, or will remain unpunished. Their Fears may be removed sometimes by the Patience and Silence of their Judge, or the Number of their Accomplices ; but when Vengeance comes to shew itself, they shall be the first to own that they have deserved it, and their Accomplices will then seem to them but as so many Witnesses, who are ready to accuse and confound them.

22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore behold also, his blood is required.

23 And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

*Joseph*, making Use of an Interpreter, pretending not to understand their Language, was a wise Piece of Art, as by that Means he discovered their real Sentiments, as it appears they spoke to one another in their own Language without Reserve before him, probably when the Interpreter was gone forth.

24 And he turned about to them from the way, and  
 said unto them again, And ye cannot  
 with the way, do ye look back to see if ye have any thing  
 hid from him by which ye may

See *in* *W. G. Sebald's "The Emigrants"* (Dover, 1997), pp. 2–4, 10–11, xxxv, 23, and 24–25, and *in* *W. G. Sebald: The American Years* (Cambridge, 1998), pp. 10–11. The *Emigrants* (Venezia, 1995) were edited by Patton who put them in the title.

25. ¶ Then Joseph commanded his brethren to stand with him, and to tell him all the sorrows that they had done to him; and to give them a sign that they were his brethren; and to give them a provision for the way; and thus did he unto them.

20 And they left their wives at the door, and departed thence.

27 And as one of them opened his sack to give his all, provident on the morn, he found his money : for behold it was in his sack's mouth.

28 And he said unto his brethren, My money is restored; and lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

[illegible]

29 ¶ And they came unto Jacob this first time, unto the land of Canaan, and told him all that befell unto them, saying,

roughly to us, and took us for spies of the country.

31 And we said unto him, *We are true men; we are no spies.*

32 We be twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man the lord of the country said unto us, Hereby shall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone.

34 And bring your youngest brother unto me : then shall I know that you *are* no spies, *but* that you *are* true men : *for* will I deliver you your brother, and ye shall traffic in the land.

35 ¶ And it came to pass as they emptied their sacks, that behold, every man's bundle of money was in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

We cannot read *Jah's* Lamentation here without being moved by it. He considers *Simeon* as already dead, being in the Power of so rough a Man as they described the Lord of the Country to be; he reflects upon his former Lord of *Japhet*, and he looks upon *Benjamin*, the only remaining Pludge of his beloved *Reuben*, as already taken from him. And what makes it the more moving is, that by his Expressions it seems as if his Sons did not sympathize with him, and were little affected with these Calamities; and the unhappy Father seems even to have suspected that it was a Plot of his Sons to bereave him of *Benjamin*.

37 And Reuben spake unto his father, saying, Slay my two sons if I bring him not to thee : deliver him into my hand, and I will bring him to thee again.

*Reuben* speaks this out of a passionate Desire to overcome the Doubts and Fears of his Father, he professes himself to be so confident that *Joseph* would be as good as his Word, that he could



Take the Lives of his own Sons on the Event, which is all that is to be understood by his Expression.

38 And he said, My son shall not go down with you: for his brother is dead, and he is left alone; if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

Nothing can be more tender than this Verse. It melts us while we read it, and it is so expressive, that it lets the venerable old Patriarch fall before our Eyes.

C H A P. XLIII.

*1 Jacob is hardly persuaded to send Benjamin. 15 Joseph entertaineth his Brethren. 31 He maketh them a feast.*

AND the famine was sore in the land.

2 And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

4 If thou wilt send our brother with us, we will go down and buy thee food.

5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: Could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live and not die, both we, and thou, and also our little ones.

*Benjamin is called a Lad, as being the youngest, and his Father's Darling; for he was four and twenty Years old, and had Children of his own, as may be seen, ch. xlv. 21.*

9 I will be surety for him; of my hands shalt thou require him: If I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

10 For except we had lingered, surely now we had returned this second time.

Or as the *Hebrew* is, TWICE BY THIS.

11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds.

*BALM OF GILEAD, which is meant here, was of great Price over all the World.*

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight.

By ordering them to take DOUBLE MONEY, *Jacob* either supposed that the Price of Corn would be risen, or else he proposed they should buy double the Quantity they did before.

13 Take also your brother, and arise, go again unto the man.

14 And God Almighty give you mercy before the man, that he may send away your other brother, and

Benjamin: If I be bereaved of my children, I am bereaved.

Here *Jacob* at last brings himself to trust the Event to GOD, and with Resignation to leave it to Him to direct, as he saw best. Thus ought we always to submit or resign ourselves to the Dispositions of GOD's Providence, however severe they may seem.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready: for these men shall dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house, and they said, Because of the money that was returned in our sacks at the first time, are we brought in; that he may seek occasion against us, and fall upon us, and take us for bond-men, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house.

20 And said, O sir, we came indeed down at the first time to buy food.

21 And it came to pass when we came to the inn, that we opened our sacks, and behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace be to you, fear not: your God, and the God of your father hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet, and he gave their asses provender.

This Steward seems, by what is said here, to have been instructed by *Joseph* in the true Religion, or that of *Abraham*, and it is not improbable that he had been acquainted by *Joseph* that these were his Brethren. He comforts them we find in the most tender Manner, desiring them to make themselves easy, telling them that the Money was their own, and that they were to acknowledge the Providence of the GOD of their Father in what had happened to them.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

28 And they answered, Thy servant our father is in good health, he is yet alive: and they bowed down their heads, and made obeisance.

29 And he lift up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

A courteous Appellation this, whereby Superiors were wont to salute those below them.

30 And Joseph made haste; for his bowels did yern upon his brother: and he sought where to weep, and he entered into his chamber, and wept there.

31 And



31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

33 And they sat before him, the first born according to his birth-right, and the youngest according to his youth : and the men marvelled one at another.

*Joseph's* playing his Brethren, or causing them to sit down exactly according to their Seniority, greatly surprized them how he should know their respective Ages. And this was as it were a Preparative to the Discovery of himself.

34 And he took *and lent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

It was usual in those Times for the Master of the House or Feast, to distribute to every one a Portion of every Thing that was lay upon the Table. *Benjamin's* Meats being five Times as much as any of his Brothers, was a Token of *Joseph's* particular Favour to him, and possibly was intended by *Joseph* as a Trial of the Temper of his Brethren, to see whether they would look upon *Benjamin* with the same envious Eye as they had formerly done upon himself.

C H A P. XLIV.

1 Just's going to say his business. 14 Just's knowl. application  
to Just.

AND he commanded the steward of his house, saying, Fill the mens sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money : and he did according to the word that Joseph had spoken.

It is thought by many Writers, that *Joseph* did this to make a further Trial of the Temper of his Brethren in Respect to *Benjamin*, whether they would willingly give him up, as glad to be rid of him, or help him in his Danger. But *Joseph's* chief Motive seems to have been, to find a specious Pretext for detaining *Benjamin*, whilst he suffered the rest to return to their Father; for it does not appear that he knew as yet what a peremptory Charge *Jacob* had given about *Benjamin*, but hearing afterwards from *Judah* that his Life was bound up in his, *Gen.* 30. he changed his Mind, and discovered himself unto them.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is not this it in which my lord drinketh? and whereby indeed he divineth? ye have done evil in so doing.*

Commentators differ about the Meaning of the Words of the Steward, in saying that it was the Cup whereby his Lord divined. Some think that he alluded to some Sort of Divination by Cup, that was in Use amongst the *Egyptians*, and which he might imagine *Joseph* practised as well as they ; for being a known Interpreter of Dreams, the *Egyptians* in general might fancy he was skilled in Divination. Others observe that he only asks such a Question as might make them think he did so. But as the *Hebrew* Word rendered *divineth*, signifies often no more than *to try*, or *make Trial*, it may be expounded thus : *Is not this it whereby he would make Trial, viz. of your Honesty by laying this Cup in your Way.* Others, who refer the Word *or* not to the Cup but to the *Theft*, render it thus : *Will he not by making Trial search it out.* That is, *Do you imagine your Theft can be concealed from one who is so sagacious in discovering Secrets.* And this Sense seems to agree with *Joseph's* own Words, *ver. 15.*

6 ¶ And he overtook them, and he spake unto them these same words,

7 And they said unto him, Whence comest thou, that thou tellest these words? God testeth thee, saying, Canst thou do according to this?

8. Behold, the mimes who have been mourning for 40 months, we brought against you out of the land of Canaan: how then, behold we stand before the lord's house, flayed or guilty?

9 With whom I will of the servants be found,  
 Let him die, and will I will be my brother and  
 men.

The present members of the Council agree to the Euzet-Pompidou, and the Treaty

10 And he said, Now also let it be according unto your words: he with whom it is found that he be my servant; and ye shall be blessed.

11 Then they fixtly took an every man his  
fack to the ground, and opened every man his fack.

12 And he searched, and began at the eldest, and left at the youngest : and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and laid every man his af, and returned to the city.

Nothing can be more moving than the Verbe that is there a mark of living Part, drawn by Word, while the Subject would not have created the Mind to make it *the subject of the Culture, and not the Master of the Culture*. These two, the Word, have a greater kind of humanous Defamation of both Amaze and Trouble. In the plain, all the Unusability to us, and we find the Word, returning to the Curve with flight, some of the most beautiful, most Cordiality, and the greatest Plophism, and at last, what to do or do.

14 • And Judah and his brethren came to Joseph's house: for he was yet there: and they fell before him on the ground.

Here again *Zechariah's* Dream was fulfilled; but it must needs affect him greatly, to see his Brethren thus covered with Shame, and rent with Anguish.

15 And Joseph said unto them, What deed is this that ye have done ? wot ye not, that such a man as I can certainly divine ?

This seems to be spoken with the same View, and in the same Sense, as the 5th Verse.

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

Nothing can be more affecting than *Jahob's* Speech. He confesses that he knows not what to say, or what to speak. Though the Cup was found only in *Bogomil's* Sack, yet *Jahob* speaks of himself and the rest as being guilty, as being his Brother, and in Company with him, and accordingly surrenders himself and the rest to be *Jahob's* Bond Slaves.

17 And he said, God forbid that I should do so : *but* the man in whose hand the cup is round, he shall be my servant ; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant : for thou *art* even as Pharaoh.

Viz. Of princely Power and Majesty.

19 My lord asked his servants, saying, I have ye a father, or a brother.

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one : and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And



21 And thou shalt unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, *his father* would die.

23 And thou shalt unto thy servants, Except your youngest brother come down with you, you shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, and buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two sons.

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since.

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life)

A very strong Expression of paternal Affection! which denotes that the Father's Life so entirely depended upon that of his son, that he could not survive the Thought of his being dead.

31 It shall come to pass, when I see that the lad is not *with us*, that he will die: and thy servant shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide in stead of the lad, a bond-man unto my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Here *Jacob's* Character still shines, and he becomes a noble Example of Generosity and filial Affection; he acts the Part both of a faithful Brother and affectionate Son; who, rather than behold his Father's Misery, in *Cain Benjamin* is left behind, submits to become a Bondman in his stead. And indeed there is such an Air of Candour and Generosity runs through the whole Strain of his Speech, the Sentiments are so tender and affecting, the Expressions so passionate, and flow so much from artless Nature, that it is no Wonder they came Home to *Joseph's* Heart, and forced him to throw off the Disguise, as we find he does in the next Words.

C H A P. XLV.

1 *Joseph maketh himself known to his brethren.* 9 *He searcheth for his father.* 21 *Exhorteth his brethren to concord.* 25 *Jacob is overjoyed with the news.*

**T**HEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me: and there stood no man with him, while Joseph made himself known unto his brethren.

*Joseph* several Times before had found great Difficulty to refrain himself, but now Nature bursts through all Restraint, and he cannot refrain even *to tell all them that stood by him*. He therefore cries out with Impatience for every Man to go out from him, not willing that the *Egyptians* should know any Thing of his Brethren's Guilt.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

So many tender Sentiments crowded in upon *Joseph's* Mind at once on this Occasion, that his Words are choked in their Passage.

Joy, Consideration, the Ardor of brotherly Love, intermixed with a high Veneration of Providence, in bringing about an Event so surprising: all these swell with Emotions too big for Utterance, and which can only vent themselves in Tears and Sobs.

3 And Joseph said unto his brethren, I am Joseph; Doth my father yet live? and his brethren could not answer him: for they were troubled at his presence.

What a sudden Revolution must this Sound have occasioned within them! how must it have made them start as out of a Dream! No wonder that it held them dumb for some Time with Astonishment, so that they were unable to answer *Joseph*. *Doth my Father yet live?* is an Expression here not so much of Doubt as of tender anxious Love. As much as to say, "May I believe what you have told me? is then my Father still alive? am I so happy as to hear this joyful News?" Nothing can be more beautiful, nor mark more strongly the Ardor of his filial Affection, than this abrupt and hasty Transition from the Discovery of himself to the Attention of his Father. *I am Joseph: Doth my Father yet live?* He had before enquired after him as the *old Man*, and he takes the last Opportunity of speaking of him under the endearing Name of *Father*.

An eminent Writer says, that he must be a very wicked Man, that cannot read the History of *Joseph* without the strongest Touches of Compassion and Transport. There is a majestic Simplicity in the whole Relation, which is an affecting Portrait of human Nature, that it overwhelms us with Mingles of Joy and Sorrow. The whole is greatly superior to the best and most celebrated merely human Compositions.

4 And Joseph said unto his brethren, Come near to me, I pray you; and they came near: and he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you, to preserve me.

How glorious and amiable is *Joseph's* Behaviour here! what a noble Example does he set us of the Forgiveness of Injuries! He desires us not to be angry with themselves, nor grieved for their former Usage of him; but to consider it only as a gracious Act of GOD'S Providence, to preserve all their Lives: *God did send me before you to preserve Life*. And this he repeats to them again and again, *ver. 7. 8.* that, by shewing them their Action in this joyful Light, he might keep them from being oppressed with the Weight of their Guilt, and conceive that he was quite divested of all Resentment.

6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

7 And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance.

We may gather an important Instruction from what *Joseph* remarks here, as from hence we may learn, that however unhappy the first Appearances of Sufferings may be, and however wicked the Intentions of those who are the Instruments of them, they are under the Disposal of a wise and good Providence, which knows how to bring Good out of Evil. The Expression *to preserve you a Posterity in the Earth*, may signify *that you and yours might be kept alive*; or perhaps, *Joseph* might speak here in particular of GOD'S Promise given to their father, that he should become a great Nation, and that he had ordered Things in this Manner, that his Promise might not be made void.

8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

By being a *Father to Pharaoh*, *Joseph* means, that *Pharaoh* so highly honoured him as to do nothing without his Advice and Counsel. *Joseph's* Advancement to Honour and Preferment by Steps, to all human Appearance, the most improbable, may be considered as a Picture in Miniature of the Conduct of Providence. "Almost all the Works of Divine Providence in the World, (says Lord Bacon) are full of Windings and Turnings; that one Thing seems to be a doing, when, in the mean Time, quite another Thing is really intended." Sometimes when Providence is nearest its End, it seems to move the contrary Way: Thus the lowest Stage of Misfortune, to which *Joseph*, by the mysterious Conduct of Providence, was reduced, proved the immediate Step by which



he rose to Honour. And we may see the same Method of Providence exemplified in a Reverse of Fortune, in the instructive History of *Haman*, in the Book of *Ester*; from hence we may see how highly requisite it is to check our Forwardness in concerning the Ways of GOD, because they often appear to us irregular and unaccountable, for so it must needs often happen, while the Ends of many Things are placed at a Distance, far beyond our Reach.

9 Haste you, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; Come down unto me, tarry not.

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou hast.

11 And there will I nourish thee (for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

His Looks were so full of Love, that they might see it was a Brother that spoke to them.

13 And you shall tell my father of all my glory in Egypt, and of all that you have seen; and ye shall haste, and bring down my father hither.

He enjoined them this not out of Ostentation, but knowing what Pleasure it would give his aged Father.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan,

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff: for the good of all the land of Egypt *is* yours.

It is probable that by *stuff* is meant chiefly the Implements of Husbandry.

21 And the children of Israel did so: and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

Left they should cast Reflections upon one another, for their former Cruelty to him, as being some less guilty than others, *Joseph* thought proper to dismiss them with this Admonition, thus reproving them, but in the most delicate Manner, for their

Promises to fall into Quarrels and Differences, which are too often becoming Brethren.

25 ¶ And they went down into Egypt, with Joseph, and they came to the land of Canaan.

26 And told him, saying, Joseph is alive, and he is gone up over land of Egypt. And Jacob's heart fainted, for he believed it not.

The latter Part of the Verse might be understood thus, *Joseph is alive, and he is gone up over land of Egypt*, which Joseph told them, and they believed it not, but he said enough to be perfectly content, and to be assured that they would see the very Meeting of his Father, which he had said would be in his Spirits, as a man's Spirit is in his Word.

27 And they told him all the words of Joseph, which he had said unto them; and he saw the waggons which Joseph had sent to carry him, the spirit of Jacob's father revived.

28 And Israel said, *It is enough*, Joseph my son is yet alive: I will go and see him before I die.

*Jacob* seems to mind only *Joseph's* being alive, which he thinks enough, without saying any more of it, so what they told him about his Glory, it is his Life that gives him Joy.

#### CHAPTER XLV.

1 *Joseph is brought by GOD out of Egypt to Canaan.*  
8 *The brethren of Joseph that went into Egypt, do so, to meet Jacob.*

AND Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

As well to express his Gratitude for the Preservation of *Joseph's* Life, and the many other Blessings he had received, as to recommend himself, and his Family, to the divine Protection in his Journey to *Egypt*. Thus ought we to look unto GOD in every Thing; THIS is our highest Felicity, that we have the Privilege of making Application, at all Times, to so GREAT and WISE a BEING.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob: And he said, Here am I.

3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

Upon several Accounts *Jacob* might be afraid to go into *Egypt*, especially with his whole Family. It had been foretold, that his Seed should be afflicted by the *Egyptians*. Ch. xvi. 13. *Joseph* had been warned not to go into *Egypt*. Ch. xxvi. 2. The *Egyptians* were Men of very different Manners and Religion, from the *Hebrews*: And he might fear, likewise, lest by this Means, his Posterity should be deprived of the Land of *Canaan*. The latter Part of this Verse was very fully accomplished, for there were but seventy in *Jacob's* Family, when he went down into *Egypt*, and, in the Space of three Hundred and fifteen Years, they were increased to about six hundred thousand. Eccl. vii. 37. Thus sure and fully accomplished are all GOD's Promises. As the Turns of *Jacob's* Life were very various, so GOD, who is ever a present Help in the Time of Trouble or Difficulty, to all that fear him, and knows what Assistance is necessary for us, was pleased to support and guide *Jacob* through all the various Scenes of his Life by frequent Revelations.

4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

O happy *Jacob*! that had GOD to go with thee, to protect thee wheresoever thou wentest. O happy every one of us, as we may have the same DIVINE, ALLGIVING PROTECTOR, to guard us from all Evil, if we will but put ourselves under his Protection, and trust, under the Shadow of his Wings. The Scripture speaks of Children and Parents, as one Person, there are, the Promise here, *I will surely bring thee up again*, must be understood of *Jacob's* Posterity. The last Sentence signifies that his beloved *Joseph* should be with him when he died.



5 And Jacob rose up from Beer sheba : and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him :

This Descent into *Egypt*, was in the 130th Year of *Jacob's* Life, two hundred and thirty Years after the Promise made to *Abraham*. Ch. xii. 4. and in the Year of the World, two thousand two hundred and ninety-eight.

7 His sons, and his sons sons with him, his daughters, and his sons daughters, and all his seed brought he with him into Egypt.

8 ¶ And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons : Reuben Jacob's first-born.

9 And the sons of Reuben ; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon ; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of Levi ; Gershon, Kohath, and Merari.

12 ¶ And the sons of Judah ; Er, and Onan, and Shelah, and Pherez, and Zerah : but Er and Onan died in the land of Canaan. And the sons of Pharez, were Hezron, and Hamul.

13 ¶ And the sons of Issachar ; Tola, and Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun ; Sereb, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah : all the souls of his sons and his daughters, *were* thirty and three.

16 ¶ And the sons of Gad ; Ziphion, and Haggai, Shuni, and Izbon, Eri, and Arodi, and Areli.

17 ¶ And the sons of Asher ; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister : and the sons of Beriah ; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter : and these she bare unto Jacob, *even* sixteen souls.

19 ¶ The sons of Rachel Jacob's wife ; Joseph, and Benjamin.

20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

21 ¶ And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob : all the souls *were* fourteen.

23 ¶ And the sons of Dan ; Hushim.

24 And the sons of Naphtali ; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilbah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob : all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons wives, all the souls *were* threecore and six ;

27 And the sons of Joseph which were borne him in Egypt, *were* two souls : all the souls of the house of Jacob, which came into Egypt, *were* threecore and ten.

In this last Verse, *Jacob* and *Joseph* are both included, which makes up the Number threecore and ten. Some Commentators think that by the Expression *came into Egypt*, is meant the whole Time that *Jacob* lived in *Egypt*, which was seventeen Years, because *Pharez* and *Benjamin* seem to have been too young

to have had the sons mention'd, at the Time that *Jacob* set out from *Canaan*.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen ; and they came into the land of Goshen.

The *Hebrew* is, *to prepare before him in Goshen*, *even*. To receive Directions from *Joseph*, in what Part of *Goshen* he was to dwell.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen ; and presented himself unto him : and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

*Jacob*, in his Transport, professes he is willing to leave the World, as nothing more can be added to his Happiness.

31 And Joseph said unto his brethren, and unto his fathers house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my fathers house, which *were* in the land of Canaan, are come unto me :

32 And the men *are* shepherds, for their trade hath been to feed cattle ; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass when Pharaoh shall call you, and shall say, What *is* your occupation ?

34 That ye shall say, Thy servants trade hath been about cattle, from our youth even until now, both we *and* also our fathers : that ye may dwell in the land of Goshen ; for every shepherd *is* an abomination unto the Egyptians.

The Land of *Goshen* was undoubtedly allotted to, and solely inhabited by *Egyptian* Shepherds, as probably being most fit for the feeding of Flocks ; and *Joseph* was desirous to have his Brethren settled there, not only as it was a fruitful Place, and proper for their Employment, but chiefly as it lay next to the Land of *Canaan*, and was most commodious for removing thither, when the appointed Time came for their Return. Commentators have assigned different Reasons why Shepherds were abominated by the *Egyptians* ; but probably the Meaning may be no more, than that the better Sort of the *Egyptians*, especially those about the Court, looked upon the Employment of Shepherds as vile and despicable, and disdained to converse with them ; for the Word *Abomination* sometimes signifies no more than to loath, or heartily condemn.

#### C H A P. XLVII.

1 *Joseph presenteth five of his brethren, 7 And his father before Pharaoh : 11 He placeth them in the land of Egypt. 28 Jacob's age. 29 He sweareth Joseph to bury him with his fathers.*

**T**HEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan ; and behold, they *are* in the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What *is* your occupation ? And they said unto Pharaoh, Thy servants *are* shepherds, both we *and* also our fathers.

4 They said moreover unto Pharaoh, For, to sojourn in the land are we come : for thy servants have no pasture for their flocks, for the famine *is* sore in the land of Canaan : now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee :

6 The land of Egypt *is* before thee ; in the best of the land make thy father and brethren to dwell, in the land of Goshen let them dwell : and if thou knowest







29. At the time of evening that Israel must die : and he called his son Joseph, and said unto him, I now have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me : bury me not, I pray thee, in Egypt.

*Jacob requires Joseph to swear to him, which is the Meaning of putting his Hand under his Thigh, not that he intrusted him, but to furnish him with an argument to prevail with Pharaoh; and we find he made Use of it, Ch. 45.*

30. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31. And he said, Swear unto me : and he swore unto him. And Israel bowed himself upon the bed's head.

*Jacob sat up while he was talking with Joseph, but now the Disease being ended, he reclined his drooping Head upon the Bed.*

#### C H A P. XLV.

*1. Joseph sends his two sons, as gifts to his sick father. 3. Jacob is told of his promise made to him at Luz. 5. He adopts Ephraim and Manasseh Joseph's sons. 6. He blesses them. 17. And foretells that they shall be greater than the Elders. 21. He directs them to God, and prays for them in the last of Canaan.*

AND it came to pass after these things, that one told Joseph, Behold, thy father is sick : and he took with him his two sons, Manasseh and Ephraim.

*This Expression one told, signifies a Messenger was sent on Purpose.*

2. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee : and Israel strengthened himself, and sat upon the bed.

*The News of his beloved Son's Arrival revived the aged Father.*

3. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me.

*The Word *appeared* here signifies, promised the following Blessing.*

4. And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy seed after thee, *for* an everlasting possession.

5. ¶ And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine : as Reuben and Simcon, they shall be mine.

*Jacob's Meaning is, they shall be reputed as his immediate Sons or natural Issue, and shall be Heads of distinct Tribes, and have each of them an Inheritance in the Land of Canaan, equal with the rest of his Sons. He mentions Reuben and Simcon as being the eldest. But the rest of Joseph's Children, as appears in the next Verse, were not to be admitted to this Privilege, and were to be called and inherit only according to Joseph's own Family, without any Respect to that of Jacob's.*

6. And thy issue which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7. And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephraim : and I buried her there in the way of Ephraim, the same is Beth-lehem.

*It seems as if this was mentioned by Jacob, as a Reason for what he had just said; *viz.* that his beloved Rachel having died in Child-bed, and left him only two Sons by her he was willing to honour her Memory, and supply the want of more Children by her, by adopting these her Grand Children.*

8. And when I beheld Joseph's sons, and said, Who are these ?

*Through the Dimness of his Sight he could not distinguish who they were.*

9. And Joseph said unto his father, They *are* my sons, whom God hath given me in this place : And he said, Bring them, I pray thee, unto me, and I will bless them.

*What a Sense of GOD had they in those Days, when Children and every Blessing was always spoke of as coming from, and given by GOD.*

10. (Now the eyes of Israel were dim for age, *so* that he could not see : ) And he brought them near unto him ; and he kissed them, and embraced them.

11. And Israel said unto Joseph, I had not thought to see thy face : and lo, God hath shewed me also thy seed.

12. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

*The Children had stood between Jacob's Knees who sat upon his Bed, while he embraced them, but Joseph now taking them from thence, disposed them to receive Jacob's Blessing, kneeling down himself by his Father, and ordering his Sons at his Side to do the same.*

13. And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought *them* near unto him.

*He placed them so as that Jacob might lay his right Hand upon Manasseh, who was the eldest, that he might receive the Mark of the greatest Honour. Laying Hands on the Head of any Person was always used among the Jews in giving Blessings, dedicating Men to any Office, and in the Consecration of solemn Sacrifices. This is the first Time we meet with it in Scripture, but it often occurs after.*

14. And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head : guiding his hands wittingly ; for Manasseh *was* the first-born.

*The Hebrew Particle *Et* translated here, FOR should be rendered, as it sometimes signifies, ALTHOUGH, which makes the Sense clear; for the Meaning of the Verse is, that Jacob did not mistake through the Dimness of his Sight, or because he did not know which was the Elder, but he laid his right Hand upon Ephraim wittingly or designedly, ALTHOUGH Manasseh was the first-born.*

15. ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

*Either Jacob first blessed Joseph, though the Words are not mentioned, or else it means he blessed him in his Children: Here we see in Jacob, an Example what is the best *last Legacy* that Parents can leave to their Children, what is the best *last Advice*, that they can give them, what are the most *useful departing Words*, that they can speak unto them, what the *surest* Protection they can put their beloved Children under, whom they are going to leave amidst all the Dangers of the World; *viz.* The Almighty GOD. He who, if we walk in his Ways, will feed us *all our Life long*, protect, preserve, and supply our Wants with the Care of a watchful Shepherd, and *redeem us from all Evil*. Jacob had experienced this, and by specifying the singular Care of Providence towards himself, he gives his Grand Children to understand what they might expect from this gracious GOD, if they walked in his Ways.*

16. The angel which redeemed me from all evil, bless the lads ; and let my name be named on them, and the name of my fathers Abraham and Isaac : and let them grow into a multitude in the midst of the earth.



The Word rendered here *Angel*, ſignifies a Meſſenger, ſome underſtand this of the MESSIAH, who is always repreſented in the Scriptures, as particularly concerned in bringing ALL GOOD to Man. Others underſtand it only of one of thoſe *miniſtring Spirits*, who, under GOD, are the Guardians of the Juſt, and protect them from many Evils and Dangers, *Heb. i. 14.* O comfortable Thought! O glorious Privilege! we who ſeem ſo expoſed to Dangers, ſo deſtitute of Help or Protection, have ANGELS to be our GUARDIANS, to *miniſter* to our Occaſions: Nay more, have the GREAT MESSIAH, the SON of GOD, to watch over, and take Care of us, as the moſt careful Shepherd does of his Flock; yes, the GREAT SHEPHERD of Mankind will *feed his Flock like a Shepherd, gather the Lambs with his Arm, and carry them in his Boſom, and gently lead thoſe that are with Young*, *Iſaiah xl. 11.* will adminiſter to all their reſpective Wants, with the greateſt Tendernels, and be at hand to bring a proper Relief upon all Occaſions.

17 And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him: and he held up his father's hand, to remove it from Ephraim's head unto Manaſſeh's head.

Joſeph was here actuated by his own Thoughts, but Jacob by a divine Impulſe.

18 And Joſeph ſaid unto his father, Not ſo, my father: for this is the firſt-born; put thy right hand upon his head.

19 And his father reſuſed, and ſaid, I know it, my ſon, I know it; he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he, and his ſeed ſhall become a multitude of nations.

This was truly fulfilled in the Poſterity of theſe two Children: A convincing Proof that Jacob ſpoke by the Inſpiration of the ALMIGHTY; for who but He can foreſee what is to happen in diſtant Ages?—Above four hundred Years after this, when the *Iſraelites* were firſt numbered in the Wilderneſs, the Tribe of Ephraim had eight thouſand three hundred Men more than that of Manaſſeh, *Numb. i. 32, 33, 35.* In encamping about the Tabernacle, Ephraim had the Standard, and was ſet before Manaſſeh, *Numb. xi. 18, 20.* In the ſecond Muſtering, indeed, thirty-eight Years after, it was otherwiſe as to the Number, *Numb. xxxvi. 34, 37.* Yet after this, Ephraim had the Preheminence, *Deut. xxxiii. 17.* Of him came Joſhua, the Conqueror of Canaan, *Numb. xiii. 18.* and Jeroboam, King of *Iſrael*, *1 Kings, xi. 26.* ſo that the Name of Ephraim is uſed to ſignify that whole Kingdom, *Iſaiah vii. 2, 9, 17. xi. 13, &c.*

20 And he bleſſed them that day, ſaying, In thee ſhall *Iſrael* bleſs, ſaying, God make thee as Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

Here Jacob foretells another Particular relating to theſe two Children, *viz.* That their Tribes ſhould be ſo eminent and prosperous, that it ſhould become a proverbial Form of Speech in wiſhing Happineſs to others, to ſay, *GOD make you as happy as Ephraim and Manaſſeh.* And this Form, we are told, continues among the *Jews* to this Day.

21 And *Iſrael* ſaid unto Joſeph, Behold, I die; but God ſhall be with you, and bring you again unto the land of your fathers.

By the Land of your Fathers, is meant that which they had ſojourn-ed in, and which GOD had promiſed to give the Poſſeſſion of to their Poſterity. Jacob in his dying Moments bears Witneſs to GOD's immutable Truth, that what He had promiſed would certainly come to paſs. This Promiſe had been now given above two hundred Years, and it ſtill appeared as far from being accompliſhed as ever; and yet Jacob dies with the moſt aſſured Hopes.

The Promiſe of the Land of Canaan to the Seed of Abraham, is ſeveral Times repeated in this Book of *Geneſis*: It is always ſpoken of with the utmoſt Aſſurance, through the long Courſe and various Revolutions of above four hundred Years; and it was not even till after the Death of Moſes, who wrote theſe Things, that the Deſcendents of Abraham, *Iſaac*, and Jacob, to whom the Promiſe was made, got Poſſeſſion of the Land under the Command of Joſhua; and then they remained in Poſſeſſion of it ſeveral Ages: So that here is a plain Demonſtration that GOD certainly made His Purpoſe known to the Patriarchs long before it was executed; and that Moſes, in writing, only recorded what had been divinely revealed to them; for it was not poſſible for any

Man of himſelf to ſpeak with ſo much Confidence of Things long before they happened, which depended upon ſo many Cauſes and Circumſtances to bring them to paſs, and which indeed, as we may find by the Account of the Children of *Iſrael's* getting Poſſeſſion of the Land, the greateſt Difficulties lay in the Way of, and every Thing ſeemed againſt.—From hence we may learn, that whatever Obſtacles are in the Way of any of GOD's Promiſes, however little Proſpect there may ſeem of their being accompliſhed, yet may we expect them with a full Aſſurance; and in particular we may reſt aſſured, that as GOD brought back the Seed of Abraham from the miſerable Bondage of Egypt, into the Land of Canaan, the Land flowing with Milk and Honey, ſo will He certainly bring his faithful Servants out of all the Troubles of this World to the heavenly Canaan, to the Place of immortal Reſt and Pleaſure, however diſtant it may ſeem, however difficult the Entrance; from the Bondage of the Fleſh, to the glorious Freedom of the Sons of GOD.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my ſword and with my bow.

This ſeems to have been the Parcel of Ground near Shechem, which Jacob purchaſed of Hamor, the Prince of the Country, *Ch. xxxiii. 19.* and which it is probable he took or recovered with his Sword and Bow, *i. e.* by Force of Arms, from the Amorites, who had ſeized on it after his Removal to another Part of Canaan, although this is not mentioned in the Scripture. For we find this Place of Shechem was the Inheritance of Joſeph's Sons, *Job. xvii. 1, &c. xx. 7.* And it is mentioned as the Parcel of Ground which Jacob gave to Joſeph, *John iv. 5.*

#### C H A P. XLIX.

1 Jacob, juſt before his death, calleth all his ſons together, and by the Spirit of prophecy telleth them what ſhall happen to their Poſterity, till the coming of Chriſt, 10 Who he foretelleth ſhall ariſe out of the tribe of Judah. 28 He gives orders about his burial.

AND Jacob called unto his ſons, and ſaid, Gather yourſelves together, that I may tell you that which ſhall befall you in the laſt days.

As ſoon as he had done ſpeaking with Joſeph, perceiving his End was approaching, he called the reſt of his Sons, that he might tell them what ſhould befall their Poſterity in future Time; for the Expreſſion *In the laſt Days*, ſignifies hereafter, or in Time to come.

This Chapter calls for our ſtrictest Attention, for it contains a Number of Predictions or Prophecies of Things which were to be fulfilled at diſtant Periods, through a long Succeſſion of Years; Things depending upon ſo many various Circumſtances, upon ſuch remote Cauſes, ſo hid from all Human View, ſo contrary to all Appearances, at the Time they were ſpoken of, that it was impoſſible for any Human Foreſight or Conjecture to imagine them. And yet all were exactly and fully accompliſhed, many of them in diſtant Ages, long after both the Prophet and the Recorder of the Prophecies were dead. Nothing can give us an higher Idea of the Scriptures, than to ſee Things ſpoken of in them, with the moſt certain Aſſurance, Ages before they happened; for this muſt wonderfully confirm our Faith in them, as it is a ſure and convincing Proof that they are DIVINE; for it is the Prerogative of GOD alone, or thoſe that are commiſſioned by Him, certainly to fore-tell future Events. And what makes this Chapter of ſtill more Value to us, and more worthy our cloſeſt Attention, is, that we have here the ſure Word of Prophecy, in Confirmation of all our Hopes in JESUS our SAVIOUR; for in this Chapter we find a moſt remarkable Prophecy, marking out the Time and ſome peculiar Circumſtances of the coming of the MESSIAH, ſo particularly as will furniſh us with an invincible Argument, that not only the MESSIAH is come, but alſo that JESUS CHRIST, whom we believe in, is the Perſon: So that we may be convinced in our Hearts, as Simon Peter was, *John vi. 68, 69.* and ſay with him, “LORD, to whom ſhall we go? Thou haſt the Words of eternal Life; and we believe and are ſure that thou art CHRIST, the Son of the living GOD.” This is the FOUNDATION STONE on which the Scriptures are built: This is the ONE THING which we ought carefully to attend to, *viz.* the DECLARATIONS of an appointed SAVIOUR of Mankind.

We ſhall, as we think it a Subject of great Importance, explain theſe Prophecies of Jacob in the full-eſt and cleareſt Manner we are able, eſpecially that which regards our GREAT HEAD and SAVIOUR, JESUS CHRIST.

But before we enter on the Explication of the following Prophecies, it may be proper to premiſe theſe two general Obſervations, from a juſtly celebrated *Difſertation on Judah's Bleſſing*.

1. What is commonly called Jacob's bleſſing his Sons, may be as well called Jacob's Appointment of twelve Rulers or Princes to



govern the House of *Israel*: For that this Form of Government took Place immediately upon the Decease of *Jacob*, may be collected from hence; that, from this Time, all Applications and Messages are not to the People, but to the Elders or Heads of Tribes, *Lev. xix. 15.* and we see, the People and their Rulers are distinguished plainly, *Ex. lxxix. 11, 32.* Now, as there is no Designation of the Form of Government in any other Place in Scripture, and it could not be settled tacitly, by a mere Devolution of *Jacob's* Power, among his Sons, upon his Decease, it must be allowed to be settled by *Jacob* himself, in this and the foregoing Chapter. And to this Idea all the Circumstances reported in these two Chapters answer.

2. *Jacob* having thus settled twelve Princes, or Rulers of People, in his House, speaks to them as Heads of a People, and not as single Persons; and what he says relates to them and their People collectively, and not to them personally. This is evident from the Words of *Moses*, *Ver. 28.* *All these are the twelve Tribes of Israel.* And likewise from hence, that the Things foretold and ascribed to them, are by no Means capable of being understood of single Persons.

2 Gather yourselves together, and hear, ye sons of *Jacob*; and hearken unto *Israel* your father.

3 ¶ *Reuben*, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.

*Jacob* here expresses *Reuben* (as being his first-born) to be the Fruit of his prime and vigorous Age, and the Beginning of his Manhood. The Epithets bestowed on him, viz. *The Excellency of Dignity*, and *The Excellency of Power*, may refer in general to the Privileges of the first-born, which *Reuben* was to have enjoyed, had he not fallen from them. But the Samaritan Version gives it a different Sense, rendering it *possessing a Pride, surpassing in Impudence.*

4 Unstable as water, thou shalt not excel, because thou wentest up to thy father's bed: then defiledst thou it; he went up to my couch.

The Meaning of this Verse is, that as Water is prone to flow, and still runs downward to an inferior Situation, so *Reuben* should fall from his Pre-eminence, in being the eldest: And, agreeable to this Prediction, nothing great or excellent is recorded of this Tribe throughout the Scripture. In Number and Power it was inferior to other Tribes, and the superior Authority was established not in the Tribe of *Reuben*, but *Judah*. *He went up to my Couch*, is by others rendered, *From the Time that thou defiledst my Couch, it went up*, i. e. the Excellency went up, or vanished like Smoke; for so the Word *HALAH* sometimes signifies. This Fact of *Reuben's*, which *Jacob* thus blames and attributes all his Disgrace to, is mentioned *Ch. xxxv. 22.*

5 ¶ *Simeon* and *Levi* are brethren: instruments of cruelty are in their habitations.

Here the dying Patriarch testifies the highest Abhorrence of the Cruelty of *Simeon* and *Levi*, in the barbarous Murder of the *Shechemites*, recorded *Ch. xxxiv. 25.* They are (says he) *Brethren in Iniquity, Instruments of Cruelty are in their Habitations*, or as others render it, *In their Councils or Compacts*, alluding to their treacherous Agreement with the *Shechemites*; or as some translate it, *their Ejaculations are Instruments of Wrong and Injustice*, referring it to the proposed Match with their Sister *Dinah*, whereby they trepanned the *Shechemites* into the Snare of Death.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.

Here *Jacob* in a pathetic Exclamation declares his Detestation of his Sons Barbarity. Let my Soul, says he, be never consenting to, or have any Participation of, their wicked Designs; which is here called *their Secret*, because such Designs are commonly carried on with great Secrecy. Let never my Honour be stained by joining in their Assembly, but shun the very Place where they are, lest I be polluted by coming among them.

*In their Anger they slew a Man*: This must be either meant of *Shechem*, as being a great or principal Man, or else the singular is put for the plural, one for a Multitude. The last Sentence of this Verse, as it stands in our Version, seems very obscure; but the same Word which we have rendered *WALL*, signifying also *an Ox*, by changing only a Vowel Point, some translate it *They ham-stringed an Ox*, taking the Meaning to be that *Simeon* and *Levi*, in the Wantonness of their Cruelty, had houghed *Shechem's* innocent Oxen; to render them unfit for Labour. But as the Word *SHOR* signifies also *an Enemy*, the most natural Sense appears to be, that

*In their Self-will, or headstrong Passion, they exterminated the Enemy, or murdered the Enemy*; referring to that cruel Straggle they used to disable the *Shechemites*, *Ch. xxxiv. 17.* and the falling upon them, and cutting them in Pieces in that defenceless State.

7 Curfed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in *Jacob*, and scatter them in *Israel*.

*Jacob* does not here curse *Simeon* and *Levi*, nor their Posterity, but *their boisterous Passion*; as much as to say, Let it be abhorred and appear execrable in the Eyes of all the World.

*I will divide them*, that is, *I prophesy their Division*. It being usual in the prophetic Style, to speak of Events which GOD was to bring about, as if they themselves were the Authors of them, of which we have the like Instance in *Ezek. xliii. 3.* and *Heb. vi. 5.* Thus *Jacob* prophesies, that they who were associated in Wickedness, should by the Influence of divine Providence be disjoined from one another in their Posterity, lest by their Vicinity to each other, they might have an Opportunity, after the Example of their Fathers, to associate in wicked Designs. And this exactly and fully came to pass; the Tribe of *Simeon* having no separate Inheritance by themselves, but living in the Midst of the Tribe of *Judah*, *Job. xix. 1. 9.* and some of them being forced to seek an Habitation in the Mountains of *Seir*, and in the Desert of *Gedor*, *1 Chron. iv. 39. 42.* And as for the Tribe of *Levi*, it was dispersed amongst the other Tribes, *Job. xxi. 1, 2, 3.*

8 ¶ *Judah*, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy fathers children shall bow down before thee.

In other Words this may be read, according to the Sense of it, *Thou art Judah, and well may'st thou be so called, for thy Brethren shall praise thee*; alluding to the Name of *Judah*, which signifies *PRAISE*. This now is to be understood of *Judah* as a Tribe, that it was to be more eminent than the rest, both for Feats of War Abroad, and for temporal and spiritual Blessings at Home.

*Thy Hand shall be in the Neck of thine Enemies*, is an Expression signifying Victory, or putting their Enemies to Flight.

*Thy Fathers Children shall bow down before thee*, i. e. shall acknowledge the Dignity of this Tribe above the rest; thy Brethren shall pay such Honour to thee as useth to be conferred upon the first-born. See *Numb. vii. 11, 12. x. 14. Jud. xx. 18. 1 Chron. v. 2.* This was remarkably verified in GOD's chusing this Tribe, and *David* out of it, to settle the Kingdom of *Israel* in his Stock for ever, *Pf. lxxviii. 68, 70, 71. lxxxix. 20, 21.* But especially in the MESSIAH's being born of this Tribe, whose Kingdom is everlasting, and to whom every Knee shall bow.

9 *Judah* is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

These are all allegorical Descriptions of the Courage and Bravery of the Tribe of *Judah*, and which refer to and were accomplished in their Victories over the ancient Possessors of the Land of *Canaan*.

*From the Prey, my Son, thou art gone up*: *JACOB* speaks as if he saw him returning in Triumph with the Spoils of their Enemies, alluding to Lions, who having gotten their Prey in the Plains, return satiated to the Mountains.—We may observe here a Gradation; for *Judah* is first compared to a Lion's Whelp, then to a grown Lion, then to a Lioness; for so the Hebrew Word *Lani*, which we translate *an old Lion*, signifies; which several Authors observe to be fiercer and more invincible than a Lion. And by this Gradation the Beginning, Increase, and full Growth of the Power of the Tribe of *Judah*, is expressed. There were many valiant Worthies of this Tribe, in whom the Prophecy was verified, as *Othniel*, *Jud. iii. 9, 10. David*, *2 Sam. viii.* and above all CHRIST, called the Lion of the Tribe of *Judah*, *Rev. v. 5.* Besides, they distinguished themselves by their Valour, as a Tribe; for *Judah* led the Van in the Army of the twelve Tribes, *Numb. x. 14. Jud. xx. 18.* *Judah* was the first that dispossessed the *Canaanites*, *Jud. i. 2.* *He stooped down, he couched as a Lion*.—These figurative Expressions, which plainly allude to the Manner of Lions couching down to Rest in their Dens, after they have devoured their Prey, fitly denote that the Tribe of *Judah* should dwell fearless and at their Ease, after their many Victories. This was fulfilled in the Days of *Solomon*, *1 Kings, iv. 25.*

10 The scepter shall not depart from *Judah*, nor a law-giver from between his feet, until *Shiloh* come, and unto him shall the gathering of the people be.

*Jacob* having predicted the Qualities of the Tribe of *Judah*, now goes on to mention a remarkable Particular, by which that Tribe



Tribe should be distinguished from all the rest, &c. That the Scepter should not depart from it, nor a Law-giver until *Shiloh* came; or in other Words, that the Power and Right of Government which *Jacob*, as we have before observed, at this Time settled in his Sons, each over a respective Tribe, should not depart from that Tribe of which *Judah* was now constituted the Head, until such Time as *Shiloh* came; that they should always subsist as a Tribe or People under their own respective Government, till the Period of Time: For we must observe that *Jacob* does not here speak to his Sons as single Persons, but as Heads of People; and what he says, relates to them and their People *collectively*, and not to them *personally*.—From this particular Promise made to *Judah*, that his Scepter should not depart until *Shiloh* came, is plainly signified that the Scepters of all the other Tribes should depart from them before that Time, *viz.* that they would not continue till that Period, each as a respective Tribe or People, under its own Government, but would be broke and scattered, and fall under the Government of others.—There is another Point that we may plainly infer from this Declaration to *Judah*, that *his Scepter should not depart till Shiloh came*, *viz.* that it would depart then; for to say that any Thing shall last to such a particular Time, amounts almost to a Declaration that it shall last no longer. This seems to be the plain and true Sense of *The Scepter shall not depart, &c.* For we are to observe that the original Word *SHEBET*, which we translate a *Scepter*, signifies no more than a *Rod* or *Staff* of any Kind, and particularly the Rod or Staff which belonged to each Tribe, as an Ensign of their Authority; and therefore it might have been rendered, *The Staff, or Ensign of Authority, shall not depart from Judah*; and can signify no more, than such Authority as *Judah* had then, when *Jacob* addressed this to him.—The Sense of the Word *Scepter* will help us to fix and determine the Meaning of the other Word *MECHOKER*, which we translate a *Law-giver*; for such as the Government is, such must be the Law-giver: And the Scepter here signifying no more than the Government of a single Tribe, the Law-giver spoke of, must be meant of one of no larger Jurisdiction: And the Word itself signifies not only a Law-giver, or a Maker of Laws, but one who dispenseth them, or administers Justice according to the Laws; and therefore perhaps it cannot be better translated, to convey its right Meaning to us, than by the Word *JUDGE*: *Nor a Judge from between his Feet*. The Meaning of the Expression, *from between his Feet*, signifies that there should not be wanting a Judge of the Race and Posterity of *Judah*, UNTIL SHILOH CAME, agreeable to the Hebrew Phrase of *Children coming from between the Feet*.

Having thus considered what it was that should not depart from *Judah* until a certain Period, or a particular Circumstance came to pass, we must next consider what THIS Circumstance was, or what is the Meaning of the Expression, UNTIL SHILOH CAME.

*Jacob*, as we have seen, received a double Blessing, temporal and spiritual, the Promise of the Land of *Canaan*, and the Promise of the SEED in which all the Nations of the Earth should be blessed; which Promises were first made to *Abraham*, and then repeated to *Isaac*, and then confirmed to *Jacob*; and *Jacob* a little before his Death bequeaths the same to his Children. The temporal Blessing or Inheritance of the Land of *Canaan* might be shared and divided among all his Sons, but the BLESSED SEED could descend only from one: And *Jacob* accordingly assigns to each a Portion in the promised Land, but limits the Descent of the BLESSED SEED to the Tribe of *Judah*; and he bequeaths this to *Judah* in much the same Form of Words as it had been delivered to him. *Isaac* had said to *Jacob*, (*Gen. xxvii. 29.*) *Let People serve thee, and Nations bow down to thee; be Lord over thy Brethren, and let thy Mother's Sons bow down to thee*: And here *Jacob* saith to *Judah*, “*Thou art he whom thy Brethren shall praise; thy Hand shall be in the Neck of thy Enemies; thy Father's Children shall bow down before thee*,” to which this Particular is added, *The Scepter shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come*, that is, until the Coming of the MESSIAH, as almost all Interpreters, both ancient and modern, agree. For howsoever they may explain the Word, and whencesoever they may derive it, the MESSIAH is the Person plainly intended.—The Vulgar Latin translates it *He who is to be sent*, and to favour this Version that Passage in St. *John's Gospel* is usually cited, *Go wash in the Pool of Siloam, which is by Interpretation sent*, *John ix. 7.* And who was ever sent with such Power and Authority from GOD as the MESSIAH, who frequently speaketh of himself in the Gospel under the Denomination of *him whom the Father hath sent*?—The Seventy translate it *the Things reserved for him*, or according to other Copies *be for whom it is reserved*: And what was the great Treasure reserved for *Judah*, or who was the Person for whom all Things were reserved, but the MESSIAH, whom we have declaring in the Gospel, (*Mat. xi. 27.*) *All Things are delivered unto me of my Father*, and again (*Mat. xxviii. 18.*) *All Power is given unto me in Heaven and in Earth*?—The Syriac translates it to the same Purpose *He whose it is*, meaning the Kingdom; and the Arabic, *Whose he is*, meaning *Judah*: And whose was *Judah*, or whose was the Kingdom so properly as the MESSIAH's, who is so many Times predicted under the Character of THE KING OF ISRAEL?—*Junius* and *Tremellius* with others translate it *his Son*: And who could be this Son of *Judah* by Way of Eminence, but the MESSIAH, the Seed in which all the Nations of the Earth should

be blessed?—In the Seventy Text and Version, *the Power* is added; and this perhaps is the best Explanation of the Word, and to whom can this or any so like Title be more properly applied as to the MESSIAH, who is emphatically *called the Son of God*, and at whose Birth was sung that heavenly Anthem, *Glory to God in the highest, and on Earth Peace, Good will to men*?

These are the principal Interpretations, and which being taken together we prefer, the Person understood must be the MESSIAH. In all Views the Prophecy must terminate in Christ, *viz.* in the Continuance of the Power *viz.* for as in *Jacob's* Prophecy till the MESSIAH comes; for it is not the *Christ* *viz.* Christ only, but the *Jacob* which give it this Sense. The Prophecy of *Jacob* is commonly supposed to have been made before the Birth of Christ: And he thus expresseth the Sense of the Passage, “*Thou shalt not be taken away one having the Principality from the House of Judah, nor a Scribe from his Children's Children, till the Messiah come, whose is the Kingdom.*” And with him are the other Targums or Chaldee Paraphrases, and the Authors of the Talmud, and other ancient and modern Jews. So that no Doubt can remain, that by the Coming of *Shiloh* is meant the Coming of the Messiah.

And unto him shall the gathering of the People be. They who understand this Passage as relating to the MESSIAH, have great Reason on their Side, as well from parallel Places of Scripture, as from the Authority of the most antient Interpreters. And agreeable to this, a learned Writer has observed, that the original Word, which we render *the People*, by which *People* in Scripture is generally meant only the *Jews*, is a Noun plural, and should be translated THE NATIONS. And to our FATHER SAVIOUR JESUS CHRIST, was the GATHERING of the People, *viz.* indeed, in a more wonderful and extraordinary manner than ever happened in the World either before or since. The Word of our SAVIOUR himself, *Matthew xxv. 14.* as *Calder* observes, has observed, seem to have Reference to this *viz.* *And this Gospel of the Kingdom of CHRIST shall be preached in all the World, &c.* and *Calder* explains it in this Sense, “*And this Gospel of the Kingdom of CHRIST shall be preached in all the World, &c.*” that is, the End of the Jewish State, or of the Government of *Judah*. And this, according to St. Paul, was done before that *End* came; for he saith, *Coloss. i. 23.* That the Gospel had been preached to *every Creature which is under Heaven*, *viz.* to all Parts of the then known World.

But some learned Men are of Opinion that these Words are to be referred to *Judah*. As to the main of the Prophecy, there is no Difference, which ever Way we take them: If we suppose the Words refer to the Tribe of *Judah*, they were most exactly accomplished in the State and Polity of the Tribe of *Judah*, during the Continuance of his Scepter, after the Scepters were removed or departed from the other Tribes of *Israel*.

For the Remnant of all the Tribes after the Assyrian Captivity were indeed gathered to *Judah*, and fell under the Obedience of that one Tribe; and the whole Nation, from being stiled the People of *Israel*, were thenceforwards stiled the People of *Judah*, or *Jews*. In this Sense, the Prophecy began to operate immediately upon the Division of the two Kingdoms. GOD promised *Solomon* to give one Tribe to his Son for his Servant David's sake, *1 Kings xi. 13.* which is twice again repeated in the same Chapter, ver. 32, 36. But in Truth, two Tribes, that of *Judah*, and that of *Benjamin*, together with Part of the Tribe of *Simeon*, and many Families of the *Levites*, and of the other Tribes, who dwelt within the Borders of *Judah*, remained under the Obedience of the Kingdom of *Judah*; and no Reason can be given why this Body is called one Tribe, but only this, that the Tribe of *Judah* alone maintained its Power and Constitution, the rest were all gathered to this Tribe, and sunk in it. This Account may be collected from the Text itself; 'tis said, that the *Children of Israel, which dwell in the Cities of Judah, Rehoboam reigned over them*, *1 Kings xii. 17.* And when an Account is giving of *Rehoboam's* raising Forces to recover his Kingdom, 'tis said expressly, that he assembled all the House of *Judah* with the Tribe of *Benjamin*, *Ibid. ver. 21.* And yet in the very Verse before, 'tis said, *there was none that fell with the House of David, but the Tribe of Judah only*, *Ibid. ver. 20.* Yet still, when GOD sends a Message to those under the Obedience of *Rehoboam*, they are mentioned thus, *The House of Judah and Benjamin, and the Remnant of the People*, *Ibid. ver. 23.* These are they who afterwards were comprehended under the Name of *Jews*; a Term introduced to signify the Tribe of *Judah*, and all the rest of the People united with and under that Tribe. From the Division of the Kingdoms *Judah* was considered as making the People of one entire Kingdom, and gave Name to all associated with them. We have a clear Account how this Matter stood in the second Book of *Chronicles*. The Priests and the Levites that were in all *Israel* resorted to *Rehoboam*, out of all their Castles.—And after them, out of all the Tribes of *Israel*, such as yet their Hearts to seek the Lord GOD of *Israel*, came to *Jerusalem*, to sacrifice unto the Lord GOD of their Fathers. So they strengthened the Kingdom of *Judah*, *2 Chron. xi. 13, 16, 17. xv. 9.* All who came from other Tribes were considered but as an additional Strength to *Judah*, they preserved no distinct Polity of their own, as belonging to other Tribes. From the Time of the Assyrian Captivity, the Case is very



very plain; there remained, without Doubt, many private Families and Persons in the Land, who eluded in the general Confusion; but they subsisted not as Parts of distinct Tribes, but fell under the Dominion and Power of *Judah*; as appears in the Reformation made by King *Jehoiakim*, which reached not only to the Cities of *Judah*, but to *all the Countries that pertained to the Children of Israel*, to the Cities of *Manasseh and Ephraim, and Simeon, even unto Naphtali.* 2 *Chron.* xxxiv. 6, 13. Cities in which the Kings of *Judah* had no Influence or Authority, so long as the separate Kingdom of *Israel* subsisted. After the Return from the *Babylonish* Captivity, we hear of little else but *Jews*, though we know the *Benjamites* were joined with them; and the Decree of *Cyrus* being a general Permission for the Return of all the Tribes, many Families of other Tribes returned to their own Country: But all these were gathered to *Judah*, and became one People, 1 *Chron.* ix. 3. And in this State and Condition Things continued till the Coming of CHRIST, and the last Destruction of the Nation by the *Roman* Power, *Luke* ii. 36. *Acts* xxvii. 7.

The ten Tribes which constituted the Kingdom of *Israel*, were carried into Captivity by *Salmanser* about seven hundred Years before CHRIST; and this put an End to the Being of these Tribes: They never recovered again, or appeared as a People from that Time to this. And here the Completion of the Prophecy relating to the Continuation of *Judah's* Scepter, after the Removal of the others, has its Commencement.

The Division of the Kingdom prepared the Way for the Completion of this Prophecy. Had all the Tribes continued under one Head, they would probably have all undergone the same Fate; but being divided in Interest, and having different Kings, and consequently not being concerned together in Matters of Peace and War, their Fortunes proved very different; for the *Assyrian* Captivity was Ruin to the ten Tribes, but the *Babylonish* Captivity was only a seventy Years Punishment of *Judah*.

The seventy Years of the *Babylonish* Captivity, is the only Period of Time that can create any Difficulty upon this Scheme. But if we consider that the *Jews* were not carried to *Babylon* to be Slaves, but were transplanted as a Colony, to people the great and newly enlarged City of *Babylon*; that they are commanded therefore by the Prophet, to *build Houses and plant Gardens*; and to *seek the Peace of the City*, in which they were Captives, *Jer.* xxix. 5, 7. Circumstances which prove them not to have been Slaves in *Babylon*: That upon the Expiration of the seventy Years, many of them were so well settled in Ease and Plenty, that they refused to return to their own Country again: If we consider further, that the *Jews* lived at *Babylon* as a distinct People, and were governed in their own Affairs by their own Rulers and Elders, appointed Feasts and Fasts, and ordered all other Matters relating to their own civil and ecclesiastical Affairs within themselves, it will take off the Weight of this Difficulty, and shew us that the Power and Scepter of *Judah*, relative to the Being and Subsistence of the Tribe, were not removed during this Captivity.

Sure we are, from the Accounts preserved in the Books of *Ezra* and *Nehemiah*, *Ezra* i. 5. ii. 68. iii. 12. viii. 1. ix. 1. x. 14. *Nehem.* ii. 16. iv. 14, 19. vi. 17. that the Tribes of *Judah* and *Benjamin* subsisted as such, during the Captivity, and preserved very regular Accounts of their Genealogies: That they had likewise their *Chieftains and Elders*, who decided their Affairs, there is no Doubt: They are mentioned in *Ezra* and *Nehemiah*, as the Persons managing the great Affairs of the Return, and re-establishing the Service of GOD in *Jerusalem*: That they came back to their own Country as a People and Nation governed by their own Laws, is evident from the Complaint sent against them to *Artaxerxes*, in which they make too great a Figure, and are represented too considerable to be thought a Set of mere Slaves, subjected entirely to a Foreign Yoke, without Law or Government of their own, *Ezra* iv. 11. 'Tis true, that from the Time of their Captivity, the *Jews* were never to free a People again, as they had been formerly; they lived under the Subjection of the *Persian* Monarchs, and under the Empire of the *Greeks* and *Romans* to their last Destruction; but still they lived as a distinct People, governed by their own Laws. That Things continued in this State to the very Death of CHRIST, may be evinced from many Passages in the Gospel.

When our SAVIOUR tells the *Jews*, *the Truth shall make you free*, they reply, *We are Abraham's Children, and were never in Bondage to any Man*, *John* viii. 32, 33. Surely they had not forgot their Captivity in *Babylon*, much less could they be ignorant of the Power of the *Romans* over them at that Time, and yet we see they account themselves free; and so they were, for they lived by their own Laws, and executed Judgment among themselves.

When our SAVIOUR foretells his Disciples that they should be *delivered up to Councils, and scourged in Synagogues*, *Mat.* x. 17. he shews, at the same Time, what Power and Authority were exercised in the Councils and Synagogues of the *Jews*: When *Pilate*, willing to be delivered of JESUS, says to the *Jews*, *Take ye him, and crucify him*, *John* xix. 6; and again, *Take ye him, and judge him according to your own Law*, *John* xviii. 13; he also shews, that the *Jews* lived under their own Law, and had the Exercise and judicial Authority among themselves. This was the Condition of Things at the Death of CHRIST.

From this Deduction, it appears evident that the Scepter, or the Power of Government, did depart from all the other Tribes, long before *Judah's* departed from him; as also that *his* continued in *his* Posterity, and did not depart until the MESSIAH or CHRIST came: But that when He came, and had fulfilled all Things, that then the Scepter departed from *Judah*. Their City was taken, their Temple was destroyed, and themselves were sold like Beasts in the Market, and became in the strictest Sense Slaves: And from that Time to this, they have never formed one Body or Society, but have been dispersed among all Nations; and they have lived without a Prince or Ruler, without a Law-giver or JUDGE of their own, without supreme Authority and Government in any Part of the Earth; and this not for a few Years, but for the long Course of seventeen hundred. The Tribe of *Judah* is so far from bearing Rule, that they know not for certain which is the Tribe of *Judah*; and all the World is Witness that they exercise Dominion no where, but live in Subjection every where.

From the Whole it plainly appears, that the Scepter was not to depart from *Judah* until the MESSIAH should come; but the Scepter hath long been departed, and consequently the MESSIAH hath been long come. The Scepter departed at the final Destruction of *Jerusalem*, and hath been departed seventeen Centuries, and consequently the MESSIAH must have come a little before that Period. And, if the MESSIAH did come a little before that Period, Doubt itself cannot hesitate to pronounce, that JESUS of *Nazareth*, in whom we believe, was the VERY CHRIST. The SHILOH, He that was to be sent: He for whom it was reserved. He, whose the Kingdom was: The SON OF JUDAH in a peculiar Sense, the SEED in which all the Nations of the Earth were to be blessed. The PEACE-MAKER, who brought down Peace on Earth, GOOD-WILL towards Men; and to sum up all, the SAVIOUR who brought SALVATION to Mankind.

The more we consider this wonderful Prophecy, and the present State of the *Jews*, which remains a perpetual Witness, the more Reason we see for our Faith in JESUS. The Evidence meets us with irresistible Force, it dispels all the Clouds of Doubt, and shines forth with all the radiant Light of Truth.---O most adorable WISDOM! that hast so laid the Foundations of Truth that they can never be moved. That whether we consult the Records of thy beloved Son's Life and Actions, in whom appeared all the Fulness of the Godhead, the Glory as of the only Begotten of the Father, full of Grace and Truth; or whether we turn back to the ancient RECORDS of thy Will, which thou, in thy INFINITE WISDOM, committedst to the keeping of those who were the greatest Enemies of thy beloved Son; we find convincing Proofs that thou hast determined, in thy infinite Counsels, to save Mankind by JESUS CHRIST.

11 Binding his fole unto the vine, and his asses colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.

*Binding his Fole unto the Vine* is an hyperbolical Expression, and sets forth the great Felicity of *Judah's* Country; that Vines would be as common there as Thorn-hedges in other Places, so that they might tie Asses with their Colts to them. Thus it was in *Engedi*, *Josh.* xv. 62. Song. i. 14.---*He washed his Garments in Wine* is another hyperbolical Expression, importing that they should have Wine as plentiful as the Water which serves for common Uses. Thus *Job*, speaking of his Days of plentiful Prosperity, says, *I washed my Steps with Butter*, *Job* xxix. 6.

Late Travellers who have been on the Spot testify, that the Mountains about *Jerusalem*, the Lot of *Judah*, were particularly fitted for the Cultivation of the Vine; that there are many Tokens still to be seen of the ancient Vineyards, about *Jerusalem* and *Hebron*; and that there are great Quantities of Grapes brought from thence to the Markets of *Jerusalem*, and sent yearly to *Egypt*. They observe too that the Mountains of this Country abound with Shrubs, and a delicate short Grass, both which the Cattle are more fond of, than of such Plants as are common to fallow Grounds and Meadows; and that the Milk of Cattle fed here is far more rich and delicious, as their Flesh is more sweet and nourishing, which seems to be signified in the following Verse.

12 His eyes shall be red with wine, and his teeth white with milk.

As the Words *His Eyes shall be red with Wine, &c.* stand in our Version, they denote the Plenty of Wine and Milk with which *Judah's* Country should abound. But, as the Fertility of the Country was prophesied of before, and because to have *Eyes red with Wine* is the Reproach of Drunkards, *Prov.* xxiii. 29. therefore others refer these Expressions to the Health and Comeliness of the Inhabitants, appearing in the Radiance of the Eyes, and Whiteness of the Teeth. Thus the LXX and Vulgate render it, *His Eyes shall be more beautiful than Wine; his Eyes whiter than Milk.*

13 ¶ Zebulun



13. § Zebulun shall dwell at the haven of the sea, and he *shall be* for an haven of ships, and his border *shall be* unto Zidon.

By the Haven of the Sea, where *Zabbar* was to die. The latter is near the Lake of *Tiberias*, or Sea of *Galilee*, on the Eastern Border of this Tribe extended, *Gen. xix. 12-13*. We fully admit at the Exile of this People, that *Ya'el*, two hundred Years before the Conquest of *Canaan*, should thus be able to describe the Situation of the respective Places, which were to be the Lot of his Pottery. Though *Zabbar* was younger than *Ya'el*, ch. xxx. 18, 20, yet *Ya'el* was his the Blessing before him; as also *Melchizedek*, Gen. xiv. 18; and his Lot accordingly came up before *Ya'el*, Job. xix. 16, 17. By this they were taught, that their Habitation in the Land of *Canaan* was the Gift of GOD, and did not come by Chance; their Forefathers having long before predicted the very Fortune they should inherit.

The Western Border extended to the *Mediterranean*, where there were many commodious Harbours for Shipping.

*His Brier shall be a Tree Zed. 17* Some Commentators render this towards Zidon; i.e. his situation shall be such, that by Means of his Shipping he may easily have Traffic with Zidon. And therefore *Moses* says, *Deut. xxiii. 15* *Refrain Zebulun in thy going out,*

14 ¶ *Isfahar is a strong ass, couching down between two burdens.*

[*Backen* : a fine *Man*, &c.] Heb. *Be'et* : a *Bro*; i. e. bravery, strength, robust. The *Be* is a part of Animal, and the proper Symbol of Labour; for in those Countries it was principally employed to Labour. These Expressions therefore denote that *Backen's* Posterity would add themselves to the quiet and retired Business of Farming and Husbandry; and, instead of being engaged in Merchandise, and the great Schemes of Life, like their Brethren before mentioned, be Lovers of Peace and Rest, &c. 15. To which Account the World of *Mos* agree, *Deut.* xxxiv. 12. *Rejoice Zabulon in thy strength, and thou wilt in thy peace.*

*Cuching a Burden on two Sides.*] This Expression fully marks the tame and indolent Temper of this Tribe, that would rather submit to the heaviest Taxes and Impositions, than engage in War, and lose their beloved Quiet: Just like an Ass, which however strong, will go tamely crouching with a Burden on either Shoulder, and, rather than shake it off, lie down under the double Load.

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

*He saw—the Land that it was pleasant ;* ] The famous Valley of Jezreel was in this Tribe ; whose Border extended as far as *Jordan*, Josh. xix. 18, 22. And that they possessed one of the most fertile and pleasant Tracts in *Canaan*, appears from *Josephus's* Description of the upper and lower *Galilee*, which included the Territories of this Tribe. “ The Country is fruitful,” says he, “ to Admiration, abounding with Pasture, and Nurseries, of all Kinds, “ so that it would make any Man in Love with Husbandry.”

fulfilled in the Time of the Judges, when the *Isachars* became tributary to the neighbouring Kings, and chiefly *Isachar's* Posterity, upon Account of the Fertility of their Soil.

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

Here *Jacob* alludes to the Name of *Dan*, which signifies *judging*. The Meaning of the Verse seems to be, that though *Dan* was the Son of a Concubine, and so inferior to his Brothers before mentioned, yet his Posterity should be governed by a Head of their own Tribe, as the other Tribes of *Israel* were. And what *Jacob* here says of *Dan*, is applicable, by Analogy, to all his other Sons by Concubines.

17 Dan shall be a serpent by the way, an adder in the path; that biteth the hortic-heels, so that his rider shall fall backward.

By these Expressions is signified, that the Tribe of *Dan* was to be remarkable for Stratagems of War, defeating their Enemies more by Policy than open Force, like those Serpents that lie in the Roads, and unexpectedly bite Horses Heels, and make them throw their Riders. Instances of this their Policy we have *Jud. xviii. 27.* and in *Sampson's* Dealing against the *Philistines*, *Jud. xv. and xvi.*

18 I have waited for thy salvation, O LORD.

It appears plain enough, that the Words spoken of *Dav.* foretold that his Posterity should be a politic, cunning People; but

the main Difficulty is to get the right kind of material for the  
 Essay on the subject of "Wages." The material is not  
 abundant, and it is difficult to find the right kind of material.  
 But the material is not abundant, and it is difficult to find the  
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 abundant, and it is difficult to find the right kind of material.

[illegible][illegible]

Supposing this to be the View before the Prophet, what could he have said, but that the first Tempter was what Tempter, what Seducer, than by those which were commonly used to describe the first? If the first Tempter deserved the Name of a *Serpent*, for drawing *Adam* and *Eve* from their Obedience to the original Law, in Virtue of which they held the Possession of *Eden*, did *Dan* deserve it less for drawing the People of *Israel* from Obedience to the divine Law, in Virtue of which they had but even then taken Possession of the Land of Promise? If the Mischief brought upon the Race of *Adam*, we justly represented by the *Serpent's bruising the Heel of the Woman's Seed*, did not the Mischief brought upon the House of *Israel* by the Idolatry of *Dan* well deserve to be here painted in Colours of the same kind? And when *Isaiah* saw, that the Venom of the old Serpent was not yet spent, but that it would work again in one of his own Sons, to the utter Ruin of his Posterity, could he help looking back upon God's Promise of Deliverance, and then have given that *Serpent's Heel* should be *bruised*? Could this View, and this Reflection together, be attended with any other Sentiments than those which clothe this Prophecy? *I have said, I have said, O Lord.*

This Prophecy, considered in this Light, affords a very *artificial* Evidence of the Expectation of Deliverance from the Curse of the Fall. The Hope of Salvation here manifestly relates to the *Mitch* wrought by a Serpent biting the Heel. And though this Image is used to foretell a *Mitch* to come, and tho' the Salvation itself was still to come, yet the Hope was older than *Jacob*, had been his Comfort all along, and was his Comfort under the sad Prospect he had of his Children's Iniquity.

Lay these Circumstances together, and it is possible to imagine any Saviour that can answer to these Ideas, but that only which arose from the Promise, that the Seed of the Woman should *bruise the Serpent's Head*.

19 ¶ Gad, a troop shall overcome him : but he shall overcome at the last.

Gen signifies a *Troop*, and in Allusion to the Name *Yehuda* foretells, that this Tribe should have many Enemies to struggle with, who should sometimes get the better of them; but then in Time they should, by the divine Aid, prove victorious over all Opposition; which accordingly was verified. For this Tribe inhabiting a frontier Country beyond *Jordan*, Josh. xiii. 8. was at first much exposed to the Incursions of the neighbouring People, particularly the *Ammonites*; but at length *Jehoshaphat*, the *God-fearing*, subdued those *Ammonites*, Jud. xi. 33.

20 ¶ Out of After his bread *Be* fat, and he shall vld royal clauties.







of cutting Lots, *Jobb.* xiv. 10, 17.—Nothing certainly but that DIVINE SPIRIT, who dispoſeth of all events, could have enabled *Jobb* to have foreſeen ſo clearly all theſe Things.

*Yahweh* is said in this Verse to bless all the Tribes, but there seems to be no Benediction bestowed on the three last Tribes, unless giving them a Portion in the Land of Canaan, to be considered as such. Or rather the Expression of *hagag* here signifies no more than the last Words of a dying Father over his Children.

29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers, in the cave that is in the field of Ephron the Hittite,

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for possession of a burying-place.

31 There they buried Abraham and Sarah his wife ; there they buried Isaac and Rebekah his wife ; and there I buried Leah ;

32 The purchase of the field and of the cave that  
is therein, was from the children of Beth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

*Jacob* having ended his Word, he gathered up his Feet into the Bed; (probably he lay on the Bed side while he had been speaking) and resigned his Breath with the utmost Ease and Calmness; which seems to indicate his assured Hopes of entering into a better State thro' Death; to which the Expression of *long gathered to his People*, which we have explained, *ch. xiv. 8.* alludes.

C H A P. L.

1 The mourning for Jacob. 7 He is carried into the land of Canaan, to be buried. 15 Joseph encourages his brethren, who were afraid of his resentment. 24 Joseph prophesieth unto his brethren of their return into Canaan. 26 His death.

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father : and the physicians embalmed Israel.

3 And forty days were fulfilled for him (for so are fulfilled the days of those which are embalmed), and the Egyptians mourned for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

*Joseph* does not speak to *Pharaoh* himself, probably because he was a Mourner, and for that Reason might not come into his Presence.

5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me, in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house : only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen : and it was a very great company.

10 And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned

with a great deal of information, and a moving picture of his father, even so.

Some transfer prices of a firm  $i$ ,  $i \in P$ ,  $i \neq Y$ , are  $\{p_i^1, \dots, p_i^m\}$ , where  $p_i^j$  is the price of  $Z_j$  and  $p_i^0 = P_i$  is the price of  $Z_0$ . If  $i$  is a consumer, then  $p_i^0 = 0$ . If  $i$  is a producer, then  $p_i^0 = P_i$ . If  $i$  is a consumer, then  $p_i^j = 0$  for  $j = 1, \dots, m$ . If  $i$  is a producer, then  $p_i^j = 0$  for  $j = 1, \dots, m$ . If  $i$  is a consumer, then  $p_i^j = 0$  for  $j = 1, \dots, m$ . If  $i$  is a producer, then  $p_i^j = 0$  for  $j = 1, \dots, m$ .

11. And when the inhabitants of the land, the Canaanites, saw the power of the Lord against the Amorites, they said, This is a great nation, which we cannot oppose: for we have heard that the Lord is with them. And the name of the Lord was called Abimzelech, who dwelt beyond Jordan.

But just as he was doing that, an angel came and commanded them.

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpatah; which Abraham bought with the field for a possession of a burying place, of Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent messengers unto Joseph, saying,  
Thy father doth command before he die, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

What they said about their Father's dying Commands, was probably feigned, as we meet with no Mention of it before; but their Intention was to move him by all that was held most dear and sacred; and therefore in the last Place they conjure him by the Ties of Religion, which has always been reckoned one of the firmest Bonds of Affection.——*Young's* Tear in this Place discover the Generosity and Goodness of his Soul.

18 And his brethren also went and fell down before his face : and they said, Behold, we be thy servants.

19 And Joseph said unto them, Fear not : for *am* I in the place of God ?

Or in other Words, “ Shall I presume to oppose myself to what  
“ is come to pass, as if I was GOD? shall I punish you for that  
“ which GOD has turned to much to the Advantage of us all?”  
Or the Words may be rendered affirmatively, *I am in the Place of*  
*GOD*, the Instrument he has made Use of to sustain you.

20 But as for you, ye thought evil against me ;  
*but* God meant it unto good, to bring to pass, as *it*  
*is* this day, to save much people alive.

21 Now therefore fear ye not : I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

This is the admirable Method of the Working of GOD's Providence in the World, by turning, contrary to the Nature of Sin, and the Will of Sinners, their **EVIL** into **GOOD**, and directing it to the most excellent Ends; thus always, though many Times not discerned by us, educating **GOOD** from all the **EVIL** that is in the World.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house : and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third generation : the children also of Machir, the son of Manasse, were brought up upon Joseph's knees.

They had  $\gamma$  the Pleasure of seeing his Father's prophetic  
 Blessing ( $\beta$  xlviii. 19, 20. xlix. 25.) upon his two Sons, in Part  
 fulfilled.







Intercourse and Communication there is between Earth and Heaven, however hid from our Eyes, by the wonderful and significant Vision which he vouchsafed to Jacob, of a Ladder set open to the Earth, and the Top reaching to Heaven, with the Angels of GOD ascending and descending on it, and for Light shining above it.

The Promise of the Land of *Canaan*, and that a Blessing and Multi-  
 tude in their Seed to all the World, was renewed to *Ishmael* and *Isaac*,  
 to whom likewise GOD manifested Himself by appearing unto  
 them.—This Fulfilling of the Promise of the Land of *Canaan*,  
 and the further Promise annexed of a Blessing to all Nati-  
 ons in their Seed, was the constant Hope of these Patriarchs: It  
 was the Point they had always in View, the constant Object of  
 their Faith: Whatever Scenes they went through, however re-  
 mote it seemed, however contrary to all Appearance, yet still it  
 was their firm Belief that it would surely come to pass, and that  
 He who had promised, was FATHERFUL.

In the Conclusion of this Book we find *Joseph*, though then a Dependent in a Foreign Country, without Hope or Means to execute any Thing, so strong in Faith, that he Allots to each of his Sons a particular Portion in the Land of *Canaan*, as if he had been already in the Possession of it; only the BLESSING OF ALL NATIONS he fixes peculiarly in the Tribe of *Judah*.

In the following Books, we are going to see the full Accomplishment of the Promise first given to *Abraham*, and afterwards renewed to *Ishac* and *Jacob*: By their Seed being put into full Possession of the promised Land, about four hundred Years after the Promise had been first given.

And in all this there is undoubtedly a very striking Representation of the heavenly *Canaan*, the Kingdom prepared for those that love GOD, in the HEAVENS. This is the eternal Possession that has been promised by GOD to Mankind, through JESUS CHRIST; the earthly *Canaan*, flowing with Milk and Honey, was no more than a Figure of this. The Delay of that Promise for so long a Time, and the sojourning of the Patriarchs during that Period in different Countries, as Strangers only, was to figure out to us the State of Man in this Life, that he is no more than a Stranger or Pilgrim on the Earth, his Abode where he is to be fixed being in the Heavens; and that however long Time it may seem before he is placed there, whatever mighty Obstacles there may appear in the Way, however improbable it may seem, that Man should be admitted to the vast and glorious Privilege, of reigning a joint Heir with JESUS CHRIST in the Kingdom of GOD, yet it will surely come to pass, because HE is FAITHFUL who has promised. And He who fulfilled his Promise in giving the earthly *Canaan* to the Seed of *Abraham*, notwithstanding the long Delay of it, and their being first brought into a cruel Bondage, will as certainly in due Time fulfil all his gracious Promises made to Mankind in JESUS CHRIST, deliver us from all the

[illegible][illegible]

And however remote the Prospect may appear, what Difficulties our Thought may meet, it is my Duty to lay in our Way, particularly in the Heart of Death, I say, like the Patriarch *Jacob*, I remember that it is the *Everlasting*, the *All-Sufficient*, who has promised; that He is our Father, and keepeth his Covenant for ever, and filling our Faith with the Rock of Ages, who hath never failed them who trust in him; let our Faith fix it before us, as if we were just entering into Possession of it.

From the whole of this Book of Genesis we may infer, that the Restoration and Salvation of Mankind, hath been the Purpose of GOD from the Foundation of the World. There is no Man fell, He gave him Hopes of Mercy and Salvation, by day the Declaration of Repentance, and TRUST in HIM. These Hopes were from Time to Time further confirmed and enlarged, as the Occasions of the World required; and more and more opened, till at length the DAY-SPRING from on High shined us, and the SUN of RIGHTEOUSNESS arose with Healing in his Wings.

Thus have we gone through the first Book of MOSES; we hope, through the Grace of GOD, with some Advantage to the Reader. May HE, with whom alone is Wisdom and Understanding, enable us to proceed aright in the further Prosecution of our Undertaking!





# T H E SECOND BOOK OF MOSES, C A L L E D E X O D U S.

## The A R G U M E N T.

**A**S the Deliverance of the Children of Israel out of Egypt is the principal Subject of this Book, it has from thence taken the Name of EXODUS, which signifies THE GOING-OUT, or DEPARTURE. In this Book is recorded the Accomplishment of the Promise made by GOD to Abraham, Gen. xv. 14. By bringing out his Seed from the Land of their Servitude with great Substance, and at the exact Time which GOD had promised. We find here GOD getting himself Honour on Pharaoh, and making his Name known throughout all the Earth; manifesting that he was the only true JEHOVAH, the ALMIGHTY, who was above all the Gods of the Heathen, by the exceeding great Acts of Power, and the wonderful Miracles he wrought for the Deliverance of the Israelites. And this glorious Victory over Idolaters, whereby it was made manifest that the Gods of Egypt were vain, and not able to help them, was a prophetic Figure that the Power of the true GOD would finally prevail over ALL; and that JESUS CHRIST, the Captain of our Salvation, should in the End overcome all the Power of the great Apostate Spirit, and deliver his People from the Bondage of Sin and Misery; for it was under his Conduct that the Israelites were brought out of Egypt. GOD having thus, with an high Hand, delivered the People, whom in his Eternal Wisdom he had appointed to be his Instruments, for fulfilling the Purposes of his Mercy in the Restoration and Redemption of the World; he conducts them in a wonderful and glorious Manner, through the Wilderness unto Mount Sinai, where he more particularly and solemnly renewed his Covenant with them, gave them a divine Law to walk by, and condescended to become their King, and to take them in a peculiar Manner under his immediate and visible Government; whereby he gave Mankind a Pattern, not only of the most perfect Laws with regard to Civil Society, but of the Measures of his own Government whereby he governs the whole World: For GOD is as truly the King of the whole Earth, as he was then of the Jewish People, and governs it by the same fundamental Laws, but only the Measures whereby he executes his Government are further removed from our Sight. But besides those admirable moral Laws which GOD gave the Israelites, which will endure to the End of the World; the Purposes of his Wisdom requiring that they should be kept apart or separate from all other People, he gave them peculiar or ceremonial Laws. But as CHRIST was the End of the Law or Dispensation given unto them at that Time, and the Cause of their being separated from all the World, so many of these peculiar or ceremonial Laws were apt Figures or Representations of CHRIST that was to come, and of the SALVATION that was to be brought to them and the rest of Mankind through Him. And states undoubtedly one great Purpose of GOD in the Jewish Dispensation, to shew to Mankind the Corruption of their Hearts, and that Man could not stand before GOD of himself, and there are could not come unto him but by and through a Divine Mediator; that Means purely exterior are altogether incapable of correcting the Heart of Man, and that there was a Necessity for the Divine Law to be written not only on Tables of Stone, but on the Table of the Heart by the Operation of the HOLY SPIRIT.

This Book contains the History of about 142 Years, from the Death of Joseph to the finishing of the Tabernacle.

### C H A P. I.

1 The Israelites multiply greatly in Egypt. 8 They are oppressed and brought into servitude by the Egyptians. 15 The king commandeth the midwives to kill all the Hebrew male children at the birth; 17 which they do not doing, 22 he commandeth all his people to cast every Hebrew male child into the river.



OW these are the names of the children of Israel, which came into Egypt, every man and his household came with Jacob.

2 Reuben, Simcon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob, were seventy souls: for Joseph was in Egypt already.

Moses's main Design in this particularly reciting the Number of the Children of Israel, when they came into Egypt, seems to be

in order to make it appear how GOD had fulfilled his Promise to Abraham, of multiplying his Seed, Gen. xv. 5.

6 And Joseph died, and all his brethren, and all that generation.

This must be understood of a pretty long Space of Time; for Levi and Amram lived one hundred and thirty-seven Years, as Moses tells us, Gen. vi. 16, 20. and it was not till after them, and all the Men of that Generation were dead, that the new King arose.

7 ¶ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Here are several Words used of much the same Import, the more fully to denote their extraordinary Increase; only the fourth refers to their Increase in Power as well as Number, and intimates that they were grown formidable to the Egyptians, who now began to be jealous of their growing Power.

[And the Land was filled with them.] This may be understood without an Hyperbole; for since upwards of six hundred thousand fighting Men of them came out of Egypt, Num. ii. 45, 46. we may well suppose the whole to have amounted to two millions of







the Child was well taken care of, not only because the Child was a Hebrew, but because he was now no longer exposed.

8 Then said his Father to Pharaoh's daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

Moses's Sister having now come up, in such a Manner as looked like a Nurse, and having heard that the Result of the Child was such, she went back to some Hebrew Nurse, and desired her to come to the Princess to help her to a Nurse.

9 And Pharaoh's daughter said unto her, Go. And thou shalt stand with me, and call the child's mother.

10 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

Had the Child fallen into other Hands, they durst not have done otherwise but have thrown it into the River; but Providence brings no less a Person than Pharaoh's Daughter, and just at that Junction, guides her to the Place where the forlorn Infant lay.

11 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

She adopted him for her own, and gave him a princely Education; taking Care to have him instructed in all the Wisdom of the Egyptians, Acts vii. 22.

*See also his Name Moses,]* Either from the Hebrew Word *Moshe*, *to draw out*, as 2 Sam. x. 17. 1 Chron. xii. 11. or rather, from two Egyptian Words *Mo*-*se*, of the same Import.

12 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

*He went out unto his Brethren,]* By Brethren here we are to understand the Hebrews in general, who were all his Brethren, as descended from the same common Father Abraham. From this Time he renounced the Honours and Pleasures of Pharaoh's Court, *choosing rather to suffer affliction with the People of God, than to enjoy the Pleasures of Sin for a Season*, &c. Heb. xi. 24.

13 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

So strongly was Moses animated with an Abhorrence of Oppression, and how a dear Love he breathed to his Country, that he could not suffer this Outrage to pass unpunished. The Scripture intimates, that he intended, by this Action to rouse the dormant Spirit of Liberty in his Countrymen, and prepare them for accepting that general Deliverance from Thralldom he was about to offer them in the Name of GOD. Acts vii. 25.

14 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

15 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killest the Egyptian? And Moses feared, and said, Surely this thing is known.

16 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

*And dwelt in the Land of Midian,]* The Hardships which Moses endured in this desert Land, and the Virtues he learned in this School of Adversity, at a Distance from the Pleasures of a Court where he had been educated, served not a little to qualify him for the Part he was afterwards to act, as the Deliverer of his People.

17 Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

18 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

*And the Shepherds came and drove them away,]* Them is here in the masculine Gender, and therefore must in Propriety of Speech refer, not to the Daughters, but to the Flocks, or some Servants who were under the young Women. As in those Countries there is a great Scarcity of Water, and but few Wells, the Shepherds were apt to drive who should first get Possession of the Wells, lest others coming before should not leave Water enough for their Cattle.

19 And when they came to Reuel their father, he said, How is it that you are come so soon to day?

*When they came to Reuel their Father,]* In Numb. x. 29. Judg. iv. 11. the Father-in-law of Moses is called Hobab, the Son of Raguel; in Judg. i. 16. Guni; and in Exod. iii. 1. he is styled Jethro; so that one and the same Person is thought to have been called by four Names, Raguel or Reuel, Hobab, Guni, and Jethro.

20 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

21 And he said unto his daughters, And where is he? why is it that ye have left the man? Call him, that he may eat bread.

22 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

Though the Scripture omits to mention what passed before Moses's Marriage, yet it is probable that he did not marry till he had been some Time in the Country, and gave Jethro Proofs of his virtuous Qualifications.

23 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

GERSHOM signifies a Stranger or Alien.

24 And it came to pass in process of time, that the king of Egypt died, and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God, by reason of the bondage.

25 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

26 And God looked upon the children of Israel, and God had respect unto them.

#### C H A P. III.

1 God appeareth to Moses; 7 And declareth to him, that he hath appointed him to bring forth the children of Israel out of Egypt. 10 He ordereth him to go unto Pharaoh, 14 And directeth him how to proceed; 19 Declaring what would be the event.

NOW Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the mountain of God, even to Horeb.

Horeb was the Name of the Mountain then, it was not called the Mountain of GOD till afterwards, on Account of this divine Vision to Moses here, and from GOD's giving the Law from Mount Sinai which was a Part of it.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

It appears that this was no other than our great Lord and Saviour JESUS CHRIST, for he is called GOD and THE LORD,



vers. 4, 6, 7, 14. It is probable that *He* is called *Yahweh*, not in other places, the *Yahweh* of the LORD, combining *He* with *Yahweh* between *GOD* and *Moses*; or the *Yahweh* of *Shema* or of the Command of *Moses*, *He* in 1.

By a *Levee of Tears*, we melt and melt in the *Glorious Light* of an exceeding bright and pure spiritual radiance. *Melting* is not an excretion. *Melting*, is an *inward* thing, that is, *Profound* now is injured by it, which is what melt it did in *Amor*. We have already observed, in speaking of *Revelation*, that it is very useful, in those Days, to give information by signs as well as Words, and that GOD often communicates His Will to the Church. And this may account for the Reason of this Appearance. The *Glorious GOD* appearing in the Sight of the Bath, signified to *Mel* that GOD was present with His People in the Midst of all their Tribulations; and the Bath not being consumed, represented that however fierce the *Melancholy* might be suffered, yet their Afflictions should not continually consume them, or make an End of them. It appears from the Words of St. *Augustine*, *Lib. vii. c. xvi* that *Mel* had been for 3 Years in *Melancholy* when this happened.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

+ And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, I am here.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place wherein thou standest is holy ground.

From hence we may learn the Reverence that is due to GOD, when we are present Him in Prayer, when we come into His Temple, or when we even do but speak of Him; and indeed when we consider what a GREAT and GLORIOUS BEING He is, the profoundest Reverence, the lowest Abatement, the most awful Veneration, will appear too little, when we come before Him.

By *M* being commanded to put off his Shoes from his Feet, we may learn that all the Impurity of Sin, as well in Thought as Action, must be laid aside when we approach to GOD.—O most adorable BEING ! How can such Creatures as we, at best with idle and wandering Thoughts, present our Petitions unto thee, to be acceptable in thy Sight, unless they are offered up through a Divine MEDIATOR, *who ever liveth to make Intercession for us* ?

It is likely that the putting off the Shoes, as a Sign of Humiliation, and shewing Respect and Veneration, was observed by the Patriarchs in their religious Ceremonies; and being already established as such, GOD accommodated Himself to it as upon other Occasions, and requires *Moses* to perform it, not as of any Avail in itself, but as a received Mark and Testimony of awful Respect. By the Expression, *The Place where thou standest is holy Ground*, is meant that it was made so by this Divine Presence, or Appearance, and not by any particular inherent Quality.

6 Moreover he said, *I am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God.

*Mich* was afraid to look upon the glorious Appearance, lest he should be struck dead or blind by the overpowering Brightness. The *Hebræes* often use the singular for the plural, and therefore *the God of the Father*, should be better read *of the Fathers*, and so it is in St. *Stephen's* Speech, *Acts* vii. . . .

Our blessed SAVIOUR (St. *Mark*. xvii. 32.) brings an Argument for the Resurrection from this Verity, for we and here GOD declaring, *I am the God of Abraham, the God of Isaac, and the God of Jacob*. He does not say, *I was on these men*, but *I AM*. Not *Abraham*, and *Isaac*, and *Jacob*, if we suppose the Period of their Existence ended on this Earth, were all no more *existing*, and therefore GOD could not declare himself to be *their* GOD; for GOD cannot be *the God of the Dead*, for his being a God to any one, must necessarily imply, *Life*, and *Glory*, and *Happiness*.

- ¶ And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry, by reason of their task-masters: for I know their sorrows.

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

$F$  range = 10.  $M$  range = 10. In a few final problems, determining the order of data is essential.

Now that the model, the set of the data and the data can be used to find the maximum value of the objective function, we can find the optimal solution.

We must believe that God will do what He has promised. Consider that our Father has promised to support us in our trials and to give us the strength to overcome our temptations. We are equally under His promise that He will give us the grace to keep His commandments. So, when we are tempted, let us remember that God will do what He has promised.

10. Come now then, for, said Hehth, shall I come to Pharaoh, that I may make him say unto my people the children of Israel out of Egypt?

11. "And Mr. Williams says, who is it that I should go into France, and that I should bring forth the children of Israel out of Egypt?"

What! What! are we the Weak, the Fool, and the Foolish, those Right Approbations who are the enemies of GOD? *M*ay, who when I had Poynted in the *Temple*, *Ex*horted, and Dealed, and thought him self a good man, but then when GOD commands him to be open to the voice of the Law, he now begins his rage, how great and glorious GOD is, and the Law, conflicts, then it is not he, nor now, nor then, nor now, nor then, nor even among the *Levites*, and the *Levites* concluded, how impossible, or impossible, it was that he should bring them to the point of *Levitic*. He considered not that GOD of his Father, and he read of Him in a *Hebrew* *DD*, the *Angels* of the *Hebrew*, and this is still our great Weakness, that GOD hath revealed Himself to fully, yet we still must reflect upon His to us. For hence comes all our Fear, and Care, and our *Disquietudes*, and *Exaltations*, which harass and weary out our Lives. If we would but fix it in our Mind, that GOD is the Supreme, of all our numerous Fears and Doubts would be diminished; and this our Care, only would remain, that we might EL SHADDAD to be our GOD, and this we need not fear about, for He has promised that He will be bound, or be the GOD, of those who seek Him.

12 And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

The Ward Thus here, relate to the glorious Appearance in the Birth, which was sufficient to satisfy *Mos* what great Thing GOD could do, and was a Proof that it was GOD who ordered him to go, and that therefore he would *certainly be with him*, and make him free Israel. But such is the Weakness of the Heart of Man, such a Confidence does it place in human Means, to think down Man look up to any Thing but his own Power, that we find even this could not satisfy *Mos*, that the Undertaking was practicable!

13 And Moſe ſaid unto God, Behold, when I come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you; and they ſhall ſay to me, What is his name? What ſhall I ſay unto them?

By this Question, properly *Moved*, it is to be known, whether the *Lords* who apply to the *God*, was to be his Son, by *Abraham* and *Isaac*, or whether some *Angel*, he who went to *Abraham*, was to deliver the *Message*, and so, further reflect, that in those *Days*, Nature was always significant or expressive of the Nature or Quality of the Persons whom they were affixed to; and even when *GOD* himself was pleased to give Names, of which we have some Instances in Scripture, they were always expressive of the Nature or Circumstances of the Person they were given to. Thus *Moses* was so called, because he was taken out of the *Group*, and *Isaac* so called, because he was to be a Father of many Nations. And then too, when *Moses* asked to know *GOD*'s Name, he is said that which was given him Information of his Nature and Attributes; that when he went to the *Heaven*, and acquainted them that their *GOD* had appointed him, and then to give him in *Mount Sinai*, and they might ask him, whether he knew what a Being their *GOD* was, and how he expected to be served by them, he might be able to inform them, by knowing what Name *GOD* would call himself by, as this he knew would be expressive of his Nature or At-



nities. The Hebrew (*Exod. xiii. 18, 19.*) that GOD pronounced to Moses, whereby is plainly meant his Nature, viz. *The Lord God, the Everlasting, the Everlasting, and abundant in Goodness and Truth, &c.* Thus *Israhel*, prophesying the Nature of the Messiah, declares his Name to be *Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace.* And it appears, even from the Answer of GOD to this Question of Moses, that this was what Moses desired to be informed about; for GOD here declares himself by a Name directly expressive of his Nature, a Name incompatible to any other Being whatsoever, a Name whereby he is distinguished from all that are called Gods, whether in Heaven or on Earth.

14 And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

How noble! how majestic! how comprehensive are these few Words! How suitable and expressive of a GOD! None but the TRUE GOD could thus nobly and fully have named HIMSELF; nor could Moses, with all the Learning of the *Esseians*, have affixed such a true Name to GOD, unless it had been revealed unto him. It is a Name most highly and majestically expressive of the incommunicable Nature and Essence of the SUPREME BEING; as much as to say, I AM HE of whom alone it can be said with strict Propriety, I AM; or, as the Septuagint renders this Place, I AM HE who IS; or, as the *Chaldee*, I AM HE who IS, and who will BE. That is, I enjoy an essential, independent, immutable, and necessary Existence, the same Yesterday, To-day, and for ever: or, as St. *John* hath it, *Rev. i. 4.* He which IS, and which WAS, and which IS to come. Other Beings are, and have been, and shall be; but because what they have been, might have been otherwise, and what they are, might possibly not have been at all, and what they shall be, may be very different from what now is, therefore their changeable, independent, and precarious Essence, which To-day may be one Thing, To-morrow another Thing, and the next Day possibly nothing at all, scarce deserves the Name of BEING. — There is another Consideration which makes this NAME peculiarly applicable to the DEITY, namely, That He is the Fountain of all Being, and Perfection, and that from Him all Things have derived their Existence: So that it is He alone that has *Life in himself*; whereas we and all Creatures, of whatever Rank or Order, have not so much as an Existence of our own: *For as He created us, and made us, so we have our Being, as He giveth to all Living Creatures, and all Things,* Acts xvii. 25. And though divers of GOD's Attributes are, through His Goodness, participated by his Creatures, yet the Scripture makes so vast a Disparity betwixt the Excellencies that it ascribes to Men, and the same Perfections considered as they exist in GOD, that it seems absolutely to exclude created Beings from any Title to those Attributes; because they possess them but in a Way so inferior to that transcendent, peculiar, and divine Manner, in which they belong to GOD. Thus our SAVIOUR says to him, that (taking him but for a Man) called him good, *Why callest thou me good? there is none good but one, that is GOD,* Matt. xiv. 16, 19. Thus St. Paul calls GOD, (or CHRIST) the ONLY POTENTATE, 2 Tim. vi. 15, though the Earth be flayed by several Potentates. Thus, though there be wise Virgins as well as foolish, Matt. xxv. 5, yet St. Paul scruples not to term his Maker, *The only true GOD,* 1 Tim. i. 17. And thus he elsewhere paraphrases him, *He that hath only Immortality,* 1 Tim. vi. 18, though Angels and Human Souls be deathless. In so incommunicable a Manner does the Superiority of GOD's Nature make Him possess those very Excellencies, which the Diffusiveness of His Goodness makes Him pleased to communicate!

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Here GOD declares that he would be known, by the Name I AM, to ever, to all Generations: So that we ought to consider this as a further Revelation of the Relation which he stands in to his Creatures. He first revealed himself only as the LORD, the SUPREME GOVERNOR, the CREATOR and POSSESSOR of Heaven and Earth. He was then pleased to declare himself as the ALL-SUFFICIENT to Man. And here he further represents himself to us as an UNIVERSAL GOOD, and leaves us to make the Application of it to ourselves, according to our several Wants, Capacities, and Desires, by his declaring himself to Mankind by the Name I AM. As much as to say, "Are they weak? I am Strength. Are they poor? I am Riches. Are they in Trouble? I am Comfort. Are they sick? I am Health. Are they dying? I am Life. Have they nothing? I am all Things. I am Wisdom and Power, I am Justice and Mercy, I am Grace and Goodness, I am Glory, Beauty, Holiness, Eminency, Super-

eminency, Perfection, All-Sufficiency, Eternity, Jehovah. I AM. Whatsoever is suitable to their Nature, or convenient for them in their several Conditions, that I AM: Whatsoever is amiable in itself, or desirable unto them, that I AM: Whatsoever is pure and holy, whatsoever is great or glorious, whatsoever is good or needful to make Men happy, that I AM."

Here therefore we may plainly see, that from the Declarations or Discoveries which it has pleased GOD to make of his Attributes, and of the Relation which he stands in to Man, that there must needs be more solid Joy and Comfort, more real Delight and Satisfaction, of Mind, in one single Thought of GOD, rightly formed, than all the Riches, Honour, and Pleasures of this World, put them all together, are able to afford. O most adorable Being! let the Tribute of the warmest Praise ascend to thee from us, who are blessed with these Discoveries of thy gracious Attributes, and the Relation thou standest in to Man. What peculiar Happiness hath thou bestowed upon us, by this glorious and distinguishing Privilege, which many of our fellow Creatures do not enjoy! O almighty and gracious being! (for thou hast permitted us to pray for it) hasten the Time of the Coming of thy Kingdom, that *the Earth may be full of the Knowledge of the Lord, as the Waters cover the Sea. When the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it: When they shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord; but they shall all know thee, from the least of them unto the greatest.*

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt.

17 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

GOD doth not only see our Afflictions, but He is affected with them; that is, acts as though He felt them: His Holy Prophet *Israhel* has not scrupled to say, speaking of this and other Afflictions of the *Israelites*, *In all their Afflictions he was afflicted*; and then immediately follows as the natural Consequence of this, *And the Angel of his Presence saved them; in his Love, and in his Pity, he redeemed them, and he bare them and carried them all the Days of old,* Isaiah lxiii. 3. — O how great is the Height, and Depth, and Breadth of the Love of GOD to Man! But though GOD hath this tender Sense of our Afflictions, He does not always hastily or immediately deliver us, but brings an *opportune or seasonable Relief*; that is, when it is best for us; for it comes not always when it is most desired, but when it is most fit; and when that is, He that hath at once all present, past, and future Things in His Prospect, is fittest to determine. CHRIST's Words to his Disciples, *It is not for you to know the Times or the Seasons, which the Father hath put in his own Power*, are applicable to more Cases than that which occasioned them. The *Israelites* (comprising the Patriarchs, their Progenitors,) were reduced to wait 430 Years, ere they were introduced into the promised Land; and during a great Part of that long Space of Time, languished and groaned under the heavy Burthens, and other as heavy Pressures, of the cruel *Egyptians*. St. Paul himself prayed the LORD thrice for the Removal of that *Thorn in the Flesh*, which was so grievous to him. *Lazarus*, to whom, even during his Sickness, CHRIST vouchsafed (a Title to which all *Cesar's* were but Trifles) the Style of FRIEND, *John xi. 2.* (which emboldened the pious *Mary* to paraphrase him by *he whom thou lovest*, Ver. iii.) was permitted not only to lie a dying, but to die; his Rescue being deferred, till it was thought impossible; and was so indeed to any less Power than OMNIPOTENCE: Which manifests, that as no Degree of Distress is unrelievable by his Power, so no Extremity of it is inconsistent with his Compassion; no, not with his Friendship. He whose Spirit inspired the Prophets, is in the last of them represented under the Notion of a REFINER, *Mal. iii. 3.* And it is not the Custom of Refiners to snatch the beloved Metal out of the Fire, as soon as it feels the Violence of that purifying Element; nay, nor as soon as it is melted by it; but they let it long endure the Brunt of the active Flames, actuated by exciting Blasts, till it has stood its due Time in the Fire, and there obtained its full Purity and Splendor.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and you shall say unto him, The LORD God of the Hebrews hath met with us; and now let us go (we beseech thee) three days journey into



into the wilderness, that we may sacrifice to the  
LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

Or as some render it, *Until by a strong Hand*, viz. till he had been humbled by the Power of GOD.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof : and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians : and it shall come to pass, that when ye go, ye shall not go empty :

To give Favour here, does not signify, as in other Places, to procure them Love and Good-will; for in this Sense the *Egyptians* had no Favour for the *Israelites*, but to dispose them to grant the Thing desired. The *Egyptians* were reduced to such Extremity, by the sore Judgments which GOD inflicted upon them, that they hesitated not to grant the *Israelites* any Thing they asked, that they might get them out of the Land.

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

We find from *Exod.* xi. 2. that all the People, the Men as well as the Women, were to borrow these Things : But the original Word *SHAAL*, which our Translation renders here TO BORROW, signifies much oftener, TO ASK, than TO BORROW, as it is rendered *Gen.* xxii. 17. *Job.* xix. 50. *Judg.* viii. 24. 1 *Sam.* i. 20. 1 *Chron.* iv. 10. The rendering of it here BORROW, hath given Occasion to the Enemies of the Holy Scriptures to reflect on the *Israelites*, as injuring the *Egyptians* in a mean and base Manner ; whereas the true Fact seems to have been, that the *Israelites* actually demanded or required these Things of the *Egyptians*, as a Compensation for the Services with which they had served them for several Years ; and the *Egyptians* being terrified with the Judgments of the LORD, were urgent, as appears from *Exod.* xii. 33. to send the *Israelites* out of the Land in Haste, lest they should be all dead Men ; and therefore they readily gave whatever they required : And if we consider that the *Egyptians* had unjustly made the *Israelites* to serve them for a Course of Years, with a grievous Servitude, and without any Hire, their Demand of having some Recompence made them, appears founded upon the strictest Equity ; for though Individuals, who had never injured the *Israelites*, might possibly be damaged by this, yet this is no more than happens, and is allowed of when one People demands Satisfaction of another, upon any Account ; for each Individual is supposed to be liable to make Reparation as well as the State in general. But the Idea of borrowing, with no Intention of repaying, which our Translation conveys, represents an Action of such Baseness, as we cannot well suppose GOD would allow of, upon any Occasion. For the whole Earth is the LORD's, and He giveth the Riches thereof to whomsoever He pleaseth, taking from one and giving to another ; and this by His Power only, without needing to have Recourse to any Means which have the Appearance of Weakness or Evil. And this is what He did here : By terrifying the *Egyptians* with the wonderful Acts of His Power, He made them part with their Wealth to the *Israelites*.

C H A P. IV.

1 God confirms Moses in his mission, by two miraculous signs, and by repeated promises of his assistance. 14 Aaron is appointed to assist him. 18 Moses sets out to go into Egypt. 21 God's message to Pharaoh. 24 The angel of the Lord meets Moses in the way, to punish him for not having circumcised his son. 27 God commandeth Aaron to go to meet Moses. 30 They speak to the Israelites, as God had commanded them to do.

AND Moses answered, and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

Moses here observes, that notwithstanding the glorious Vision he had seen of GOD, and all that he had heard him speak, yet this would not signify any Thing to the *Israelites*, for they would reply to all that he could say to them, *The Lord hath not appeared unto thee.* And how could he gainsay them, and convince them that He had? GOD seems to allow of this Objection, and gives *Moses*

a Power of working Miracles in the Sight of the People, that they might believe in His Word. This is very different from our Observation, because it proves that Miracles are the necessary Proof of a Divine Mission; for whatsoever can be shown to exist that, cannot give Satisfaction or Certainty, because it can be said and thought of Persons pretending to a Divine Commission, without this seal of it, as *Moses* was sensible of this, when he said to him, *Thou lookest with a good face, but speak not unto me*. But then we find a Power that *JESUS* or *Moses* was the same, for He came with Signs and Wonders, more than *Moses* ever wrought. And it is evident from GOD's giving this Power to *Moses*, that His Wisdom saw it to be the truest Way of convincing Mankind, and the most proper, and even necessary testimony, to acknowledge He should *live*. And therefore it appears that *Moses* must, if, however successful, must have been an impostor, if he did not bring with him the Testimony of a Divine Commission; for though there may be false Pretences to Miracles, whereby we may be deceived, and therefore it is necessary to examine the Doctrine, whether it be of GOD, as well as pay Regard to the pretended Miracle; yet it is certain that whenever GOD makes a new Revelation to Mankind, he must employ the Person who delivers it, with the Power of working Miracles, as the Seal or Token of his Commission; because in whatsoever Manner GOD hath revealed Himself to him, and in whatsoever Manner he reports it, yet there will be always Room and Reason to doubt, to deny his Mission, if he brings any new Revelation, because Man being naturally upon the Time Footing, there seems to be a necessity, in the Reason of Things, that whoever comes in GOD's Name to reveal any Thing new to Mankind, should bring with him certain and incontestable Proof that he is sent of GOD. Therefore we see, in the Case before us, that though GOD had appeared to *Moses* in a very wonderful Way, and though He had revealed to him His Name or Attributes in a most majestic and Godlike Manner, yet He seems to allow that this could be no Proof to the *Israhelites*, and therefore gives him a Power of working Signs, before their Eyes, of his Divine Commission, by stupendous Acts of more than Human Power.

There is another Particular highly deserving our Notice here, viz. That *Moses* thought that when he was in high Power, in the *Egyptian* Court, was the Time to deliver his Brethren; but GOD thought otherwise, and saw it to be most fit and consistent with his Honour and Glory, to send him upon this important Commission with only his Rod, or Shepherd's Staff. This whole great Affair was to be accomplished by the plain Means of *Moses*'s stretching out his Rod. There was to be none of the Pomp or Power of Human Force employed in delivering GOD's People: *Moses* was to act not as a Commander of mighty Armies, not with the Grandeur or Ostentation of a Sovereign or Conqueror, but as the Messenger of GOD, with no other Apparatus than the Power of Him that sent him. If then GOD thus thought fit to deliver His People from the *Egyptian* Bondage, without any of the Pomp of Human Power, have we not Reason to think (as every Act of His is founded upon the most unalterable Wisdom) that it was most consistent with His Attributes, and the Nature of Things, that the SAVIOUR of the World, who was to deliver Mankind from the Bondage of Sin and Death, should come meek and lowly, without any of the Pageantry of Human Pomp, GREAT only in the Power of Him that sent him? Will the *Jews* object against the SAVIOUR we believe in, because He came without any of the Attendance of Human Greatness, and never aimed to be an earthly King? O foolish of Heart! did not *Moses*, whom you allow to have been your great Deliverer, come in the same Manner? With what did he appear before *Pharaoh*, to demand him to let you go, but only his Shepherd's Staff? Were you at hand, ready on his Orders, in Case of Refusal, to oblige the insolent Monarch by Force of Arms to grant the Demand? No; you were slavishly groaning under your Burdens, without Spirit, and without Strength, and your Deliverer came wholly unarmed but with the Power of GOD. Why, therefore, should the SAVIOUR of the World be rejected by you, only because he came in the same Manner? Is it not rather a Reason for your receiving him? If GOD worked one Deliverance for you by such Means, is it not reasonable to think he may work others, as GOD is the same Yesterday, To-day, and for Ever?

2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

Probably this was his Shepherd's Staff, for he was now feeding his Father-in-law's Flock, when GOD appeared unto him.

3 And he said, Cast it on the ground; and he cast it on the ground, and it became a serpent: and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail: And he put forth his hand and caught it, and it became a red in his hand.

What



5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

The obvious Meaning of this Verse is, "Thou shalt do this before them, in order to convince them, if they doubt whether I have sent thee."

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

7 And he said, Put thine hand into thy bosom again: and he put his hand into his bosom again, and plucked it out of his bosom, and behold, it was turned again as his other flesh.

The insiding of this Disease, and curing it again in an Instant, was so much the greater Miracle, as the Leprosy is a Disease reckoned next to incurable by human Art; especially the white Leprosy, so called because it overspreads the Skin with white Spots like Snow.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

The Meaning is, that such as will not be prevailed upon by the first Sign, shall generally be prevailed upon by the second; or, if any be so obstinate as to stand out against the second, they shall be convinced by a third. Perhaps the Words might be better rendered, *that they may believe*; for they do not so much forget the Event, as the Design and Purpose of these Signs. We may observe a great Propriety and Energy in this Expression, *the Voice of the Sign*, since those Miracles, in Effect, *speak* in the Ear of Reason, and said, *Believe in him whom God hath sent*.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry-land: and the water which thou takest out of the river, shall become blood upon the dry-land.

10 And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

What we translate *slow of Speech*, signifies (*Ezek. iii. 5.*) a strange Speech, and hard to be understood; in which Sense *Moses* would intimate that he could not speak intelligibly to the *Israhelites* and *Egyptians*, having in a great Measure forgot their Language, through forty Years Disuse in the Land of *Midian*.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

Or, *Shouldst thou send*, that is, *a more proper Person, one fitter for the Employment than I am*. It would seem, as if *Moses* imagined that GOD was all along determined to send another Ambassador on this Errand, and only proposed it to him for the Trial of his Faith.

14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

*And the Lord said unto Moses, [i.e. he acted as Men do when they are in Anger, he rebukes him, and testifies his Displeasure with an unusual Conduct.*

*He said, [i.e. he imagined well.]* *Moses* excelled in Wisdom and Conduct, above his Brother in Eloquence. Such is the wise Order

of Providence; as in the human Body the various Members have their different Use and Function, all submitting to the Good of the whole; so it is in Society, the Body politic, GOD has dispensed different Gifts to different Members, and it is seldom he gives all Accomplishments to one; but to preserve a mutual Dependence and Relation, he has distributed some to one, some to others, *Rom. xii. 4.*

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, ~~even~~ he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

That is, he shall be thy Organ or Minister to publish thy Orders to the People; and thou shalt be his Oracle, to deliver to him my Mind and Will.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

Not that there was any inherent Virtue in the Rod, but only GOD had determined to show his Power by the Use of it.

18 ¶ And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren, which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

Justice and Decency required *Moses* to acquaint His Father in Law with his Intention of going into Egypt, because he had bound himself by an Oath to live with him: But he thought fit to conceal from him the Errand upon which GOD sent him, lest he should endeavour to hinder or discourage him from so difficult and dangerous an Enterprize. So that *Moses*, in this Instance, has given us a rare Example of Piety and Rectitude, in that he took Care to avoid all Occasions and Temptations to Disobedience to the Divine Commands; as well as of singular Modesty and Humility, in that, such glorious and familiar Conversation with GOD, and the high Commission with which He had honoured him, made him neither forget the Civility and Duty which he owed to his Father, nor break out into any publick and vain-glorious Ostentation of such a Privilege.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

20 And Moses took his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

It is here called the *Rod of God*, because GOD had ordained it to work Signs and Wonders by.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

GOD neither is, nor can be, in any Manner, the Occasion of Sin, or the Hardness of Heart in Evil; and, therefore, the Meaning of this Expression in Scripture, of GOD's *hardening* the Heart of any one, is no more than that he leaves them to themselves, to do what their evil Heart inclines them to, without laying any Check upon them. For we may observe, that GOD in the Phrase of the Scriptures, is said to do many Things, which from the very Nature of them it is plain he did not do, but only *permitted* to come to pass.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, ~~even~~ my first-born.

GOD is the common PARENT of the Universe, all Mankind are his Sons, and share his extensive Bounty: But GOD, for the general Benefit of the World, had singled out the *Israhelites* to be the Depositories of his Laws and Religion, to preserve them pure amidst the idolatrous Nations; and as such, had conferred upon them many singular Privileges, such as those which *Moses* are



are wont to bestow upon their *First-born*, in Exclusion of the rest of their Children.

23 And I say unto thee, Let my son go, that he may serve me : and if thou refuse to let him go, behold, I will slay thy son, even thy first-born.

Not only the First-born of *Pharaoh* himself, and the Heir to his Crown, but the First-born of all his People, *ch. xiii. 29.*

24 ¶ And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

Here our Translation uses the modern Word *INN* ; but the Original signifies only the Place where they rested that Night, which was probably in some Cave, or under some Shade of Trees.

*The Lord met him,* ] i. e. An Angel appeared to him, sent by GOD to execute what is here related. So the LXX, the *Chaldee*, and other Versions have *the Angel of the Lord*.

*And sought to kill him.* ] He appeared in a threatening Posture, and put him in Fear of his Life.

25 Then Zipporah took a sharp stone, and cut off the fore-skin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

*Took a sharp Stone,* ] Or a sharp Knife made of Flint ; for such they anciently used.

*And said, Surely a bloody Husband thou art to me.* ] The obvious Sense of this, as it stands in our Translation, seems to be, that *Zipporah* upbraided *Moses*, as much as to say, *This I have for marrying an Hebrew*. But the Septuagint renders this Passage in a different Manner, thus, *Zipporah having circumcised the Child, fell at Moses's Feet, and said, The Blood of the Circumcision is stopped : and having said so, she went away from him* ; i. e. she and her Children went home to *Midian*, when she found the Child was out of Danger, and able to travel.

26 So he let him go : then she said, A bloody husband thou art, because of the circumcision.

*So he let him go :* ] i. e. The Angel let him quietly go on his Journey. The Original will bear an easier Sense ; *So he departed from him*.

From this Circumstance of *Moses* being threatned by the Angel of the LORD, on Account of his not having circumcised his Son, we may learn that the Commands of GOD, even those which relate only to Things external, and indifferent in their own Nature, ought to be inviolably observed.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD, who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went, and gathered together all the elders of the children of Israel.

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed : and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

*And the People believed,* but not, as we find, till after the Signs had been wrought in their Sight. So that we here see, that the working of Miracles is the most convincing Proof of a divine Mission ; therefore, it behoved the Saviour of the World to come in this Manner, rather than with any of the Pomp of human Power. And, agreeable to this, the Evangelist, speaking of our SAVIOUR'S Miracles, says, *These Things were done that we might believe in him, and believing might have Eternal Life*.

## C H A P . V.

1 *Moses and Aaron deliver their message to Pharaoh ; 2 who will not hearken to them, 5 but treats the Israelites with greater severity. 19 They murmur against Moses and Aaron. 22 Moses complaineth to God.*

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go ? I know not the LORD, neither will I let Israel go.

The *Egyptians* and other Nations were at this Time sunk into Idolatry, and knew nothing of the true GOD, the Possessor of Heaven and Earth, but each Nation had its own God. *Pharaoh*, therefore, did not mean here that he knew nothing of any God, whom he ought to obey ; nor ought we to suppose that he bids Defiance to God Almighty, but only that he knew nothing of the God of the *Hebrews* ; nor thought himself obliged to pay any Regard to him ; for what our Version renders *the Lord God of Israel*, should be rendered *your God, the God of Israel*.

3 And they said, the God of the Hebrews hath met with us : let us go, we pray thee, three days journey into the desert, and sacrifice unto the LORD our God ; lest he fall upon us with pestilence, or with the sword.

Though it was the Intention of the *Hebrews* quite to leave *Egypt*, yet the Request was made only to go three Days Journey into the Desert, to sacrifice. Probably this modest Demand was made to set the Tyranny of the King in a stronger Light, who would not indulge them in this small Liberty, even for the Performance of religious Rites. And as this Demand was made by the direct Order of GOD, who knew that *Pharaoh* would not grant it, it takes away all Appearance of there being any artful Design in it to deceive *Pharaoh*.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works ? get you unto your burdens.

The last Sentence of this Verse was not addressed to *Moses* and *Aaron*, but to the *Israelites*, the Elders of whom went with *Moses*, and probably several others had followed *Moses*, when he went in unto *Pharaoh*, impatient to see what the Event would be.

5 And Pharaoh said, Behold, the people of the land now are many, and you make them rest from their burdens.

*Pharaoh's* Meaning seems to be, that now they were grown numerous, by the Law for destroying their Infants being abolished, (which probably lasted not long, appearing too cruel to be put in Execution) they began to be mutinous and rebellious.

6 And Pharaoh commanded the same day the task-masters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore : let them go and gather straw for themselves.

8 And the tale of the bricks which they did make heretofore, you shall lay upon them ; you shall not diminish *ought* thereof : for they be idle ; therefore they cry, saying, Let us go and sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein : and let them not regard vain words.

10 ¶ And the task-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where you can find it : yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw.

13 And the task-masters hastened *them*, saying, Fulfil your works, your daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's task-masters had set over them,



were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to day, as heretofore?

These Officers were probably some of the Heads or principal of the *Ishachites*, who were obliged, under the Penalty of Punishment, to take Care that such a Number of Bricks were furnished daily by the People.

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants are beaten; but the fault is in thine own people.

17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go, *and* do sacrifice to the LORD.

18 Go therefore now *and* work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they were in evil case, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh.

21 And they said unto them, The LORD look upon you, and judge; because you have made our favour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil intreated this people? why is it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Here we see in the Children of *Israel* and *Moses* a true Picture of our Nature in general. By whatsoever Name, or in whatsoever Manner, GOD is pleased to reveal himself to us; however many Instances of his Providence we are struck with, however much we are often obliged by the Force of Evidence, to say *Surely the Lord is in all*; and to acknowledge that it is his Hand that saves and delivers us, and blesteth us in all Things; yet no sooner does his Wisdom act in any other Manner, than our weak Wisdom thinks it should, but we immediately fall into Fears and Distrust, as if GOD's Power was at an End, as if he could forget his Promises, and as if his Hand was shortened that it could not save. We grow impatient, fall into indecent Murmurs and Complaints, and give ourselves up to the most tormenting Despair, often at the very Time that he is preparing to do us the greatest Good.

#### C H A P. VI.

1 God comforteth Moses by reminding him of his covenant with Abraham, Isaac, and Jacob. 6 He sendeth him to the *Ishachites* with fresh assurances of deliverance. 9 But they will not hearken to him. 10 God commandeth him to go in again unto Pharaoh. 14 A summary genealogy of the families of Reuben and Simeon. 16 And a more particular one of Levi, to shew the descent of Moses and Aaron.

**T**HEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

Here we see how full of Long-suffering and great Goodness GOD is; instead of harshly reproving *Moses* for his Impatience, and his injurious Complaints, he condescends to give him fresh Assurances of his Power, and his Determination to deliver the *Ishachites*.

*With a strong Hand shall he let them go,* ] The Word *forced* or *obliged* is understood here; *forced* by a strong Hand, &c. The Expression of *driving out* is made Use of to signify the Haste with which the *Egyptians* should press the *Ishachites* to depart, when their first-born should be stricken.

2 And God spake unto Moses, and said unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

What is said here of GOD or the LORD's not being known to the Patriarchs by the Name of JEHOVAH, cannot be understood, as it here stands, literally of the Name; for, if so, it apparently contradicts the Book of *Genesis*, from *ch. xii.* to the End of it, and the third Chapter of this very Book, *ver. 13—15*. For wherever we find THE LORD in our Translation, the Word in the *Hebrew* is generally JEHOVAH; and consequently, it is evident that GOD declared himself to these Patriarchs by the Name JEHOVAH, as may be seen *Gen. xv. 6, 7. xxii. 16.* and in several other Places. And *Gen. xxii. 14.* it is said that *Abraham* called the Name of the Place where he had been ordered to offer his SON, JEHOVAH-JIREH. But how could *Abraham* call this Place JEHOVAH-JIREH, that is, *THE LORD will provide*, if he was not known to him by this Name? This has made the best and most accurate Writers conclude, that the latter Part of this Verse should be read interrogatively, thus: *By my Name JEHOVAH was I not known to them?* If we read it in this Way, it plainly intimates that the LORD had revealed himself to them by this Name, which is agreeable to the Account we have in the Book of *Genesis*, of *Abraham*, *Isaac*, and *Jacob's* Knowledge and Worship of the DEITY. But if we do not read it in this Manner, we must not understand it of the Name itself, but of the Power and Virtue which the Name expresses, *viz.* not only GOD's eternal Existence, but his omnipotent Power likewise, and his unchangeable Truth, existing in Act. And then the Meaning of the Passage will be, that though GOD had revealed himself to *Abraham*, *Isaac*, and *Jacob*, as the EL-SHADDAI, the ALMIGHTY, or ALL-SUFFICIENT, yet they did not live to see the Accomplishment of his Promises, and therefore though they believed, yet they did not experimentally know that he was a God of unchangeable Truth; nor had they experienced that all the Powers of Nature were in his Hand, and that he could change them as he pleased, and even communicate the Power of doing so to Man. They indeed had Dreams and Visions, but it was to *Moses* that GOD first shewed his Power of making Alterations in Nature, or working Miracles and Prodigies. What makes this Sense of the Passage probable, is, that the *knowing* of JEHOVAH is spoken of in this Way *ch. vii. ver. 5.* And the *Egyptians* shall know that I *am* JEHOVAH, when I stretch forth my Hand upon Egypt.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a stretched out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

*I will take you to me, &c.* ] Or, I will *retake* you to me; for by Virtue of the Covenant with *Abraham*, *Isaac*, and his Posterity, the Descendants of *Jacob* were constituted the People of God. But while they were in Bondage for some Generations in Egypt, GOD had treated them not as his People: Or rather they had revolted from GOD to the Worship of Idols, and so broke their Covenant with him.

8 And I will bring you in unto the land concerning the which I did swear to give it, to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 ¶ And Moses spake so unto the children of Israel: but they hearkened not unto Moses, for anguish of spirit, and for cruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And



12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips?

Among the *Hebrews* Circumcision was a Sign of Perfection, and therefore the Term *uncircumcised*, was made Use of to express any Thing that was imperfect, or that wanted somewhat; and therefore, *uncircumcised Lips* means a Person that could not speak well.

13 And the LORD spake unto Moses, and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt; to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers houses: The sons of Reuben the first-born of Israel; Hanoth, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the sons of Levi, according to their generations; Gershon, and Kohath, and Merari: And the years of the life of Levi *were* an hundred thirty and seven years.

Having briefly mentioned the Heads of the two eldest Families of *Israel*, he enlarges now upon the *third*, from which *Aaron* and he himself were descended.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: And the years of the life of Kohath *were* an hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi, according to their generations.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.

21 ¶ And the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba daughter of Aminadab, sister of Naashon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar.

24 And the sons of Korah; Assir, and Elkannah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him Phinehas: these *are* the heads of the fathers of the Levites, according to their families.

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt, according to their armies.

27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

Here *Moses* resumes the Relation of his Embassy, which he had broke off at *ver.* 13. and the Series of the History shews, that these three last Verses immediately connect with the seventh Chapter, which therefore ought to begin here.

29 That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

[*Exodus* *Ex. 7*] Heb. I am *Yahweh*, which implies an Argument to encourage *Moses* in his Mission. I am *Yahweh*, I change not; therefore with the Inflexibility of the *Deity*, and *Pharaoh's* Obstinacy, shall I maintain the *Divine* Power of my People, tho' I call into Being the Things that are not.

30 And Moses said before the LORD, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

## C H A P. VII.

1 God called Moses and Aaron agents to Pharaoh. 8 And Aaron cast his rod before him, which became a serpent. 11 But the sorcerers did as the like, Pharaoh's heart was hardened. 14 God's message to Pharaoh. 19 The sorcerers turn to blood.

AND the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

That is, thou shalt be like a God, whose Oracles shall be delivered to *Pharaoh* by *Aaron* thy Prophet, thy Minister or Interpreter.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

For what is to be understood by GOD's hardening *Pharaoh's* Heart, see the Note on *Ex. ix. ver.* 21.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt, by great judgments.

5 And the Egyptians shall know, that I *am* the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

That is, they shall know that I am not a mere local Deity, nor the God of *Israel* only, but JEHOVAH, the supreme GOD of the Universe: Of this they shall be convinced, when they find my Power far superior to that of their Gods, and that they are no ways able to save them from my Judgments.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod and cast it before Pharaoh, and it shall become a serpent.

[*When Pharaoh shall speak unto you, &c.*] i. e. When he shall demand a Proof of your Authority, and such a Proof as can only proceed from divine Power.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

*Moses* delivered his Rod to *Aaron*, as an Agent under him, to stretch it out for the effecting of the Miracles; see the preceding Verse, and *ch.* iv. 30. *Pharaoh* then having, it is likely, demanded a Proof of their Authority, *Moses* proceeds to give Evidence of his divine Commission before the King and his Courtiers.

11 Then Pharaoh also called the wise men, and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.



12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

In the Hebrew it is, *Pharaoh's Heart is hardened*, and it is the very same Phrase which we render *Pharaoh's Heart was hardened*, ver. 22. and ought to have been so rendered here, as it is in other Versions; for there is not the least Hint, either in one Place or the other, of any Person who hardened his Heart.

14 ¶ And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou shalt stand by the river's brink, against he come, and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and behold, hitherto thou wouldst not hear.

*Dryant*  
*fræ*  
*ins. h. h. h.*  
17 Thus saith the LORD, in this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand, upon the waters which are in the river, and they shall be turned to blood.

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

20 And Moses and Aaron did so, as the LORD commanded: and he lift up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants: and all the waters that were in the river, were turned to blood.

The Word ALL, here and in the foregoing Verse, is either to be understood in a limited Sense, as it is frequently used in the Scriptures, meaning only a very great Part, but not ALL in the strictest Sense; or else, though *Moses's* Commission extended to all the Waters in Egypt, yet it was only executed upon the River Nile: Because, we read that the Magicians did the same Thing; but if *Moses* turned all the Waters into Blood, as some Scoffers have with great Raillery and Triumph observed, how could the Magicians do the same, when there was no Waters for them to make the Trial upon.

21 And the fish that was in the river, died: and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

The principal Thing to be enquired about in this Chapter is, the Magicians performing the same Miracles as *Moses*. The Generality of Writers suppose, that what the Magicians performed were false Appearances, and Deceptions of the Sight; but as the Text seems to make no Manner of Difference between the Miracles of *Moses* and those of the Magicians, but says expressly that they did the same as *Moses*, there is little Ground for this Conjecture. It seems highly probable, therefore, that they were real Miracles; and the Question that remains will be, *how they came to perform them*. And first we must consider, that the Egyptians entertained high Notions at that Time of the elementary and planetary Influences, and conceived that mighty Things were to be performed by the Study and right Knowledge of these. When *Pharaoh*, therefore, saw *Moses's* Rod turned into a Serpent,

he did not consider it as an Instance of the Power of *JEHOVAH*, the GOD of *Israel*, but concluded that it was done by a Knowledge in the Mysteries of Science, and the Powers of Nature; and therefore, he immediately sent for the Magicians, to see if they could perform the same. Kings, we know, expect to be obeyed; we have an Example in *Nebuchadnezzar* how far they sometimes carry this, who commanded all the wise Men and Magicians in *Babylon* to be put to Death, because they could not tell him what he had dreamed of. *Pharaoh's* Magicians, when they were called before him on this Occasion, whatever they thought of the Matter, were undoubtedly afraid and ashamed to confess their Ignorance and Want of Power to *Pharaoh*, and therefore they set about their Incantments, perhaps with little Expectation of Success; however, it pleased GOD to cause their Rods to be changed into Serpents, probably to their great Surprise. What they thought about it, we cannot say; it is not unlikely they might imagine there was more in their Art, than they had conceived before. However this might be, it is very plain that they were ignorant of the Extent of their Power, and by what Means these Things came to pass, otherwise they would not have disgraced themselves, by making the Attempt of bringing forth Lice, which they could not perform.

But it may be enquired, why GOD should enable *Pharaoh's* Magicians to perform these Things? To this it may be answered, That it was GOD's Design to bring out the ISRAELITES by great Judgments, as it is said V. 2. of this Chapter; and to shew his Power, that his Name might be declared through all the Earth, Ch. ix. V. 16. So that by GOD's enabling the Magicians to imitate *Moses* in some Things, and not in others, he gained the greater Glory to himself; for where there is no Contest, the Superiority is not so visible. It might have been thought (considering the prevailing Notions of that Age) by the *Israelites*, as well as the *Egyptians*, that what *Moses* performed, was by Magic or Incantments: But Men of the greatest Skill in that Way contesting with him, and being obliged at last to own that what *Moses* did was the Finger of GOD, put it out of Doubt that *Moses* acted by some higher Power than that of Magic, and evidently shewed that the GOD of *Israel* was superior to all that *Egypt* could boast. So that upon the Whole, it appears a signal Instance of GOD's Wisdom, to enable the Sorcerers to proceed, for some Time, in their Contest with his Servant, which added Disgrace to their Defeat, as it did no small Glory to his Conquest. And we may observe too, that GOD all along maintained his Superiority, for *Aaron's* Rod swallowed up all the Rods of the Magicians; and though they changed the Waters into Blood, and brought up Frogs upon the Land, yet they were not able to remove them again; and the haughty *Pharaoh*, who had said a little before, Who is the LORD, that I should obey his Voice? had no other Recourse than to beg *Moses* to intreat this LORD to remove the Plagues; for herein his wife Men and Magicians availed him nothing.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

These Words seem to imply, that after this Plague had lasted a Week, GOD was pleased to remove it.

#### C H A P. VIII.

1 God bringeth frogs against Pharaoh. 8 Pharaoh saith to Moses, 12 He intreats God to remove them. 16 The dust is turned into lice, which the magicians could not do. 20 God sendeth great swarms of flies. 25 Pharaoh inclineth to let the people go, 32 But yet is hardened.

AND the LORD spake unto Moses, Go unto <sup>6</sup> Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs.

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thy ovens, and into thy kneading-troughs.

Into thine Ovens, ] i. e. They shall come up in such Swarms, as even to enter into the driest Places, which they naturally shun.

Into thy Kneading-Troughs. ] Or Dough, as in the Septuagint, which seems to be the true Meaning of the Word.

4 And



4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

They came not merely into their Houses, but crawled upon their Persons. By limiting this Plague to *Pharaoh* and his People, it would seem that the *Israelites* were exempted from it.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people: and I will let the people go, that they may do sacrifice unto the LORD.

It appears from this, that the Magicians had no Power to remove the Frogs which *Moses* had brought. So *Athen Ezra* observes: "He called for *Moses*, because he saw the Magicians had only added to the Plague, but could not diminish it."

This is the Man who proudly said, not long ago, *Who is the Lord? who is Jehovah?* now he is forced to have Recourse to *Moses* and *Aaron* to become Intercessors to *JEHOVAH* for him.

9 And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee, and thy houses, that they may remain in the river only?

*Glory over me; when shall I intreat for thee?* } Or, *Take to thyself this Honour or Superiority over me.* The Hebrew signifies to glory over, or vaunt one's self against another, as *Judg. vii. 2. 1st. x. 15.* In this Place it means no more than as we say, *I give thee Leave, or you shall command me.* I not only indulge thee in this Request, but even permit thee to chuse thy own Time, when thou wilt have this Plague removed. *Bonfrerius* thus briefly expresses the Sense of the Original: "You shall have the Honour to chuse the Time when, &c."

10 And he said, To morrow. And he said, Be it according to thy word: that thou mayest know, that there is none like unto the LORD our God.

*And he said To-morrow.* ] Why not To-day? since all Men naturally desire to be instantly relieved from their Sufferings. Perhaps, being addicted to Astrology, he thought to try *Moses's* Power, believing the next Day not so lucky as the present. Or, considering what imperfect Notions *Pharaoh* must have had of the DEITY, we may suppose he thought it utterly impossible to remove this Plague in an Instant; and therefore desired *Moses* to do it To-morrow, presuming that was the very soonest he could accomplish so great an Event, by whatever Power assisted.

This was the great Point that was intended by all the Plagues that were brought upon Egypt; not only that *Pharaoh*, but that all the Earth might know that the GOD of *Israel*, the CREATOR and POSSESSOR of Heaven and Earth, could do every Thing, that all Things were in his Hand; that all the Powers of Nature, in whatever Shape or Being, were no more than Laws of his establishing, which he could suspend or alter in whatsoever Manner he pleased. And this is the GOD we profess to serve: What Confidence and Trust ought we then to have in Him! and what high Conceptions ought we to entertain of Him!

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD, because of the frogs which he had brought against Pharaoh.

*Because of the Frogs,* ] or touching the Affair of the Frogs. Here we may observe the Efficacy of PRAYER, and how acceptable it is to GOD: *Moses's* Prayers prevail to remove the Plagues from *Pharaoh*, though GOD knew his Heart was still hardened; and we may remark, that not one of them was removed till *Moses* had intreated the LORD: From whence we may learn,

that in all our Distresses, in all our Hopes and Expectations of Mercy and Blessings, Application is to be made to GOD in Prayer.

13 And the LORD did according to the word of Moses: and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

GOD could as easily have dissolved the Frogs into Dust, but he would have them lie dead before their Eyes, as a Token that they were real Frogs, and no Illusion, and as a Testimony of his WONDERFUL POWER.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

This Plague was probably sent, because it would be very grievous to the Egyptians, as being such a cleanly People. *Josephus* tells us, that their Priests were wont to shave their whole Bodies every third Day, lest any Lice should breed up on them.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

The Expression, *And the Magicians did so*, is not to be taken here, as in the other Places, that they did the same Magic as *Aaron*, but that they smote the Dust of the Earth with their Rods. GOD was now pleased to withdraw the Power with which he had enabled them to go on hitherto, (and which they had formerly attributed to their Enchantments) to show them that all their Power, to whatever Cause they might attribute it, was limited, and not to compare with the GOD of *Israel*.

19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

*Then the Magicians said unto Pharaoh, this is the Finger of God.* ] Heb. The Finger of *Elhim*, i. e. of a God. Intimating, that hitherto they imagined *Moses* had wrought his Wonders only by Art Magic; but now, finding his Power superior to theirs, they are forced to acknowledge that he must be assisted by some Divinity.

*And Pharaoh's Heart was hardened.* ] It may be rendered, *Yet Pharaoh's Heart was hardened*, i. e. Though he saw his Magicians baffled, yet he could not prevail upon himself to let the *Israelites* go. One would think that *Pharaoh* should at length have yielded to the Conviction of Truth, and submitted to that Power, which neither he nor his Magicians were able to stand before, *ch. ix. 11.* But his kingly Pride, the Desire of detaining so many People in his slavish Dependence, and above all, his superstitious Prejudices so blinded his Mind, that he still remained obdurate. He perhaps considered *Moses* as a mere Magician, like his own Egyptians, only somewhat more expert in his Art.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, (so, he cometh forth to the water, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.



It is probable that the *Egyptians* were not afflicted with any of the Plagues that went before this; but they living in a Country at some Distance, might be thought that the Frogs and Lice (it not being in their Nature to get in the common Course of Things not extend so far; but having the Nature of Flies to be carried by the Air everywhere, this was the more astonishing and distinguishing, that such Creatures, whose Nature it is to spread themselves in all Place, should not any of them extend to the Land of *Egypt*.

23 And I will put a division between my people, and thy people: to morrow shall this sign be.

The *Hebrew* Word which we translate here Division, signifies a Remembrance of the Sentence, that in what GOD was about to do, they should be distinguished and kept in Safety from the Evil that was to come upon the *Egyptians*.—But let us not think that this was to be a Sign only unto *Pharaoh*, but to all who were to come hereafter. GOD hath, ever since Man was placed on the Earth, and ever will, put a Division or Distinction between those who serve Him, and those who serve Him not. The Lot of the Righteous may not always be so visibly distinguished in this World, as the *Lotus* in the Land of *Egypt*; but still the same Distinction made; and though the Arrows of Misery may reach them, yet it is not to wound, but to heal; for though GOD oftentimes seems to make a Distinction betwixt the Objects of his Compassion, and more of his Punishment, yet in his Intentions make a vast Difference, where his Judgments do not seem to make any; as, when on the one Part, and with the same Fire, we urge as well the God as the damned Soul, or Antimony; but with foreknowing and designing such a Disparity in the Events, as to consume the combustible Minerals, or blow them off into Dross or Fumes, and make the Gold more pure and full of Lustre.

24 And the LORD did so: and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' house, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

And the Lord did so. Here is no Mention of Aaron's stretching out his Rod. Whence it would seem that this was done immediately by GOD himself, that the *Egyptians* might not imagine there was any secret Virtue in the Rod.

By the *LARD Bochart* understands the Inhabitants of the Land, Gen. vi. 11, 12. xi. 1. 1 Sam. xiv. 29, &c. whose Blood these Flies sucked, and left such a Poison in it, that their Bodies swelled, and many of them died. See Ps. lxxviii. 45. Wisdom xvi. 9. *Le Clerc* understands it of the Flesh and other Eatables, which those Vermin having preyed upon, and fly-blown, bred Maggots, Stench and Putrefaction throughout the Land.

25 ¶ And Pharaoh called for Moses, and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

Moses's Meaning is, that their religious Rites were so different from the *Egyptians*, particularly the Article of Sacrifices, in slaying Animals that were worshipped as Gods by the Egyptians, that it would occasion a publick Tumult, were they to perform them in the Land of *Egypt*. From hence it seems probable, and from no Mention being made of any, that the *Israelites* had omitted to offer Sacrifices, from their first coming into *Egypt*.

27 We will go three days journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God, in the wilderness; only you shall not go very far away: intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD, that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and he treated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people: there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

#### CHAPTER IX.

1 God smiteth a murrain among the cattle of Egypt, and killeth with the cattle of the land. 2 And the Egyptians cast away with buls and asses. 3 And God smiteth the people of the whole land of Egypt; 26 and there is no bul. 27 Pharaoh saith to Moses; 35 But yet is hardened.

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let them go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel, and the cattle of Egypt: and there shall nothing die of all that is the childrens of Israel.

This was the greater Miracle, because the *Hebrews* and *Egyptians* were mingled together in the Land of *Egypt*; and their Cattle breathed the same Air, and did not differ in kind. By which it appeared that the Power of GOD was not confined to the immediate Presence of GOD.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

It ought to be observed that GOD, and Moses, (who acts under his Authority) appoints a set or particular Time, both for bringing on the Plagues and removing them, and this too at as short a Distance as the Nature of an Appointment would admit, and once we find it left to *Pharaoh* himself to fix it; which was done that the *Egyptians*, who were possessed with highly superstitious Notions of the Influences of the heavenly Bodies at particular Times, should not think that Moses took Advantage of his Knowledge of these Times, to work all the Wonders that he did.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

By ALL the Cattle of *Egypt* is to be understood a great Number of every Kind, so that the *Egyptians* saw, that even the Animals they worshipped as Gods, could not save themselves. We see here that first the Cattle are smitten, and afterwards the Men themselves; which is agreeable to the Method of Providence in punishing; whereby it sends previous Afflictions to warn Mankind, that they may shun the greater Evils by Repentance.

7 And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

It seems as if *Pharaoh*, notwithstanding all that he had seen, could not conceive that such a particular Distinction could be made between Cattle feeding together in the same Pasture, that those of the *Egyptians* alone should be stricken, while those of the *Israelites* were not affected, and therefore he sent expressly to know the Truth of it: But yet such was the Unwillingness of *Pharaoh* to part with such an Advantage, as the *Israelites* were to him by their Service, that he could not bring himself to consent to their Departure.

8 ¶ And the LORD said unto Moses, and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh.

None



None can be so foolish as to imagine, that this was the Cause of the Miracle that followed; but GOD wrought it as a Signet the Event, which served to awaken the Attention of the Beholders. Many Instances of the like Nature occur in Scripture, such as that of God's making Clay or Dust and Spittle to cure the Blind, &c. ix. 6. The Matter of this Plague is taken from the hot Ashes or Embers, as of the form of the Matter, and of the heat from the Air, to shew that God ruleth in all.

9. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains, upon man, and upon beast, throughout all the land of Egypt.

The Ash, which they threw up into the Air, fell down a small Sheet-like hard Frost, which cooled the Flesh of Man and Beast, and raised a Blister upon every Part where it fell.

10 And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven: and it became a boil breaking forth *with* blains, upon man, and upon beast.

11 And the magicians could not stand before Moses, because of the boil: for the boil was upon the magicians, and upon all the Egyptians.

Ever since the Plague of *L*, which they could not counterfeit, we read of no Attempt they made to vie Miracles with *Moses*. But it would seem from this Passage, (compare *ver.* 8. and 11.) that they still continued about *Pharaoh*, and endeavoured to rattle him in his Resolution not to let *Israel* go, persuading him, perhaps, that though *Ah*, had the better for the present, yet they should at last be too hard for him. But now being on a sudden smote with their Ulcers, in the Sight of *Pharaoh* and his Servants, this, it is likely, rendered them so contemptible, that they durst not again look either *Moses* or *Pharaoh* in the Face; for we never hear more of them.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

Not by the Infusion of any bad Qualities, or ungodly Resolutions into his Heart, as by some it has been misunderstood; but only by giving him up to his own Heart's Lufts, and ordering Things so to fall out, that he was made by them more and more obdurate.

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people: that thou mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

Third, this Verse relates to what was to happen some Time afterwards, *viz.* the slaying of the First born among the *Egyptians*; or it is to be read, as some translate it, “ For now I had  
“ stretched out my Hand, to smite thee and thy People with  
“ Pestilence, and thou wast become cut off, &c. but that thou wast  
“ preserved, (as follows in the succeeding Verse) that it might  
“ be known that there is none like Me in all the Earth.”

10 And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

This Verse, and some others in the Scriptures, not rightly understood, have given Occasion to some to ground upon them Notions quite inconsistent with the Nature of the Deity; as if it was possible for him, to create or bring any of his Creatures into Being, on Purpose to make them miserable. But the *Hebrew Word* which we translate here *raised up*, does never signify to raise a Thing into Being, but to preserve and establish it, as may be seen *1 Kings* xv. 4. *Psa.* xxix. 4. And accordingly, the *Septuagint* Translation, the *Chaldee*, *Samaritan*, and *Arabic*, and *Jerus* and *Tremellus*, all render this Place, “ For this Cause thou hast “ been hitherto preserved ” And in this Sense the Apostle uses the Expression *I have raised thee up*, *Rom.* ix. 17. The Meaning,

[illegible]

17. As a result of this, the children of the people  
 the lion are not like the people.

As B. L. H. has shown in the past, I will not be too far away from the truth even when I am not in the room with him, but I am confident that, as usual, he is low.

*Job 1, 7, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851,*

10. Send therefore now, and gather thy cattle, and all that thou hast in the field: for *open* every man and beast which shall be found in the field, and shall not be brought home, they shall be come down upon them, and they shall die.

20 He that feared the word of the Lord amongst the servants of Pharaoh, made his servants and his cattle flee into the house.

21 And he that regarded not the word of the Lord, left his servants and his cattle to be snared.

22 ¶ And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, in all the land of Egypt.

23 And Moles stretched forth his rod toward heaven, and the Lord sent thunder and hail; and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt, since it became a nation.

25 And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field.

We are not to understand the Expression in its literal Extent, as if no great Thing escaped, nor a single of any Thing was left; for none, it appears by *Ex. x. 5* still remained: But the Meaning is, that they were, generally, shattered and damaged, and a great many of every kind destroyed.

20 Only in the land of Goshen, where the children of Israel were, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned *this* time: The LORD is righteous, and I and my people are wicked.

These Professions were only produced by his Fears ; his Heart was still untouched with any Veneration for the GOD of *Israel*, or with Compassion for his own Obstinacy.

28 Intreat the Lord (for it is enough), that there be no *more* mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD: *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know, how that the earth is the LORDS.

This is the great Point which the Scriptures labour to establish, that *the Earth is the Lord's*; for this indeed is the Foundation of all Religion, and it is a Truth that wants to be established, not only in the hard Heart of *Pharaoh*, but in all our Hearts. For



to distant does this Earth our Habitation seem from GOD, so hidden from our Eyes, are all the Method, whereby he governs and preserves it, that there are few, very few of us, that think in our Hearts of *the Earth being the Lord's*, as we ought to do. Was this Truth but fully established in our Hearts, what a happy Alteration would it make in our State? we should then have no fears, but that only of displeasing him; we should then live happy and contented, without murmuring or complaining, like faithful Subjects under the kindest Monarch, or rather like Children under the most indulgent Father, who rest all their Care upon him; but with this superior Advantage, that Children may live in fear that their Parents however willing may not be able to provide for them, but the ALMIGHTY PARENT of the Universe, we may be sure wants no Power at any Time, to give whatever is good to his obedient Children.

Let us, then, as we cannot see any Thing of GOD's Government of the World with our bodily Eyes, enlarge the Eye of our Faith, and in particular meditate frequently on the astonishing Acts of his Power, Providence, and Goodness, which are recorded in the holy Scriptures; for it is from hence only we can gain any View of GOD's Government of the Earth. And the Things recorded in these sacred Writings, we are assured, by the Spirit of GOD himself, were for our Instruction, that we might have Hope, &c. that by giving Attention to the wonderful Acts of GOD's POWER, PROVIDENCE, and GOODNESS, which he was pleased to make manifest in the Affairs of the *Israelites*, we might learn that GOD knoweth all Things upon Earth, that he doth not leave it without his providential Care, that he has unlimited Power to make with the greatest Ease whatever Alterations he pleases in it, as well in regard to each Individual as to whole Nations, that his Providence extends to even the minutest Particular, and that he takes a peculiar Care of those who are his Servant, and put their Trust in his Power and GOODNESS. GOD, the EL-SHADDAI, the JEHOVAH, the I AM, is not the God of *Israel* only, but the God of the whole Earth, and he now equally governs and takes Care of every Nation, and each Individual, ordering all Things for their Good, as he did of his People the *Israelites*, though in regard to them he appeared in open Majesty, but now his Ways are hid from our Eyes; but in his Conduct towards them, he left a perpetual Pattern of what his continual Government of this Earth is.

*I will spread abroad my Hands unto the Lord:* ] The spreading forth and lifting up of the Hands to Heaven, was an ancient and very general Form of Supplication. It signifies our Acknowledgment, that GOD is the Giver of all Good; for the Hand is the Instrument wherewith we receive any Gift.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax, and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rie were not smitten: for they *were* not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw, that the rain, and the hail, and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

It is very probable that *Pharaoh* was weak enough to imagine that the GOD of *Israel* was limited in His Power, and that every Plague was the last He could inflict: But without this, we may too well account for His Conduct, by our own Experience: Do we wonder at *Pharaoh's* altering his Mind, when the Danger ceased? Say; how often have we, in Time of Sickness, Distress, and Affliction, made holy Resolutions, and that we would do so and so? but when the Danger was removed, have forgot all this, and gone on just as we did before, as if, like *Pharaoh*, we thought that GOD could not bring on us again the same Afflictions, or greater.

*And hardened his Heart,* ] This explains the Meaning of *ver. 12. ch. iv. 21.* and other Places, where GOD is said to have hardened his Heart.

35 And the heart of Pharaoh was hardened, neither would he let the children of *Israel* go; as the LORD had spoken by Moses.

#### C H A P. X.

1 God threateneth to send locusts. 7 Pharaoh is advised by his servants to let the *Israelites* go. 12 Egypt is filled with locusts. 16 Pharaoh saith again to Moses. 21 A horrible darkness for three days over all the land of Egypt; 23 But the children of *Israel* have light in their dwellings. 27 Pharaoh notwithstanding remaineth hardened.

AND the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants; that I might shew thee my signs before him:

*Go in unto Pharaoh: for I have hardened his Heart,* ] i. e. Go in and make a new Address unto him; for what *I have* done, has but *hardened him*.

2 And that thou mayest tell in the ears of thy son, and of thy sons son, what things I have wrought in Egypt, and my signs which I have done amongst them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me.

4 Else if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast.

5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

It is observed, that no living Creature multiplies so much as Locusts; and it is almost incredible in what Swarms they are sometimes seen in some Parts. *Thevenot* gives an Account of Armies of Locusts laying Waste the Country of the *Copticks*: They live, he says, about six Months, and lay their Eggs in Autumn, the Number of about three hundred each, which are hatched in the Spring following. Such as have been Eye-Witnesses report, that they have seen the whole Air in *Arabia* darkened by them in their Flight, for eighteen or twenty Miles.

*And they shall eat every Tree.* ] So destructive are these Creatures to the Fruits of the Earth, that whole Countries have been laid bare by them in a few Hours, and the Inhabitants reduced to Famine. *Pliny* tells us, they spare not the very Bark of Trees, eating all Things that come in their Way, to the very Doors of Houses.

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers fathers have seen, since the day that they were upon the earth, unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? Let the men go, that they may serve the LORD their God: Knowest thou not yet, that Egypt is destroyed?

By Pharaoh's Servants is to be understood, his Nobles and Counsellors.

*How long shall this Man be a Snare unto us?* ] i. e. Lay before us the Occasion of our falling into one Calamity after another.

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but who are they that shall go?*

9 And Moses said, We will go with our young, and with our old, with our sons, and with our daughters; with our flocks, and with our herds will we go: for we *must hold* a feast unto the LORD.

They were to *hold a Feast unto the LORD*; and in such Solemnities the whole Body of the Nation, Men, Women and Children, and all who were not confined by Sickness, were wont to join.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it, for evil is before you.

*Let the Lord be so with you, as I will let you go,* ] A. If he had said, May your God *Jehovah* assist you to my Ruin, you must have gone upon these Terms.

*For Evil is before you.* ] More Evil and Affliction shall befall you forthwith, unless you be content to go upon these Terms.



11 Not so: go now ye *that are men*, and serve the LORD, for that you did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east-wind upon the land all that day, and all *that* night: and when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees, when the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, thro' all the land of Egypt.

*Do eat every Herb of the Land, and all the Fruit of the Field.* Pharaoh the Hail had *made every Herb of the Field, and all the Fruit of the Field*, ch. ix. 25. yet it did not take every Branch, nor root up the Herb: therefore there might in a very few Days spring up a new Crop in such a Country as Egypt, where the Heat of the Sun makes Vegetation so quick.

16 ¶ Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

As the Locusts ravaged the Fields, made the Plants and Trees to die, and destroyed the Supports of human Life, they are justly called a *Draib*, or deadly Plague.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west-wind, which took away the locusts, and cast them into the Red sea: there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, *even* darkness *tebub* may be felt.

That is, Darkness attended with such gross clammy Fogs, as may affect them in the most sensible Manner.

22 And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days.

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

*Neither rose any from his Place* ] This Circumstance is one of the lively Strokes in Description, which the Critics call *Pictural*: It strongly paints the Horror and Dismay which this palpable Darkness cast upon their Minds. *Le Clerc*, however, justly remarks, that we are not to understand the Expression so strictly, as if not one of the *Egyptians* rose from his Place: For the Servants at least must have moved about the best Way they could, to find Victuals for themselves and their Masters. The Expression denotes, that there was a total Inaction and Cessation from ordinary Business.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices, and burnt offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: for in this day thou seest my face, thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

It would seem, from *ch. xii. 31.* that *Moses* appeared once more before *Pharaoh*. So that the same must be, that he would not visit him again with any more Messages; nor appear before him again without his express Order. For this plainly what *Pharaoh* means, when he bids him see his Face no more.

## C H A P. XI.

4 *Moses denounces to Pharaoh the destruction of the first-born through out all the land of Egypt.* 8 *Pharaoh continues to be hardened.*

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

They all held him in great Esteem and Veneration, as a Person that had extraordinary Power with GOD. This seems to be mentioned as the Reason why *Pharaoh* did not attempt any Thing against his Person, and also why he and the *Israelites* found so much Favour in the sight of the *Egyptians*.

4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt.

By an Angel, who, as appears from *ch. xii. 23.* was ordered to go and do this Execution.

The whole Series of the Narration shews that this Verse connects with the End of the preceding Chapter, and that the following Denunciation was pronounced by *Moses* at that Time, before he went out from *Pharaoh*; and therefore the three first Verses of this Chapter, should be read, in a Parenthesis, *And the Lord said*, or rather *had said*; this being only a Recapitulation of what had been revealed to *Moses* in Mount *Horeb*, ch. iii. ver. 20, 21, 22. and *ch. iv. ver. 22, 23.*

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh, that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

*Shall not a Dog move his Tongue,* ] A proverbial Expression importing, that all should be Peace and Quietness among the *Israelites*, far from any frightful Outcry; that in that memorable Night they should meet with nothing to molest or disturb them.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee



thee out, and all the people that follow thee : and after that I will go out : and he went out from Pharaoh in a great anger.

The latter Part of this Verse should be translated, *And he went out from Pharaoh who was in a great Anger.* For neither doth the Character of *Moses*, or the Circumstances of the Relation, give us the least Ground to think that *Moses* went out in a great, or, as the *Hebrew* is, *the Heat of Anger.* For *Moses's* Character, is that of one of the meekest of Men : We find him behaving, in all that he had to do with *Pharaoh*, with the utmost Mildness and Calmness. He acts only as the Messenger of *GOD*, without assuming any Superiority to himself ; not the least Arrogance appears in his Conduct. He seems desirous in all his Behaviour to win upon *Pharaoh*, to save him if possible from Destruction. Neither doth what foregoes this Expulsion, shew any Reason why *Moses* should at this Time be more angry than at others ; but it appears why *Pharaoh* should be in the Heat of Anger, *viz.* because *Moses* had told him that all the First-born in *Egypt* should die ; and what perhaps still more moved the haughty Monarch, that his Servants or Courtiers should come and bow down themselves unto him, and entreat him to go out.

9 And the Lord said unto Moses, Pharaoh shall not hearken unto you ; that my wonders may be multiplied in the land of Egypt.

*And the Lord said unto Moses, ]* Or, *the Lord had said unto Moses :* For this is added as the Conclusion of the five foregoing Chapters, to shew that all had come to pass as *GOD* had foretold.

10 And Moses and Aaron did all these wonders before Pharaoh : and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

## C H A P. XII.

3 The institution of the passover. 11 The manner in which it was to be eaten. 15 The ordinance concerning unleavened bread. 29 The first-born of the Egyptians slain. 31 The Israelites go out of Egypt, at the exact Time that had been foretold to Abraham. 43 An ordinance of the passover.

**A**ND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

This might be better rendered, *The Lord HAD said ;* for it is plain this must have been before what is related in the foregoing Chapter, if not before the three Days Darknes. For it appears from the sixth Verse of this Chapter, that the Paschal Lamb had been kept up or separated from the Flock for four Days, *viz.* from the tenth to the fourteenth. So that these Orders must have been given, four Days at least before *Moses* went in the last Time unto *Pharaoh* ; for he then denounced the Destruction of the First-born, as what would happen that very Night. And it appears from the Order that the Children of *Israel* went out from *Egypt* in, that *GOD* had revealed to *Moses* some Time before, the Day of their Deliverance, and that he made all necessary Preparations and Dispositions for it.

2 This month shall be unto you the beginning of months : it shall be the first month of the year to you.

*This Month shall be unto you the Beginning of Months : i. e.* The first and principal Month of the Year : It was called *Abib*, ch. xiii. 4. xiii. 15. which signifies an Ear of Corn, because then the Corn was eared.

*It shall be the first Month ]* Before this Time the *Jeus*, like most other Nations, began their Year about the autumnal Equinox, in the Month *Tisri*, after their Harvest and Vintage : But in Commemoration of this their signal Deliverance out of *Egypt*, their Computation was from this Month of *Abib*, (answering chiefly to our *March*) at least as to their Feasts and sacred Things ; and that which before was their first Month, now became their seventh : Though the Beginning of their civil Year was still reckoned as before.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.

*In the tenth Day of this Month ]* It was necessary they should now begin to prepare for the Passover four Days before, because other-

wise it had been difficult to get ready so many Lambs and Kids in *Egypt*, especially as they were to be put in Haste. But in former Ages they did not begin the Preparation till the third day, or the Day before the Passover.

*They shall take to them every Man a Lamb, ]* The *Hebrew* Word signifies a Lamb or Kid, *Deut.* xiv. 4. and ought to have been so rendered here, as is evident from *ver.* 5. for they might take either of them for this Sacrifice : But commonly they made Choice of a Lamb.

*A Lamb for an House. ]* The *Hebrew* Word *Beth*, (*House*) sometimes signifies a whole People, as *the House of Israel* ; sometimes a Tribe, *the Head of Levi*. Here it signifies those who lived under one Master or Head of a Family. The whole Army of *Israel* was divided into Tribes, the Tribes into Families, the Families again into Houses, *Jer.* vii. 14.

4 And if the household be too little for the lamb, let him and his neighbour next unto his house, take it according to the number of the souls ; every man according to his eating, shall make your count for the lamb.

The *Hebrew* Doctors tell us, that there were not to be fewer than ten Persons, nor more than twenty, to the eating of one Lamb. And at this sacred Repast, Men, Women and Children, Masters and Servants, if circumcised, were entertained.

5 Your lamb shall be without blemish, a male of the first year : ye shall take it out from the sheep or from the goats.

*A Male ]* Because the Male was accounted more excellent, and its Flesh better than that of the Female.

*Of the first Year : ]* i. e. Under a Year old, not above : For the Lamb, as also a Kid or Calf, was fit for Sacrifice at eight Days old, but not before, *Lev.* xxii. 30. *Lev.* xxii. 27. And the same Law was observed in the daily Sacrifice, *Ex.* xxix. 38. *Num.* xxviii. 3. They were not to be offered before the eighth Day, because, says *Beckart*, till then they have hardly attained to the perfection of Animal Life, and are not sufficiently purified. *Ps.* lxxviii. 1. and they are not to be offered after the first Year, because then they begin to feel the Heat of libidinous Appetite, and consequently are not fit Emblems of Purity and Innocence.

6 And ye shall keep it up until the fourteenth day of the same month : and the whole assembly of the congregation of Israel shall kill it in the evening.

*And the whole Assembly—shall kill it ]* i. e. Any Man among the *Israelites* may kill the Passover.

7 And they shall take of the blood, and strike it on the two side-posts, and on the upper door-post of the houses, wherein they shall eat it.

Both these they were to sprinkle with the Blood, by dipping a Bunch of Hyssop into it, *ver.* 22. but not the Threshold, lest any should tread upon the Blood, which had been profane.

8 And they shall eat the flesh in that night ; roast with fire, and unleavened bread, and with bitter herbs they shall eat it.

*Roast with Fire, ]* For it might be sooner roasted than boiled, and they were in Haste to be gone when it was offered.

*Unleavened Bread, ]* Partly to remind them of their Hardships in *Egypt*, unleavened Bread being more heavy and unsavoury ; and partly to commemorate their hasty Deliverance, which did not allow them Time to leaven it, *ver.* 39. *Deut.* xvi. 3. The original Word for *unleavened*, signifies *pure, unmixed, uncorrupted* : For Leaven is a Kind of Corruption. And to this Quality of Leaven the Apostle alludes, *Gal.* v. 9. *1 Cor.* v. 8. See also *Heb.* vii. 4. The Use of unleavened Bread might therefore be enjoined, to remind them of Sincerity.

*And with bitter Herbs ]* Likewise to remind them of their *Egyptian* Bondage, which made their Lives bitter to them, ch. i. 14.

9 Eat not of it raw, nor sodden at all with water, but roast with fire : his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning : and that which remaineth of it until the morning, ye shall burn with fire.

11 ¶ And thus shall ye eat it ; with your loins girded, your shoes on your feet, and your staff in your



your hand: and ye shall eat it in haste; it is the Lord's Passover.

*Thou shalt eat it with your Loins girded, &c.* ] i. e. In a hasty Manner, which is also the Import of the name which is *Passover*. Now all these Ceremonies were to accompany the Feast, that it might be a more lively Commemoration of their hasty Deliverance out of Egypt. For in those ancient Ages, when the Use of Fire was little known, they were wont to consume their Food by Fire, wherein memorable Events were celebrated by solemn Festivals, or typical Representation of them.

*Thou shalt eat it with thy Feet, &c.* ] The Reason of this Injunction was, that as the *Israelites* had not always their Loin-girt, nor their staffs in their Hands, so neither their Shoes on their Feet; for it was no uncommon Thing for People anciently to go without Shoes.

*And ye shall eat it in haste, &c.* ] As Men expecting every Moment to begin their Journey.

*It is the Lord's Passover, &c.* ] A Sacrifice in Honour of Jehovah, who *passed over*, or spared the *Israelites*, when he smote the *Egyptians*.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment; I am the Lord.

*Against all the Gods of Egypt I will execute Judgment, &c.* ] i. e. Their Idol God. To which the following Passages seem to carry an Allusion, *Isa. xlii. 17.* *Jer. xliii. 13.* It may signify, that GOD destroyed their sacred Animals.

13 And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and you shall keep it a feast to the Lord, throughout your generations: you shall keep it a feast by an ordinance for ever.

*An Ordinance for Ever, &c.* ] i. e. To the End of the Jewish Economy.

15 Seven days shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day that soul shall be cut off from Israel.

*Seven Days shall ye eat unleavened Bread, &c.* ] The seven Days following the Feast of the Passover, which were observed as a distinct Festival, and called the *Feast of unleavened Bread*, ver. 17. This was appointed in Commemoration of their hasty March out of Egypt, which did not allow them Time to leaven their Dough, ver. 39.

16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

*And ye shall observe the feast, &c.* ] Such solemn Festivals were called *Convocations*, because the whole People were then assembled, by sound of Trumpet, to offer Sacrifices, and perform other religious Duties, *N. m. x. 2, 10.*

*The first Day, and the seventh Day, &c.* ] The first Day was to be a holy Convocation, on Account of the Passover Feast; and the seventh Day, because it is computed to have been on the seventh Day after that they came out of Egypt, that *Pharaoh* and his Host were drowned in the Red Sea.

17 And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations, by an ordinance for ever.

18 ¶ In the first month, on the fourteenth day of the month at even ye shall eat unleavened bread,

until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

*Ye shall eat nothing leavened, &c.* ] i. e. Ye shall not eat any thing that is leavened, or that has been leavened, or that is made of leavened bread, &c.

21 ¶ Then Moses called for all the children of Israel, and said unto them, Draw out and take you a lamb, according to your families, and kill the passover.

*Draw out, &c.* ] The original Word signifies primarily to draw: but sometimes is used for to go, *Jed. i. 26. Job xvi. 23.* Here it signifies to go.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel, and the two side posts, with the blood that is in the basin: and none of you shall go out at the door of his house until the morning.

*And none of you shall go out at the Door of his House, &c.* ] Lest the Egyptians should suspect the *Israelites* for being the Authors of their national Calamity. This Precept was peculiar to the first Passover, but was not observed in after Times.

23 For the Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

But can we imagine that GOD, or the Angel of the Lord, wanted any Mark to distinguish the Houses of the *Israelites* from the Egyptians? Surely, He, with whom the Darkness is as the Light, being both as one; before whom even the deep Centre of the Earth hath no Covering, needed not any such Sign to discover the *Israelites* Houses. Or, can we suppose that the Blood of a Lamb had, in its own Nature, any Thing so pleasing in the Sight of GOD, that, upon seeing it, he should not suffer the Destroyer to come near? Surely we cannot think any such Thing. What then can we reasonably suppose was the Meaning of this, other than that it was intended to teach the *Israelites*, and not them only but us also, that there could be no Redemption from the Power of Death, but by the shedding of innocent Blood; and that, therefore, it was necessary that CHRIST, the Lamb of GOD, the SAVIOUR of the World, the GOOD SHEPHERD, should lay down his Life for his Sheep. Agreeable to this, we may observe a very plain Indication here, of what only could bring Redemption from the Angel of Death, *viz. A spotless Offering*: it was to be a *Lamb without Blemish*. The GREAT OFFERING then for Mankind, to deliver them from the Power of Death and the Grave, a much greater Deliverance than that of the *Israelites* from the destroying Angel, must needs be of a divine Nature, for nothing human is without Blemish. We may further observe some peculiar Circumstances attending this Rite, which seem to indicate that they were intended to typify the GREAT SACRIFICE of all. The Lamb was to be taken up on the tenth of the Month *Abib*, and slain on the fourteenth in the Evening, just entering on the fifteenth. CHRIST, the Lamb to be slain for the whole World, made his triumphant Entry into Jerusalem, which was to end in his being slain, on the tenth of this very same Month, and was slain on the fifteenth. This Paschal Lamb was to be slain in the Evening, or, as the Hebrew expresses it, *between the two Evenings*, which was the Time that was afterwards called the Ninth Hour: If we look into the Evangelists, we shall find at this very Hour, CHRIST, the GREAT SACRIFICE, was offered up. The Lamb, by the Blood of which the *Israelites* were to be saved, was, different from other Sacrifices, to be eaten by the whole People in common. CHRIST, the Lamb, declared that he was the BREAD OF LIFE, that a Man may eat thereof, and not die; the living Bread which came down from Heaven, that if any Man eat of he should live for ever; and he explains what he means by this Bread, *viz. his Flesh*, which he would give for the LIFE of the World; and when he was just going to be slain, he says, *Take, eat, this is my Body which is given for you*. The Paschal Lamb of the *Israelites* was not to have a Bone broken. CHRIST,



CHRIST, the LAMB, though he was *to pour out his Blood for many*, yet even in his lowest state he was not to be disgraced, and therefore a *bone of Him* was not to be *broken*. Look into the Evangelists, and you will find that when the rude Soldiers came, and broke the Bones of the Crucified on the one Side and on the other Side of the Lamb of GOD, when they came to him they broke not a Bone of him, but pierced his Side, and shed his precious and salutary Blood.

24 And ye shall observe this thing for an ordinance to thee, and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land, which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean you by this service?

27 That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass that at midnight the LORD smote all the first-born in the land of Egypt, from the first born of Pharaoh, that sat on his throne, unto the first born of the captive that sat in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, and get you forth from amongst my people, both you and the children of Israel: and go, serve the LORD, as ye have said.

32 Also take your flocks, and your herds, as ye have said, and be gone: and bless me also.

Pray that I and my people may be delivered from this Plague.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste: for they said, We be all dead men.

They were willing to make them all Concessions, so they would but be gone: Ransoming their Lives not only by Prayers, but by their most precious Things.

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

Perhaps it might be better rendered, *They took their Flour before it was leavened*: For if they had Time to make it into Paste, had they not also Time to leaven it? Though the Word often signifies Paste or Dough, it sometimes signifies Flour, as 2 Sam. xiii. 8.

*Their Kneading-Troughs.*] 'Tis the same Word that we translate *Store*, Deut. xxviii. 5, 17, where GOD promises to bless the Granaries and Provisions of the Israelites. And as Dough and Kneading-Troughs are not Things which Travellers usually carry with them, it seems more natural to render it *Flour* and *Grain*.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.

*They borrowed of the Egyptians, &c.*] See on ch. iii. 22.

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children.

*To Succoth.*] It was called *Succoth*, i. e. *Booths*, from the Tents which they here erected, wherein they continued while they lived in the Wilderness. There was another City of the same Name in Canaan, Gen. xiii. 17.

*About six hundred thousand on foot that were Men.*] i. e. Who were twenty Years old and upwards, fit for War. If we reckon old Men, Women and Children, there could not be less than fifteen hundred thousand. A vast Increase, in little more than two hundred Years, from seventy Persons that went down to Egypt.

38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened: because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

*Who dwelt in Egypt.*] Or *sojourned*. We ought to observe that 'tis not said, *the sojourning of the Children of Israel in Egypt* was 430 Years, but, *the sojourning of the Children of Israel, who dwelt or sojourned in Egypt* was 430 Years, i. e. the sojourning of the Hebrew or *Hebrew* Nation, from the Time that Abraham left his native Country to sojourn in Canaan to the Release of his Posterity, who dwelt or were long sojourners in Egypt, was just 430 Years. Therefore the Samaritan Copy hath it; *Who dwelt in the Land of Canaan, and in Egypt*. So the Vatican Edition of the LXX, from which that of B is taken.

41 And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

Here we cannot but admire, nay more, be sensible of an heart-felt Joy, to see this exact Accomplishment of GOD's Promise, to a very Day. Notwithstanding the various Revolutions and Changes of all worldly Affairs, that must necessarily happen in the Space of 430 Years, yet GOD's Promise stands sure amidst them all. Yes; GOD's Word will stand fast for Ever and Ever! Heaven and Earth may pass away, but THAT cannot fail, for He is FAITHFUL! How then can we have any Fears or Doubts, or Disquietudes, when we have SUCH a GOD to trust in? Yes glorious Thought! the wondrous Works of GOD of old, and his Faithfulness through all Generations, continually cry aloud that this GREAT PROMISE of all, that THE SEED OF THE WOMAN SHALL BRUISE THE SERPENT'S HEAD, and that DEATH SHALL BE SWALLOWED UP IN VICTORY will in due Time be accomplished!

*All the Hosts of the Lord.*] The Word *Hosts* import that they went out not confusedly, but in good Order. See ch. xiii. 18. They are called *the Lord's Hosts*, because JEHOVAH, under the Symbol of a Pillar of Fire, led them forth as a General at the Head of an Army. ch. xiii. 21.

42 It is a night to be much observed unto the LORD, for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel, in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof.

*And the Lord said unto Moses, &c.*] At the same Time that he instituted the Passover, he added this Caution about it.

*There shall no Stranger eat thereof.*] Heb. *Son of a Stranger*; i. e. one of another Nation was not to partake of this Feast, unless he embraced the Jewish Religion; as appears from the next Verse.

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner, and an hired servant shall not eat thereof.

*A Foreigner, and hired Servant shall not eat thereof.*] i. e. Unless circumcised, as appears from the Context. See ver. 48, 49.



46 In one house shall it be eaten, thou shalt not carry forth ought of the flesh abroad out of the house: neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, that the LORD did bring the children of Israel out of the land of Egypt, by their armies.

After this wonderful Manner did GOD effect the Deliverance of the Israelites out of Egypt. As this was a most signal Blessing to that People, and never to be forgotten, so GOD thought fit, by Moses, to transmit to Posterity the History of the principal facts relating to this Matter. For this Purpose he appointed the solemn Festival before described, to be annually kept by the Israelites, in Remembrance of it; and the Month in which this Departure happened, for the future to be observed as the first Month of the ecclesiastical Year. They are often put in Mind by Moses and the succeeding Prophets of this Deliverance; and it is made Use of as an Inducement to their Obedience to the Law given them afterwards, Ex. xx. 2. And that they might not forget this national Blessing, they were afterwards obliged to keep up the Remembrance of it once a Week, on their Sabbath Day, Deut. v. 15. And besides all this, to perpetuate the Memory of it, the First-born of Man and Beast are to be separated and set apart for sacred Use, as it follows in the next Chapter.

## C H A P. XIII.

1 The first-born are sanctified to God. 3 The memorial of the passover is commanded. 11 The firstlings of beast are set apart. 17 The Israelites go out of Egypt, and carry Joseph's bones with them. 20 They come to Etham. 21 God guideth them by a pillar of a cloud, and a pillar of fire.

AND the LORD spake unto Moses, saying,  
2 Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

*Sanctify unto me the First-born,*] i. e. Set them apart for me as sacred. To put them in Mind of GOD's miraculous Providence, in sparing their First-born, when those of the Egyptians were killed.

*All the First-born,*] i. e. Of Males, as it is explained, ver. 12. and Num. iii. 40. For if a Female came first, and afterwards a Male, that Male was not devoted to GOD, because it was not the First-born.

*Whosoever openeth the Womb*] It signifies properly the Beginning, or first Production of the Womb.

*All the First-born—of Man—is mine.*] i. e. Shall be employed in the sacred Ministrations of the priestly Office. But after the Jewish Commonwealth was formed, the Levites were chosen to officiate in their Stead, Num. iii. 12. And the First-born were to be redeemed at a certain Rate, which was Part of the Priest's Maintenance, Num. xviii. 15, 16.

*And of Beast:*] Therefore it was to be offered to GOD if it was a Male. Only an Ass was to be redeemed, ch. xxxiv. 19, 20.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.

*And Moses said unto the People,*] Here, it would seem, Moses delivers to the whole People assembled in a Body at Succoth, what he had delivered only to the Elders in Egypt, ch. xii. 21.

4 This day came ye out, in the month Abib.

5 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give

thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days shalt thou eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy son on that day, saying, *This is done* because of that which the LORD did unto me, when I came forth out of Egypt.

*And thou shalt shew thy Son on that Day,*] i. e. When thou shalt be come into the Land of Canaan, thou shalt instruct thy Children in the Meaning of your killing the Lamb, and of its being eaten Leaven, that so you and they may be better disposed to Continue to GOD for his Goodness: This was the Design of the Institution.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes; that the LORDS law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart unto the LORD all that openeth the matrix: and every firstling that cometh of a beast, which thou hast, the males *shall be* the LORDS.

*Every Firstling of a Beast—shall be the LORDS,*] i. e. Every Firstling Male of a clean Beast, as of the Cow, Sheep, or Goat Kind, was to be offered in Sacrifice; and the Blood being sprinkled, and the Fat burnt, on the Altar, the Flesh of them was to be given to the Priests, Num. xviii. 17, 18.

13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man amongst thy children shalt thou redeem.

*And every Firstling of an Ass thou shalt redeem with a Lamb;*] Heb. Lamb or Kid, ch. xii. 3. and the same is to be understood of all unclean Beasts in general, as appears from Num. xviii. 15. The Ass is particularly mentioned, because those Animals were more numerous among them than other Beasts of Burden. If a Man had not a Lamb, he was to give the Price of one. This Lamb was to be given to the Lord, i. e. to his Priest. If the Beast was not redeemed it was to be made no Use of, but to have its Neck broken, or be some Way or other put to Death.

14 ¶ And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage.

15 And it came to pass when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

These Expressions signify that they were constantly to retain such a Sense of their Deliverance, as if they had it before their Eyes.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near: for God said, Lest peradventure the people repent when they see war, and they return to Egypt.



18 But God led the people about, *the way of the wilderness of the Red sea*: and the children of Israel went up harnessed out of the land of Egypt.

[*God leads the People about.*] The Pillar of Fire, the Symbol of the divine Presence, in a more direct way, went before them, and conducted them in a way farther about.  
[*Israel's Character of disobedience, Num. 14.*] The original Word for *about* is variously rendered: It comes from a Root which signifies to turn, hence, sometimes it is rendered *about*. It is the same Word which we render *perambulate* (Job. i. 4, 13).

19 And Moses took the bones of Joseph with him: for he had solemnly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

According to the Order, Gen. l. 23. Probably he did carry with him the Bones of the other Son of Jacob, who died in Egypt. For we read in Gen. xlv. 16. that the Bones of the Patriarchs were interred in Egypt; and we find no Opportunity more proper than this for transporting them to Canaan.

20 ¶ And they took their journey from Succoth, and encamped in Itham, in the edge of the wilderness.

21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light: to go by day and night.

[*The Lord went out before them*] i.e. The *Shekinah*, or Symbol of the divine Presence, which was accompanied by a Retinue of Angels. Hence called the *Angel of God*, ch. xiv. 19. by whom is thought to be meant CHRIST, whom the *Israelites* are said to have accepted in the Wilderness.  
[*By Day, in a Pillar of a Cloud.*] Called a Pillar, because it stood over them somewhat in form of a stately Pillar, shooting up among the Clouds, a ascending Smoke is called a *Pillar of Smoke*, Jud. x. 14. 16. [*And in.* 30. It was spread over them as a Cloud by Day, to shadow them from the Sun, Psa. cv. 39. As there was Occasion, it removed sometimes before, sometimes behind them, Jer. xlv. 19. and in it GOD sometimes assumed a visible Form, and spake, Deut. xxxi. 15. Psa. xcix. 7. But the ordinary Use of it was to lead and direct them in their Marches, Num. ix. 17, 18. x. 21, 26. It was a lively Symbol of the divine Protection, and is continually alluded to Jer. iv. 5, 6. *The Lord will create upon every dwelling Place of Mount Zion, and upon her Assemblies a Cloud, and Smoke by Day, and the Shining of a flaming Fire by Night; for upon all the Glory shall be a Defence, &c.*

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

It continued with them as long as Moses lived, till they came to pass over Jordan into Canaan, when not this Cloud, but the Ark was their Guide.

C H A P. XIV.

1 God directs the Israelites in their journey. 5 Pharaoh pursues after them. 10 The Israelites are struck. 13 Moses comforts them. 21 The Lord's path through the Red sea. 23 The Egyptians dung are demanded.

AND the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They are intangled in the land, the wilderness hath shut them in.

[*Pharaoh will say—They are intangled.*] He will presume, that you are hemmed in between the Rocks and the Sea.  
[*The Wilderness hath shut them in.*] Though the Word *Middabar* commonly signifies a Wilderness or Desert, yet it is often used figuratively for any distressful calamitous Situation, such as Men are exposed to in a barren Wilderness, which must be the Signification of it in this Place; for they were not yet entered the Wilderness.

But on the West of the Red Sea, where the *Israelites* now were, are Mountains almost impassable, especially to a numerous Army. And this is the *calamitous* Situation, which *Pharaoh* would say had shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them, and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the Lord. And they did so.

[*And I will harden Pharaoh's Heart.* C. 3.] See on ch. ix. 21. The Meaning is, that *Pharaoh* would take Occasion from the uncomfortable Situation the *Israelites* were now in, hemmed in as it were between these Rocks and the Sea, to harden his Heart, he would even be so hardy and desperate as to attempt to follow and reduce them back again to his Egyptian Bondage.

5 ¶ And it was told the King of Egypt, that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

As the Children of Israel had been ordered by the Lord, to turn a different Way from that which led directly to Mount Horeb, this probably, when it was told to him, made *Pharaoh* directly conclude that they had no Intentions of going there, but were escaping out of Egypt.

6 And he made ready his chariot, and took his people with him.

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

The Strength of ancient Egypt, which is a plain Country, consisted in Cavalry and military Chariots. It is plain too, from these and other Passages of Scripture, that the Eastern Nations, both in the earliest Ages and more late, made great Use of armed Chariots in War.

8 And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

The latter Part of this Verse might perhaps be better rendered, *even the Children of Israel going away with an high Hand*, or, in other Words, *In Spite of him*.

9 But the Egyptians pursued after them (all the horses and chariots of Pharaoh, and his horsemen, and his army) and overtook them encamping by the sea, beside Pi-hahiroth before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: and the children of Israel cried out unto the LORD.

[*And the Children of Israel cried out unto the Lord.*] These Cries seem, by what follows, to have been rather the Effect of Despair, than of Trust in GOD.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

Here is an admirable Instance of *Moses*'s sedate Temper, and how well he deserved the Character given him, *Num. xiii. 31.* of being



being one of the meekest of Men: Without appearing to be either angry with them, or in the least unconcerned at the Approach of *Pharaoh*, he calmly exhorts them to take Heart, and trust in GOD, assuring them, if they would be contented, and sign themselves up to his Conduct, He would, without putting them to the Pains of striking one Blow in their own Defence, rid them of this formidable Enemy for ever.

But in the Children of *Israel*, we indeed too often a Pretext of our own unbelieving Hearts. This is a great Weakness of Man. It is not the *Israelites* only, but all Mankind, that GOD hath called by his Wonders of old, and by daily and perpetual Exertions of his Power and Goodness, to have an assured Confidence in him, to think of him as a GOD, as EL-SHADDAI, the ALL-SUFFICIENT for all our Occasions. But, like the Children of *Israel*, though we have had repeated Experience of the Power of our GOD, yet, upon every new Difficulty, we entirely forget what He is, and fall into the same Distrust and Dependency as if he was *no* God, and could not save. Whereas, like *Moses* here, we ought, with whatever Dangers surrounded, to expect with unshaken Assurance the Salvation of the Lord; as it is inconsistent with his very Nature and Attribute, that he should not be both able and willing, to deliver his Servants at all Times, and upon all Occasions.

14 The LORD shall fight for you, and ye shall hold your peace.

*Ye shall hold your Peace.* i. e. Ye shall be still and do nothing; for the Word signifies to cease from Actions, as well as from Words.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? Speak unto the children of *Israel*, that they go forward.

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of *Israel* shall go on dry ground through the midst of the sea.

*Lift thou up thy Rod—over the Sea, and divide it.* i. e. Command that it be divided, and I will effect it.

17 And I, behold I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon *Pharaoh*, and upon all his host, upon his chariots, and upon his horsemen.

*I will harden the Hearts of the Egyptians, and they shall follow them:* See on ch. iv. 21. The Meaning is, that GOD would suffer their own violent Passions, and proud Imaginations, to blind their Minds, and harden their Hearts to their own Destruction.

18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon *Pharaoh*, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of *Israel*, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them.

*And stood behind them.* To protect them from the *Egyptians*, who, by the Intervention of this Cloud, quite lost Sight of the *Israelites*, as it follows ver. 20. But besides hindering the *Egyptians* from pursuing the *Israelites* so fast as to overtake them, there seems to have been another Purpose answered by the Change of the Situation of the Pillar of the Cloud, viz. that the *Egyptians* in the Darkness, entered into the Sea that was divided for the *Israelites*, without knowing it, following them in the Eagerness of their Pursuit by the Ear only. For it is not probable, had they seen the Sea divided in the Manner it is represented, that they would have been rash enough to follow them into it: But it was GOD's Determination, for wise Purposes, that they should be drowned in this Sea. That they thus unknowingly entered into the Sea, seems probable from the twenty-fourth Verse, where it is said, that as soon as the LORD looked upon the Host of the *Egyptians* through the Pillar of Fire, that is, when he turned the bright Side of the Cloud upon them, to let them see the Danger they were in, then were they troubled.

20 And it came between the camp of the Egyptians, and the camp of *Israel*; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And *Moses* stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians were cast upon the dry land, and the Egyptians were smitten.

22 And the children of *Israel* walked upon dry land in the midst of the sea, upon the dry ground, and the waters were a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued after them, and the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

24 And it came to pass, that when *Moses* stretched out his hand over the sea, the LORD caused the sea to return, and covered the Egyptians, through the pillar of fire and of the cloud, and troubled the Host of the Egyptians.

*And the waters returned, and covered the Egyptians.* i. e. The Egyptians, when they pursued after them, were cast upon the dry land, and the waters returned, and covered them.

25 ¶ And *Moses* stretched forth his hand over the sea, and the waters returned, and covered the Egyptians, upon their chariots, and upon their horsemen.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And *Moses* stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it: and the LORD overthrew the Egyptians in the midst of the sea.

*The Sea returned to his strength.* i. e. The Sea returned to its former strength, and was no longer broken by the Lightning and Tempest.

*For the LORD fought for Israel.* i. e. The LORD fought for Israel, and it is plain it ought to have been rendered, The LORD fought for Israel, as the God of the Universe, and not as the local Deity of *Israel*. Now *Moses*' Words were twice good, ver. 14, 18.

28 And the waters returned and covered the chariots, and the horsemen, and all the host of *Pharaoh* that came into the sea after them: there remained not so much as one of them.

29 But the children of *Israel* walked upon dry land in the midst of the sea: and the waters were a wall unto them on their right hand, and on their left.

*The Sea returned to his strength.* i. e. The Sea returned to its former strength, and was no longer broken by the Lightning and Tempest. Its force being now well checked and held back by the Reins of the Divine Power; but now full Scope is given to its impetuous Rage. The *Egyptians* intimates, that the Sea returned not kindly, as in ordinary Tides, but rushed upon them precipitately.

30 Thus the LORD saved *Israel* that day out of the hand of the Egyptians: and *Israel* saw the Egyptians dead upon the sea-shore.

31 ¶ And *Moses* and the children of *Israel* sang this song unto the LORD, saying, The LORD hath saved *Israel* out of the hand of the Egyptians: the LORD hath saved *Israel* out of the hand of the Egyptians.

*But the Children of Israel walked upon dry land.* i. e. They walked upon dry land, for they had now passed quite through the Sea, when *Pharaoh* and his Host were drowned. Of this Miracle *Exodus* lxxvii. 19, 20. O God, thy Way is in the Sea, &c.

32 ¶ And *Moses* and the children of *Israel* sang this song unto the LORD, saying, The LORD hath saved *Israel* out of the hand of the Egyptians: the LORD hath saved *Israel* out of the hand of the Egyptians.



And Israel saw the Egyptians dead upon the Sea-shore.] Rather, And Israel upon (or from) the Sea Shore saw the Egyptians; i. e. They saw their dead Bodies floating upon the Waters: Though it is likely also, that many of their Bodies were cast on Shore, and became Food to the Beasts and Birds of Prey, that frequent the neighbouring Wilderiness; which is thought to be the Meaning of Ps. lxxiv. 14; and that the *Israelites* had the Benefit of the Spoil, especially of their Arms, which they wanted.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

It begat in them, for the present, awful Thoughts of GOD, and devout Affections towards him.

And believed the Lord, and his Servant] They believed, for the present, the Promises which GOD had made them by Moses, ch. iii. 17. of bringing them into Canaan.

#### C H A P. XV.

1 Moses, with all the people, sing a song of triumph to God, for their deliverance from the Egyptians. 22 The people want water. 23 They come to Marah, where they murmur because the waters are bitter. 25 The waters are made sweet. 27 They come to Elim.

**T**HEN sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my fathers God, and I will exalt him.

*I will prepare him an Habitation,* should be rendered *I will glorify or honour him.*

3 The LORD is a man of war: the LORD is his name.

This Verse in the *Septuagint*, the *Chaldee* of *Onkelos*, the *Syriac* and the *Arabic* Versions, and in the *Samaritan Hebrew* Copy, is, *The Lord is mighty in War, Jehovah is his Name*, which is certainly much more sublime than *the Lord is a Man of War*.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together: the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them.

The Words *destroy them* here, is certainly a very wrong rendering of the Original, which signifies not to destroy, but *repossess them*, and the *Hebrew* Text has it thus: "Mine Hand shall again subject them to me; mine Hand shall triumph over them; mine Hand shall again put me in Possession." For it is plain that this was the real Motive which prompted the *Egyptians* to pursue the *Israelites*, as the Scriptures manifestly declare. And it was told the King of Egypt, that the People fled; and the Heart of Pharaoh and of his Servants was turned against the People: and they said, Why have we done this, that we have let Israel go from serving us? Pharaoh therefore and his Officers did not intend to kill and extirpate the *Israelites*, which would have been against their

own Interest; but they designed to force them Sword in Hand to return into Captivity, and work again in the public Edifices.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who is like unto thee, O LORD, amongst the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestine.

15 Then the dukes of Edom shall be amazed, the mighty men of Moab trembling shall take hold upon them: all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them, by the greatness of thine arm they shall be as still as a stone: till thy people pass over, O LORD, till the people pass over, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in: in the sanctuary, O LORD, which thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots, and with his horse-men into the sea, and the LORD brought again the waters of the sea upon them: but the children of Israel went on dry land in the midst of the sea.

This excellent Song cannot be too much admired. The Turn of it is great, the Thoughts noble, the Style sublime and magnificent, the Expressions strong, and the Figures bold. Every Part of it abounds with Images that strike the Mind, and possess the Imagination. There is nothing comparable to it in all the Works of profane Writers. It may be justly said of it, as was said of the Pictures of a celebrated Painter, that they conveyed much more to the Mind than what was painted. So doth this short Song of *Moses*, if attentively considered, convey as much to the Mind as would take up whole Pages to express. We will consider some amongst its numerous Beauties, that it may be seen how highly worthy the Holy Scriptures are of our frequent Perusal, as well for the Beauty of their Language, as for the Knowledge they give us of the most important Things, and the great Truths they instruct us in.

Ver. 1. *I will sing*, &c.] This is much more energetic, more affecting, more tender, than it would be in the plural, *we will sing*. This Victory of the *Hebrews* over the *Egyptians* is not like those common Victories which one Nation gains over another, and whose Fruits are general, vague, common, and almost imperceptible to every Individual. Here every Thing is peculiar to every *Israelite*, every Thing is personal. At this first Instant, every one reflects on his own Chains which are broken; every one imagines he sees his cruel Master drowned; every one is sensible of the Value of his Liberty, which is secured to him for ever. For it is natural to the Heart of Man, in extreme Dangers, to refer every Thing to himself, and to consider himself as every Thing.

*The Horse and his Rider hath he thrown into the Sea.*] This singular, *the Horse, and his Rider*, which includes the Totality of Horses and Riders, is much more energetic than the plural would have been. Besides, the singular denotes much better the Ease and Suddenness of the Drowning. The *Egyptian* Cavalry was numerous, formidable, and covered whole Plains. It would have required several Days to have defeated and cut them to Pieces: But GOD defeated them in an Instant, with a single Effort, at a Blow. He overthrew, drowned, overwhelmed them all, as though they had been but one Horse, and one Rider: *The Horse and his Rider hath he thrown into the Sea.*

Ver. 2. *The Lord is my Strength and Song*, &c.] Of the several Attributes of GOD, he praises only his Strength, because it was by that he had been delivered.

*My Strength.* This Figure is energetic, for, *the Cause of my Strength*, which is flat and languid; besides that *my Strength* shews, that GOD alone was to the *Israelites* as Courage, and dispensed with their making any Use of it.



*My Song.* This is the same Figure, and equally emphatic. He is the only Subject of my Praise. No Instrument divides it with him; neither Power, Wisdom, nor human Industry, can be associated with him: He alone means all my Gratitude, since he alone performed, ordained, and executed every Thing. *Thy Right Hand, O Lord, hath saved me, Sing.*

*He is become my Salvation.* The best poetical Writer would have wrote, *Thou hast saved me*, but the Scripture says much more. The Lord hath undertaken to perform himself every Thing that was requisite for my Salvation; he made my Salvation his own, his personal Affair; and, what is much more emphatic, *he is become my Salvation.*

*He is my God.* He is emphatic and significant much more than it is supposed to do at first Sight. *He*, for the Greeks and the Egyptians and other Nations, Gods void of Strength, Power, and Intellects; but he who performs all our Prodiges in *Exodus*, and in our Passages, he is my GOD, and him will I glorify.

*He is my God.* I will never have any other. To him only I consecrate all my Wines, all my Delicacies, all my Condemns. He only is worthy my Worship and Love, and to him only will I forever pay Homages.

*My Father's God, and I will exalt him.* This Repetition is inexpressibly tender. He, whose Grandeur I exalt, is not a strange God, unknown till this Day, a Protector for a Moment, and ready to desert any other. No, he is the ancient Protector of my Family. His Goodness is hereditary. I have enjoyed some of his constant Love, perpetuated from Father to Son, down to me. His ancient Kindness were to me my Title and Pledges, which assured me of the like. He is the GOD of my Father. He is the GOD who displayed himself to them to *Abraham, Isaac, and Jacob.*

And thus may every Worshipper of GOD still exalt him. It is not a strange unknown GOD that I serve, one whose Power and Goodness has never been experienced, but it is the GOD whose wondrous Works have been known of old, and whose mighty Acts have been made known, whose Mercy and Truth have been established throughout all Generation, *the God of Abraham, the God of Isaac, and the God of Jacob.*

Ver. 4 and 5. *Pharaoh's Chariots and Hosts hath he cast into the Sea; The Deep Captains and Counselors in the Red Sea. The Depths have covered them, they sank into the Bottom as a Stone.* Observe the pompous Display of what is contained in these two Words, *the Horse and his Rider.* 1. *Pharaoh's Chariots.* 2. *His Hosts.* 3. *His chosen Chariots.* A beautiful Gradation.

How wonderful is this Amplification! *He cast into the Sea: They are drowned in the Red Sea: The Depths have covered them; they sank into the Bottom as a Stone.* All this to explain, *He has thrown into the Sea.* We observe in these Words, a Series of Images, which succeed one another, and swell by Degrees. 1. *He cast into the Sea.* 2. *They are all drowned in the Red Sea.* *They are drowned*, improves on *He cast*. . . In the Red Sea, is a Circumstance which more determinates than simply, *the Sea.* (The Hebrew has it, in the Sea Saph). One would conclude, that Moses was desirous of heightening the Greatness of the Power which GOD exhibited in a Sea which formed Part of the Egyptian Empire, and which was under the Protection of the Gods of Egypt. 3. *His chosen Captains*, the greatest of Pharaoh's Princes; that is to say, the proudest, and perhaps those who opposed with greatest Violence the Laws of the GOD of Israel; in a Word, those who were most able to save themselves from the Shipwreck, are swallowed up like the meanest Soldiers. 4. *The Depths have covered them.* What an Image is here! They are covered, overwhelmed, vanished for ever. 5. To complete this Picture, he concludes with a Simile, which is, as it were, the Stroke that animates and points out the whole; *they sank into the Bottom as a Stone.* Notwithstanding their Pride and Haughtiness, they made no greater Resistance to rise up against the Arm of GOD who plunges them, than a Stone that sinks to the Bottom of the Waters.

After this, what should Moses think, what should he say? One of the most important Rules of Rhetoric, and which Cicero never fails to observe, is, that, after an Account of a surprising Action, or even of an extraordinary Circumstance, the Writer must quit the calm and easy Air proper to Narration, and deliver himself with more or less Impetuosity, according to the Nature of the Subject; this is commonly done by Apostrophes, Interrogations, Exclamations, which Figures enliven both the Discourse and the Hearer. All this Moses has done inimitably in the Song before us.

Ver. 6. *Thy right Hand, O Lord, is become glorious in Power: Thy right Hand, O Lord, hath dashed in Pieces the Enemy.* There are several Things to be observed here.

1. *Moses might have said, God has displayed his Strength by striking Pharaoh.* But how faintly, in how languid a Manner, would that express so great an Action! He springs towards GOD, and says to him in a Kind of Enthusiasm, *Thy right Hand, O Lord, is become glorious, &c.*

2. He might have said, *O Lord, thou hast displayed thy Strength, &c.* But this is not strong enough, and does not convey a sensible Idea to the Mind; whereas, in the Expression of *Moses*, we see, we distinguish as it were, the Almighty's Hand, which extends itself, and crushes the Egyptians.

3. *Thy right Hand, O Lord, is become glorious in Power.* A most beautiful Repetition! and very necessary to give a stronger Idea of the Power of GOD's Arm. The first Member of the Period, *Thy right Hand is become glorious in Power*, having hinted only at the Event in loose and general Terms, the Prophet thinks he has not said enough; and to denote the Manner of this Action, he immediately repeats, *Thy right Hand hath dashed in Pieces the Enemy.* It is the Nature of great Passions, to repeat those Circumstances which touch them, as appears from all the passionate Passions in the best Authors; and as is seen in the sacred Writings, particularly in the Psalms.

4. *Thy right Hand, O Lord, is become glorious in Power.* How many other Things might be said by such Words, in the Greatness of their Passions, and the sacred Writer would describe the Action of a Noble Person, who made no Mention as an important Part of the Action, as he did against him, and is pleased to sink into a Trivial Reason. The Figure is looked upon themselves, every great, they even attacked GOD himself, and asked with a majestic Tone, *Thy right Hand, O Lord?* but as these feeble, though innocent Creatures, so, GOD rose aloft, and assumed all the Majesty of his infinite Grandeur, all the Height of his supreme Majesty against them.

In the twenty sixth *Moses* returns to the Narration, but not at in the fourth and fifth Verses by a mere Description, but in continuing his Discourse as it were to GOD. *Thou art thyself, O Lord.* How great is the Figure! How noble the Expression! The Prophet goes on from one Idea to GOD's Anger. He turns it into an angry and zealous Minister, whom the Judge had calmed as usual. He goes to execute the Decrees of his Vengeance. When they saw that their Enemies, they stand in Need of Humanity, clemency, and a long Train of wretched Indulgences, but as to GOD, his Wrath alone can punish the Guilt of *Pharaoh's Chariots and Hosts.* How many Things are compressed in this short Word, which leave to the Reader the Pleasure of conceiving in his Imagination the Fate, the Fate of Pharaoh, the Fate of his Hosts, the Storm, and all the other Indulgences of his Wrath. The Beauty of this Expression is, I think, more than equalled. We need a certain Depth in the Conscience, which employs and fills the Mind.

What was then the Effect of this dreadful Wrath? *It consumed them like stubble.* The Scripture only can furnish us with such Images. Let us consider this Thought attentively. We shall see the Wrath of GOD consuming a prodigious Army. Men, Horses, Chariots, all are consumed, consumed, overwhelmed; how weak are these synonymous Terms! All these are consumed, that would be saying all; but the Simile which follows finishes the Picture: for the Word *consume* gives us the Idea of an Action that lasts some Time; but, *it is stubble*, shews an instantaneous Action. How! so mighty an Army as it is consumed like Stubble! The Reader should consider the Force of these Ideas.

Ver. 8. The Manner in which this is described to be done, is wonderfully beautiful and majestic. The whole Song charms us, but this Part transports us. *With the Blast of thy Nephils the Waters are gathered together.* The Prophet ennoble the Wind by making GOD himself the Principle of it; and animates the Waters by representing them susceptible of Fear. The frightened Waters withdrawn with Impetuosity from their usual Bed, and crowded suddenly one upon the other.

*The Depths were congregated in the Heart of the Sea.* That is, the Waters were bound up, and frozen like Ice. *The Depths*, gives us a much more dreadful Idea than the *Waters in the Heart of the Sea*; this Circumstance is very emphatic; it fixes the Imagination, and makes us conceive to ourselves Mountains of solid Waters in the Centre of the liquid Element.

The two Verses that follow are inexpressibly beautiful. Instead of barely saying, that the Egyptians by their pursuing the Israelites, went into the Sea; the Prophet himself enters into the Heart of those Barbarians, puts himself in their Place, assumes their Passions, and makes them speak; not that they had really spoke, but because a Thirst of Vengeance, and a strong Desire of pursuing the Israelites, was the Language of their Hearts, which Moses makes them utter, in order to vary his Narration, and to make it the more ardent.

*The Enemy said, instead of the Egyptians said.* This singular, *the Enemy*, how beautiful is every Word!

*I will pursue, I will overtake, I will divide the Spoil, &c.* We read, and perceive a palpable Vengeance in these Words, as we read them. The sacred Poet has not put a Conjunction to any of the six Words which compose the Egyptian Soldier's Discourse, in order to give it the greater Spirit, and to express more naturally the Disposition of a man whose Soul is fired, who discourses with himself, and does not mind connecting his Words with Conjunctions, his Thoughts requiring Freedom and Liberty.

Another Writer would have stop here, but Moses goes farther. *My Lust shall be satisfied upon them.* He might have said, *I will divide the Spoil, and I will fill myself with them.* But, *my Lust shall be satisfied upon them*, represents them as rioting on Spoils, and basking in Joy.

*I will do to my Sword, my Hand shall destroy them.* This verse is inexpressibly beautiful. *I will do*, represents a Soldier who is full of Victory. We seem looking about, moving



ring up and down, and stretching forth his Arm. Or if we take it in the true Sense of the Original, as it ought to be translated, *My Hand shall again subject them to me*, there is a great Beauty in it. The GOD of the *Israelites* had declared, that he would free them from their Captivity, and deliver them from their hard Servitude by the Strength of his Arm. *I will bring you out from under the Burden of the Egyptians, and I will rid you out of their Bondage; and I will redeem you with a stretched out Arm.* He had often caused *Pharaoh* to be told, that he would stretch out his Hand upon him, in his Servants, in his Fields, and in his Cattle; that he would shew him, that he was the MASTER and the LORD, by stretching out his Hand over all *Egypt*, and by rescuing his People out of their Captivity. *The Egyptians shall know that I am the Lord, when I stretch forth mine Hand upon Egypt, and bring out the Children of Israel from among them.* Here the *Egyptian*, who already fancies himself victorious, insults the GOD of the *Hebrews*. He seems to reproach him for the Weakness of his Arm, and the Emptiness of his Threats; and says to himself in the Drunkenness of an insolent Joy, and in the Transports of a foolish Confidence, Notwithstanding what the GOD of *Israel* hath said, *My Hand shall again subject them to me.*

Ver. 10. *Thou didst blow with thy Wind, the Sea covered them.* Could *Moses* have possibly given us a nobler Idea of the Power of GOD? He only blows, and he at once overwhelms a numberless Multitude of Forces. This is the true Sublime. *Let there be Light, and there was Light.* Can any Thing be greater?

*The Sea covered them.* How many Ideas are included in four Words! How easy are the Words! But what a Croud of Ideas! —Any other Writer but *Moses* would have let his Fancy take Wing. He would have given us a long Detail, and a Train of inelegant insipid Descriptions; he would have exhausted his Subject, or impoverished it, and tired the Reader, by an empty Pomp of Words, and a barren Abundance. But here GOD blows, the Sea obeys, it pours upon the *Egyptians*, they are all swallowed up. Was ever Description so full, so lively, so strong, as this! There is no Interval between GOD's blowing, and the dreadful Miracle he performs in order to save his People. *Thou didst blow with thy Wind, the Sea scattered them.*

*Thou sankst at Lead in the mighty Waters.* Reflect attentively on this last Stroke, which afflits the Imagination, and finishes the Picture.

Ver. 11. *Who is like unto thee, O Lord, amongst the Gods? Who is like thee, glorious in Holiness, fearful in Praises, doing Wonders?*

12. *Thou stretchedst out thy right Hand, the Earth swallowed them.* To the wonderful Relation above-mentioned, succeeds a wonderful Expression of Praise. The Greatness of this Miracle required this Vivacity of Sentiment and Gratitude. And how, indeed, could it be possible for the Writer not to be transported, and, as it were, out of himself, at the Sight of such a Wonder? He employs the Interrogation, the Comparison, and the Repetition; all which Figures are naturally expressive of Admiration and Rapture.

Ver. 13. *Thou in thy Mercy, &c.* This, and the four following Verses, are a prophetic Declaration of the glorious Protection which GOD was to grant his People after having brought them out of *Egypt*. They abound, every where, with the strongest and most affecting Images. The Reader does not know which to admire most; GOD's Tenderness for his People, whose Guide and Conductor he himself will be, by preserving them during the whole Journey, like the Apple of his Eye, as he declares in another Place; and carrying them on his Shoulders, as an Eagle bears her young ones; or his formidable Power, which, causing Terror and Dread to walk before it, freezes with Fear all such Nations as should presume to oppose the Passage of the *Israelites* through the *Red Sea*, and strikes those Nations so that they become motionless as a Stone: Or lastly, GOD's wonderful Care, to settle them in a fixed and permanent Manner in the promised Land, or rather to plant them in it: *Thou shalt plant them in the Mountain of thine Inheritance*; an emphatic Expression, and which alone recalls all that the Scripture observes in so many Places, of the Care which GOD has taken to plant this beloved Vine; to water it, inclose it with Fences, and to multiply and extend its fruitful Branches to a great Distance.

Ver. 18, 19. *The Lord shall reign, &c.* This concludes the whole Song, by which *Moses* promises GOD, in the Name of all the People, to bear eternally in their Minds the signal Delivery which GOD had wrought in their Favour. It was proper, and agreeable to the Rules of Rhetoric, to end his Song with a plain, simple Exposition; not only to unbend the Minds of his Hearers, but also to give them an Idea, without employing Figures, Turns, or a Pomp of Words, of the Greatness of this Miracle, which GOD had just before wrought in their Favour.

20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

*And Miriam answered them,*] The Meaning seems to be, that after every Verse sung by *Moses* and the Men, *Miriam* and the Women interposed, and repeated this Verse, *Sing ye to the Lord, for he hath triumphed gloriously, &c.* This Way of singing by Courses was used in after-times, as appears from *Ezra* iii. 11. and *Psalms* cxxvi. and is represented as practised by the Angels themselves in their Worship of the Divine Majesty, *Is. vi. 3.* And one cried unto another, and said, *Holy! Holy! Holy is the Lord of Hosts! the whole Earth is full of his Glory.*

We can scarcely now image to ourselves this triumphant Song, sang by above six hundred thousand Men, and answered by as many Women, in this most grand Chorus, *Sing ye to the Lord, for he hath triumphed gloriously; the Horse and his Rider hath he thrown into the Sea;* without being in Rapture, and joining as it were in the Chorus with them. And, indeed, the singing of Praises to GOD, with a Heart that feels his Goodness, is the most ravishing and exalted Pleasure that a reasonable Being can enjoy: It is the high Delight of Angels and Archangels; Cherubims and Seraphims; and must be our chief Employment and Pleasure in Heaven, whenever we come there. It is therefore scarcely to be accounted for, how it comes, now, to be so greatly neglected in our public Worship; and that reasonable Beings, who come with the Intention of honouring, thanking, and praising GOD, can possibly sit unconcerned, and without joining in this most spirited and ravishing Part of Worship; which is so natural and so engaging in its Nature, that we find it making a chief Part of Religion from the earliest Times, and amongst all Nations. For, when the Heart is touched with a lively Gratitude to that Beneficent Being, who has given us every Thing we already possess, and from whom we expect every Thing we yet hope for, it exalts the Soul to Rapture; so that all common Words appear too poor to express its Sentiments; and therefore Men were carried to compose lofty Hymns and Psalms, to declare, and as it were, exalt their Gratitude. And was this now made a larger Part of our public Worship, it could scarce fail of raising our Devotion, and making our Worship the most delightful Entertainment to us. It is much to be wished, that it was a general Custom now, for the whole Congregation ever to join in singing Praises to GOD, which was, undoubtedly, the Custom in the earliest Times, and founded upon the greatest Reason. If even the Reader or Preacher was to join with them, perhaps it would be rather a great Refreshment, than any additional Fatigue to his Duties; at least, so far he might contribute to this noble Part of public Worship, by selecting or pointing out such Psalms, as are most properly Songs of Praise, and wrote in the most exalted Strain; rather than leave it to such a Choice, as often fixes upon the most improper, and even sometimes such as have not a Line of Thanksgiving in them, though they are expressly given out to be sang, *To the Praise and Glory of God.*

Whoever considers how tuned the Soul is to Harmony, and how it is naturally affected with what is *sublime* and *grand*, and that *this*, if properly awakened or excited, is almost the general Nature of Man, will easily perceive how proper, and how highly beneficial this Part of public Worship may be made: And, perhaps, the greater Attention that is paid to this Part, the more the Church will be like to Heaven; for there it is all PRAISE. And, if we may be permitted to judge, we may well conceive that the DIVINE BEING, (as far as ought we can do can affect him) must look with peculiar Pleasure on the Heart raptured with Gratitude for his mighty Benefits, and the Soul ascending on the Wings of Praise up to his very Throne.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur: and they went three days in the wilderness, and found no water.

This Delivery of the *Israelites* out of *Egypt*, is indeed the most wonderful Act of GOD's Almighty Power that we read of in the Old Testament; or rather a Series of Acts, each more wonderful than the other. GOD mentions it divers Times in the Scriptures, and speaks of it as the most shining Proof of the Strength of his ALL POWERFUL Arm. He institutes Ceremonies to preserve the Memorial of it to the most distant Ages, even for ever; and he speaks of it more than once, as what he would get himself Honour by: Can we then imagine, that it was for the *Israelites* only that GOD performed all these Wonders? senseless unthinking People, who remembered not his Works, but forgot the Wonders he had shewed them, *How he had wrought his Signs in Egypt, and marvellous Things in the Field of Zoan.* May we not rather more justly conclude, that it was for the Sake of the whole World, that GOD wrought these wondrous Works, to shew, as he himself expresses it, *Exod. ix. 16.* his POWER; and that his Name might be declared throughout all the Earth.

In Fact these miraculous Acts of GOD's Power equally concern us to whom they are made known, as they did the *Israelites*, for they may and ought to be considered as a Manifestation of GOD's Power, whereby he has farther made himself known to Man; for though his eternal Power and Godhead might be known by the Works of the Creation, yet his perpetual operative Power,



Power, whereby he continually governs all Things, and can make whatsoever Changes he pleases in Nature could not thus be discovered. And therefore GOD was graciously pleased to multiply his Signs and Wonders in *Egypt*, that it might be known throughout all the Earth, what his Great and Wonderful Power is. The former Ages of Mankind had seen nothing like this: the Holy Patriarchs themselves did not in this Sense know the Name JEHOVAH, they had indeed seen Destructions brought upon the Earth from the Lorn out of Heaven, but they knew not by any Experience, that he had an infinite or unbounded Power over all Nature, solely by his Will or Pleasure without the Assistance or Concurrence of any second Causes; that he could say at all Times, and to all Things; *BE THUS*, and *it should be so*. For this was the great Error of Mankind, and in Fact too much still continues so, notwithstanding all the Revelations which it has pleased GOD to make of himself to Men; That, though the magnificent Scene of Things; the Earth, the Air, the Seas, and the Heavens, the amazing Grandeur and Influence of the Sun, the beauteous Majesty of the Moon, and all the Host of the Stars, enduring continually, and performing their Courses with inviolable Regularity, has always induced and even forced Man to confess a GOD the CREATOR, yet such has ever been the Weakness or Corruption of human Nature, that it hath rarely discerned GOD, the GOVERNOR and PRESERVER; for weakly judging of Things from what we see with corporeal Eyes, we do not discern GOD in the World, but perceiving Things effected by some certain Causes, which we call *natural*, we make a GOD of these, that is, we attribute every Thing to their Operation by some inherent Efficacy, and perceive not GOD ruling and directing amidst them. By seeing only the Instrument, we become insensible of the Presence of the DIVINE WORKMASTER working in all.

And not only this, but such is the Weakness of Man, that he has ever been inclined, as it were, to undeify his God, by supposing that he hath established Rules and Laws, or rather operating Causes, stronger and more powerful than Himself; so that he neither will, or even can, make any Alteration in them; that he leaves all Things that he hath made, solely to these, and acts no more in the World, than if he did not exist.—This blind and weak Reasoning of Man hath made him be, as it were, *without GOD in the World*, from whence hath arisen all his Unhappiness here.

And, in Fact, if we will examine our own Breasts, we shall find we have Need of every powerful Consideration to banish this Weakness of Sentiment from our Minds, that what we call *natural Causes* work every Thing in the World, without the Agency of a Divine Providence to direct, govern, and over-rule them; for in our present State, an impenetrable Veil concealing the Divine WORKMASTER from our Eyes, the Weakness of the Human Mind stops at what it most easily distinguishes, and thinks of nothing but supposed *natural Causes* acting of themselves, and thus quite loses all Thought of GOD working in them.

We may, therefore, justly conclude, that the great Wonders which GOD wrought, in the Deliverance of the *Israelites* from *Egypt*, and in his future Government of them for a long Succession of Ages, was intended in the Divine Councils, as a further and more glorious Revelation or Manifestation of Himself to Man, than he had before given. If we will consider what GOD himself says concerning these Wonders, in *Exodus* and elsewhere, we cannot but look upon them in this Light. He could have delivered his People by one single Act of his Power, but he himself repeatedly acquaints us, that his divine Wisdom purposed to multiply Signs and Wonders. And for what Reason? *That his Power might be made known, and his Name declared*. But to whom? to the *Israelites* only? GOD forbid. No; but *throughout all the Earth*, *Exod. ix. 16*. One single Act, such as the last in smiting the *Egyptians*, would have procured the Deliverance of *Israel*, and probably have affected them with equal Wonder and Gratitude. But it seems to have been the Purpose of the Divine Counsel, to manifest his Power, and to cause the Earth, the Air, and the Waters, to bear Witness that he had an uncontrolled Dominion and Power over all Nature; and that he had established no Laws, or operating Causes, but what he both could, with the greatest Ease, and would, whenever his Divine Wisdom saw fit, direct to different Ends, change or suspend: And that his Power was ever existing and unexhausted, so as to work, at all Times, whatsoever he pleased. The Wonders, therefore, which were wrought for the Deliverance of the *Israelites*, can be considered as no less than a very gracious Manifestation of the Godhead, which laid the Foundation of more assured Hopes in Man towards GOD. For whatsoever Thoughts he might conceive of him before, as the CREATOR and POSSESSOR of Heaven and Earth, yet he could not know how great a God he was, what was his Power over the established Laws of Nature, or with what Ease he could make any Alterations in them, and whether he would do it on any Occasion. And, therefore, a Knowledge of these great Wonders, is, or may be, to all Mankind, and in all Ages, of the same Use as it was to *Jethro*, to give them Assurance of the great Power of GOD. *Now I know*, (says *Jethro*, when he heard of these wondrous Works, *Exod. xviii. 11*.) *that the Lord is greater than all Gods*. And accordingly we find *David*, many Centuries after, in a Time of Trouble and Darkness, when the Ways of GOD

were more than ordinarily hid, and he began to doubt whether GOD was so gracious and powerful a Being, and what he concerned himself so far with the Affairs of the Earth, he had been used to believe; we find him at such a Time, comforting and strengthening his Faith and Confidence in GOD, by the Recollection of these MIGHTY WORKS of His, and thereby removing all his diffident and distrustful Fears, so as to see his Weakness in having thought lightly of GOD's Providence in the Earth. *And I said, This is my Infamy; but I will remember the Years of the Right Hand of the Most High: I will remember the Works of the Lord: Surely I will remember the Wonders of the Lord: Thou art the God that doest Wonders: Thou hast declared thy Strength among the People: Thou hast with thine Arm redeemed thy People*. *Ps. lxxviii. 10, &c.*

And this is the Use that we may still make of it, to our great Comfort, in strengthening our Faith in GOD, by finding in our Breasts great Ideas of His wonderful Power. Is the Country or Place we reside in afflicted with Plague or sickness, or any other of GOD's Judgments? Still we need not be overwhelmed with Fear, for we may remember that the Swarms of Flies which grieved the *Egyptians*, and spread every where, had yet no Power to pass the Line prescribed them, so as to light upon the adjoining Land of *Gessen*: We may remember, that while whole Flocks of the Cattle of the *Egyptians* died with the grievous Murrain, there was not any Thing died of all that was the Children's of *Israel*, though they were feeding together in the same Pastures, for *the Lord severed between the Cattle of Israel, and the Cattle of Egypt*. We may call to Mind, that while the Hail smote throughout all the Land of *Egypt*, in the Land of *Gessen* only, where the Children of *Israel* were, *was there no Hail*; and while a thick Darkness overspread all the Land of *Egypt*, and the *Egyptians* saw not one another, neither rose from their Place, *all the Children of Israel had Light in their Dwellings*: So that let the Calamity be what it will, and however near us, we may rest assured that GOD has Power, with the utmost Ease, to sever us from it, and that he will exert this Power for our Benefit, if his Wisdom sees it to be fit. But perhaps you will say, that you have undergone such a long Series of Calamities, that it is plain GOD has forgotten to be good to you: But do you not remember that the *Israelites* were grievously afflicted in *Egypt*, before they were brought out to the Land flowing with Milk and Honey? And though GOD seemed to have entirely forsaken them in their Bondage, yet He delivered them with an high Hand, the self-same Day He had appointed. Do you not recollect, that just as He was going to bring them out with Triumph, more grievous Burthens were laid upon them, than any they had before borne? But who art thou, that sayest, I am so surrounded by Afflictions and Dangers, that there is no Way left for Deliverance? Do you not behold there the unarmed defenceless *Israelites*, hemmed in here by unpassable Rocks and Mountains, on that Side by the Wilderness, and here before, the tumultuous Sea stopping their Passage? Behold there the enraged *Egyptians* pursuing them with eager Haste, and just going to fall upon them; Who or what can deliver them? Why GOD's Right Hand, with the utmost Ease! See, He makes the Sea divide, to give them a Passage, and close again to overwhelm their Enemies! And can you imagine that the Length of Time since then, has shortened the Arm of the ALMIGHTY, that He cannot still save and deliver us, in whatever Circumstances or Dangers soever? Be assured, that His Strength and Power remaineth the same FOR EVER!

This glorious Deliverance of the *Israelites*, may likewise confirm our Hopes of that more glorious Deliverance of the whole World from the Power of the WICKED ONE, which GOD has promised to bring to pass in due Time. We are yet, it is true, in a more grievous Bondage than the *Israelites* were, the BONDAGE OF SIN AND CORRUPTION; but yet GOD's Promise will be accomplished, and we shall be brought out to the Glorious Fellowship of the Sons of GOD. Yes surely! that GOD who could deliver *Israel* by His Servant *Moses*, against all the Power of *Egypt*, can work more by His ONLY BEGOTTEN SON, JESUS CHRIST, and deliver the World from all the Evil that the Prince of Darkness hath brought into it.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD, and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

*And he cried unto the Lord,] Moses* did what they should have done, made his earnest Prayer to GOD to relieve him in this Distress.

*The Lord shewed him a Tree, &c.]* What Tree it was is quite uncertain. But to whatever second Cause it be ascribed, the Effect appears miraculous, since it was produced immediately, and



and to such a Degree, as to correct the Taste of the Water for many Thousands.

*There be made for them a Statute, &c.]* i. e. Upon working this comfortable Miracle, *Moses* in GOD's Name interrogated them, whether they were willing to shake off the Egyptian Yoke, and be governed by Laws of their own; and having thus *proved* or tried their Dispositions, and found them willing to resign themselves up to his Divine PROVIDENCE, and to live up to such Laws as he should hereafter give them, he laid before them the Substance of their Duty.

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes; I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

*And now, If thou wilt diligently hearken to the Voice of the Lord thy God, &c.]* This is the Substance of what he required of them: Nor as yet were they loaded with that grievous Yoke of Ceremonies which GOD thought fit afterwards to lay upon them for the *Hardness of their Hearts*, i. e. because they shewed themselves incapable of a more liberal and ingenious Service. And to this these Words of *Jeremiah* seem to refer, *ch. vii. 22, 23. I spake not to your Fathers, nor commanded them, in that I brought them out of the Land of Egypt, concerning Burnt-offerings or Sacrifices, &c.* The *Jewish* Tradition is, that the Statute and Ordinance they now received, was to observe the Sabbath, and to do Justice.

*I will put none of these Diseases, &c.]* Either such preternatural Plagues as GOD had inflicted on the *Egyptians*; or the Diseases that were peculiar to *Egypt*, and most frequent in that Country, such as the Leprosy and other cutaneous Diseases.

*I am the Lord that healeth thee.]* It signifies not only who healeth thy Diseases, but who preserveth thee in Health. So remarkable was their good Health, that the Psalmist tells us there was not one feeble Person among them. As the Verb *am* is not in the Original, it may be as well rendered: *I will be the Lord thy Saviour, or the Healer of all thy Diseases.*

27 And they came to Elim, where were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

## C H A P. XVI.

1 *The Israelites come to Sin. 2 They murmur for want of bread. 4 God promiseth them food from Heaven. 11 Quails are sent in vast abundance. 14 and manna. 16 Directions how the manna was to be gathered. 25 None of it is found on the sabbath. 32 God ordereth a pot of it to be kept for a memorial.*

**A**ND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim, and Sinai, on the fifteenth day of the second month, after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

How weak and perverse is Human Nature! these People who had seen the Waters but a few Days before rendered instantaneously sweet, to assuage their Thirst, could not yet trust that Divine and Almighty Providence in their next Distress, but break out into the most desponding Murmurs. GOD had endeavoured to instruct them by his delivering them at the *Red Sea*, when there seemed to be no possible Way for Escape; and by his rendering the bitter Waters at *Marah* sweet, that they were to depend with the firmest Confidence on him, and that he would protect, defend, and provide for them. But, alas! upon the first Distress, they cry out that they had better have depended upon the *Flesh-pots of Egypt*, than upon so GRACIOUS and ALMIGHTY a PROTECTOR. --- Too just a PICTURE this of ourselves, who are always prone to depend upon any human Means, rather than upon GOD.

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

*The People shall gather a certain Rate every Day.]* It came down in daily Showers, that they might be kept in a perpetual thankful Dependence on Divine Providence.

*That I may prove them.]* i. e. To give them an Opportunity of shewing their Temper, whether they will be obedient to my Commands, when I let them want nothing to support and encourage them in my Service.

5 And it shall come to pass, that on the sixth day, they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt.

Though they had such sensible Demonstrations of their being brought out of *Egypt* by the Hand of GOD, yet they still needed new Miracles to convince their unbelieving Hearts.

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: And what are we, that ye murmur against us?

Some refer this to the bright Appearance of the Divine Majesty in the Cloud, mentioned *ver. 10.*

8 And Moses said, *This shall be* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: And what are we? your murmurings are not against us, but against the LORD.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

That is, Assemble together before the Cloud, wherein JEHOVAH's glorious Presence is manifested.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

*The Dew.]* This was a Superficies of a Liquid and aerial Substance, which through the Coolness of the Morning was congealed into little Corns, which were the Manna.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

*It is Manna;]* Should certainly be rendered as the *Hebrew* signifies, *What is this?* For it is plain by what follows, that they could not give it any Name, for they wist not what it was.

16 ¶ This



16 ¶ This is the thing which the LORD hath commanded, Gather of it every man according to his eating: an omer for every man, *according to* the number of your persons, take ye every man for *them* which *are* in his tents.

*To Lo, caung*] That is, to his own and his Family. *Lo Omay* is a Kind of Measure containing the tenth Part of an Ephah, or about three Quarts, *English* Wine Measure.

17 And the children of Israel did so, and gathered some more, some less.

18 And when they did mete *it* with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack : they gathered every man according to his casing.

This Verse, as it stands here translated, is somewhat obscure, and seems to convey a different Meaning, from what it implies in the Original ; for here it looks as if GOD had wrought a Miracle, and so ordered it, that when they came to measure, the Store of him that had gathered too much, was diminished to the exact Number of Omers which he was to have ; and the defective Quantity of him that had not gathered his due Quantity, was miraculously increased to the just Measure of what he was to have gathered. But surely, had this been the Case, as it was an equal Miracle with any other recorded, it would have been mentioned that *the Lord had wrought*. And if we consider that it cannot be supposed that when they went out to gather it, that they could all take Omers with them, and that they were to gather for those that were left in their Tents, the Old and the Young, who were not able to get it for themselves, we may reasonably conclude that after they had gathered it with as much Expedition as possible, before the Sun waxed hot to melt it, they were to bring it to *Moses* and the Elders, to have it measured out, that the ordered Allotment of an Omer to every Man might be given throughout the whole Camp ; and that *Moses* did, at this Measurement, take Care that those who had gathered too much for their respective Families, should part with it to those who had not been able to gather enough, according to the allotted Quantity, an Omer for every Head. For the Word which we translate *had nothing over*, should be rendered *He made to have nothing over* : And in like Manner, the Word translated, *had no Lack*, should be rendered, *He caused to have no Lack*. MOSES was the Person who thus ordered it ; and the 17th and 18th Verses should be Word for Word thus translated : *And the Children of Israel did so, and gathered some more some less ; and they measured with an Omer, and Moses caused him that had more, not to abound ; and him that had less, not to fall short ; for they gathered each one according to his Eating.*

19 And Moses said, Let no man leave of it till the morning.

It would seem from what happened in keeping of the Manna, that *Moses* spake not this of himself, but by Divine Appointment.

20 Notwithstanding they hearkened not unto Moses, but some of them left of it until the morning, and it bred worms and stank : and Moses was wroth with them.

It was the Design of GOD to have them depend upon his Providence, and trust to Him for a fresh Supply every Day. But did GOD intend that the *Israhelites* only should thus depend upon His ever acting Providence? Rather, did He not intend to instruct all Mankind in the Orders which He gave about this Food of the *Israhelites*, and the Miracles which He wrought in Relation to it? GOD works not in vain; all His Signs and Wonders are intended for *Great and Wise Purposes*. Can we then suppose any other, but that it was in GOD's Council to shew to Mankind in what Manner they ought to depend upon His Providence; that they ought ever to think upon it as always acting, superintending, and taking Care of Mankind, to supply them with the Necessaries of Life; that He can at no Time be inattentive, that He neither *slumbereth nor doth He sleep*, and that His Arm cannot at any Time, or by any Circumstances, be *shortened*, so as not to be able to save, and do whatsoever He willeth.—This is the great Point which GOD was frequently putting the *Israhelites* in Mind of. *Will ye sayst thou, O Jacob, and yeakest O Israel, My Way is hid from the LORD, and my Judgment is passed over from my God? Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the Ends of the Earth fainteth not, neither is weary? there is no failing of His Understanding,* Isaiah xl. 27, 28. And again, *I am hard hearted at all, that it cannot redeem me? or have I no Power to deliver me? With*

[illegible]

And this is what our Lord Jesus Christ has said, "I will be Father to the fatherless, and therefore in that Prayer which he gave us, He ordered them to pray for their Father as they do in Heaven; and He was frequently saying, *that* our Father who art in Heaven, give us this day our daily Bread," *that is*, to have no other Cares, nor Anxiety, about what we shall eat, or what we shall drink, or what we shall put on in the future Day, or our Father's providing any such Provision for ourselves; but to trust in the same GOD for the morrow, who hath provided for us this day, and who saith, *I will endure thee daily.*" For the glorious Design of GOD being to make Mankind happy on Earth, tho' in a superior Degree than in Heaven, and that being not to be effected by a Man's continual and perpetual Dependence on GOD, it necessarily became a Point in all the Revelations which GOD has vouchsafed to Man, ha- been to raise his Hope and Dependence on Him, and to place this Trust in His *All-wise Providence*. But that which we know on Fact, most of the Care and Trouble which we experience in this World, arises from our not giving due Attention to what the glorious CREATOR has been pleased to reveal on this Head. From hence our Cares and Fears, and ever carking painful Solitude till our Life long: For as the Vagina, which some of the Heathen call *Lachry* (feeling to trust to GOD for a fresh Supply of Food till the Morning, bred Worms and Rank, so doth our constant Proneness to make a future Provision, as fearing that GOD is GOD for a daily Supply, breed in us ever carking Doubts, and makes our whole Lives full of painful Care and Trouble; and not only this, but GOD in His wise Providence does even by His Provisions, which we have toiled with such Anxiety to procure. He did by the Manna which the wandering *Israelites* had to spend the Morrow, render it a Bane to us, instead of a Blessing. How often has that worldly Provision, which the Possessors have sought with the utmost Eagerness and Solicitude laboured to obtain, proved their Destruction. How often have the Children been undone by those Fortune which the Parents made it the whole Business of their Lives to obtain, and heaped up with the most restless Cares. How often has GOD said to others, as well as to the rich Man in the Gospel, when they have vainly flattered themselves with I know not what Enjoyment, from the Provision they had made, "*Thou Fool, this Night is thy Soul required of thee.*" This then is GOD'S Will, and therefore Man's TRUE HAPPINESS, that he should live in an habitual, constant, or daily Dependence upon the Divine, ever governing Providence: To *dress the Garden*, or in other Words, to act with an honest Industry in our respective Occupations, but still to have our Dependence on GOD'S providential Care for all our Enjoyments; to think always that the Labour of our own Hands, and our own Prudence or Carefulness, are no more than necessary Employments, fit to be exercised in the present State of Man, but that it is GOD'S Blessing only which can bestow true Happiness on him; that He needs not our Industry, to bless us with all good Things, though while we are able He requires it, as a fit and necessary Exercise for us; neither must we ever imagine that all our most carking Care, our most constant Industry, our perpetual Toil, can obtain for us Happiness, without the Blessing of GOD: Man's ALL depends upon GOD; independent of Him, he has no Happiness; nothing avails him; all his Endeavours will be fruitless: *Except the LORD build the House, they labour in vain that build it; except the LORD keep the City, the Watchman waketh but in vain: It is in vain for us to rise up early, to sit up late, to eat the Bread of Sorrow,* Ps. cxvii. 1, &c. For we shall find no Happiness therein, unless our Dependence, amidst all, rests upon that Rock only, which is our true Support, and which will never fail us, THE LORD GOD ALMIGHTY.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *feet* which the LORD hath said, To morrow in the rest of the holy sabbath unto the LORD: bake *that* which ye will bake, *to day*, and fettle that ye will fettle: and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade : and it did not stink, neither was there any worm therein.



Here we may observe how careful GOD hath been to preserve one Day of Rest and Vacation from other Employments to Man, that he might have Leisure to think up on Him; and the great and innumerable Wonders of His CREATIONS: And what GOD worked for the *Israelites*, in giving them a double Portion on the sixth Day, to supply the Wants of the seventh, may instruct us that the Observance of the stated Times which GOD has appointed to His Service, will never hurt us in our worldly Affairs; but that, as the S.S. of GOD has promised, if we seek first the Kingdom of Heaven, and His Righteousness, all Things necessary for our Life here will be added.

25 And Moses said, That that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.

This *Manna* spoke on the Evening, between the sixth and seventh Day, when the Sabbath began, before the *Israelites* knew whether there was to be any Manna in the Fields or not.

26 Six days ye shall gather it; but on the seventh day which is the sabbath, in it there shall be none.

27 ¶ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

*Let no Man go out of his Place*] This is not to be understood as if they might not stir out of their Tents, for the Sabbath was to be sanctified by an *Holy Convocation*, or assembling of the People; *Lev. xxiii. 3. Acts. xv. 21.* By Place therefore is to be understood, the Bounds of the Camp.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it was like coriander-seed, white; and the taste of it was like wafers made with honey.

The Name of MANNA given here, does not any ways contradict what we observed in the Note on the 15th Verse. For we must observe, that the Word by which they asked (*what is this*) was in their Language MAN HUA, which signifies likewise *Meat ready prepared*; and therefore though they had a different Meaning when they first used the Word about it, yet it was afterwards very properly applied as a Name to this before unknown, and consequently *not named Food*.

*It was like Coriander-Seed*] In Bulk, not in Colour, for the Colour of it was like Bdellium, *Num. xi. 7.* The Samaritan renders it *like Rain*.

32 ¶ And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

*Take a Pot*] A golden Pot, *Exod. ix. 4.* as all the Vessels of the Sanctuary were of Gold.

*Lay it up before the Lord*] i. e. Before the Ark of the Testimony, as *cor. 34.* called *before the Lord*, because the divine Glory dwelt between the Cherubims which were over the Ark. Hence it would seem that this Command was given after the Building of the Tabernacle, and here is mentioned, only because it belongs to the Subject of the Chapter.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

*Before the Testimony*] i. e. The Ark of the Testimony; as it is called *his Strength*, *Psal. lxxviii. 61. cv. 4.* instead of *the Ark of his Strength*. *2 Chron. vi. 41.* The Ark is called the *Testimony*, because it contained the two Tables of the Law, which are called the *Testimony*, *Exod. xxv. 16.* because they testified God's Will to the People.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer is the tenth part of an ephah.

The Ephah, according to B. Cumberland, (*c. 3.*) contained seven Gallons, two Quart, and about half a Pint, in Wine Measure.

## C H A P. XVII.

1 The *Israelites* coming to Rephidim, murmur for Water: 4 God suppliceth them out of a Rock. 8 The *Amalekites* fall upon the *Israelites* but are discomfited. 15 Moses buildeth an Altar to the Lord.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide you with me? wherefore do ye tempt the LORD?

*Wherefore do ye tempt the Lord?*] Can you be so base to distrust the Power, the Goodness, the Faithfulness of GOD, who has so often and miraculously provided for you? They ought to have prayed to GOD for Water, without questioning his Power, or chiding his Servant for bringing them into that parched Desert.

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children, and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod wherewith thou smotest the river, take in thine hand, and go.

*Go on before the People*] Make them decamp towards Mount Horeb.

*Take with thee of the Elders of Israel*] To be Witnesses that thou dost really bring Water out of the Rock.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

*I will stand before thee there upon the Rock*] i. e. The Glory of the Lord should appear in this Place, to strengthen his Faith, and to convince the Elders and People, that this Water was divinely given them.

It is a wonderful Confirmation of this great Miracle, and consequently of all the rest that are related in the Books of *Moses*, that this Rock is still in being, still visible to the Eye, with the infallible Marks of this Miracle inscribed on every Side of it. As appears from the authentic Testimony of very learned and credible Witnesses, who have, within these few Years, visited and examined it.

The Description of this Rock, as given us by the learned Dr. Shaw, is as follows: "After we had descended with no small Difficulty down the western Side of this Mountain, we came into the other Plain that is formed by it; which is *Rephidim*, *Exod. xvii. 1.* Here we still see that extraordinary Antiquity, the Rock of *Meribah*, *Exod. xvii. 6.* which hath continued down to this Day, without the least Injury from Time or Accidents. It is a Block of Granate Marble, about four Yards square, lying tottering as it were and loose in the Middle of the Valley, and seems to have formerly belonged to Mount *Sinai*, which hangs in a Variety of Precipices all over this Plain. The Waters which gushed out, and the Stream which flowed within, *Psal. vii. 8. 21.* have hollowed across one Corner of this Rock a Channel about two Inches deep and twenty wide, appearing to be crusted all over, like the Inside of a Tea Kettle that hath



“ been long in Use. Besides several mossy Productions, that are  
“ still preserved by the Dew, we see all over this Channel a great  
“ Number of Holes, some of them four or five Inches deep, and  
“ one or two in Diameter, the lively and diverse Colours of  
“ of there having been formerly so many Fortresses. It likew  
“ may be further observed, that Air or Climate is not by no  
“ Means be concerned in the Contrivance. For as by Circum  
“ stance points out to us a Miracle; and, in the first Manner,  
“ with the Rent in the Rock of Mount Calvary, at Jerusalem,  
“ never fails to produce a religious Surprise in all who see it.”

The Account which Dr. P. gives of it is this: “ Here  
“ they threw the Rock, which, they say, Moses struck and the  
“ Waters flowed out, when GOD told him he would stand be  
“ fore him upon the Rock of Horeb, which was afterwards called  
“ *Masrah* and *Meribah*. It is on the Foot of Mount Sinai, and  
“ is a red Granite Stone, seven Feet long, ten wide, and about  
“ twelve high. On both sides of it, toward the South End,  
“ and at the Top of the Stone, for about the Breadth of eight  
“ Inches, is discoloured by the running of Water; and all  
“ down this Part on both sides, and at the Top are a Sort of  
“ Openings or Mouths, some of which resemble the Lion’s  
“ Mouth, that is sometimes cut in Stone Spout, but appear not  
“ to be the Work of a Tool. There are about twelve on each  
“ Side, and within every one is an horizontal Crack, and in some  
“ also a Crack perpendicularly down. There is also a Crack  
“ from one of the Mouths next the Hill, that extends two or  
“ three Feet towards the North, and all round the South End.  
“ The Arabs call this Stone the *Stone of Moses*.”

To this may be added, that the Face of the Country, and the  
Names of the Places at this Day, which the *Israelites* passed thro’ in  
their Departure from *Egypt* to *Canaan*, bear a further Witness to  
what *Moses* relates, for Travellers take Notice, that in going the  
round about Way from *Egypt* to *Canaan*, through the Wilderness  
of *Fium*, or the Wilderness of the *Red Sea*, that there is on the  
Right Hand of the Road, near Midway between *Cara* and the  
*Red Sea*, a long narrow Valley, between two rugged Chains of  
Mountains; to get into which, the Traveller must turn out of  
the common Road, and which is to this Day called by the *Arab*  
Inhabitants of the Country, *Trak Lem Israel*, or the *Road of the*  
*Children of Israel*; and when the Traveller comes into this Road,  
he finds himself pent in on either Hand by impassable Mountains,  
and fronted at the End of it by the *Red Sea*; so that, in this Situa  
tion, well might *Pharaoh* say, *They are entangled in the Land, the*  
*Wilderness has shut them in.* And, what fully shews that this  
was the Place from which the *Israelites* escaped by passing the  
*Red Sea*, is, that the Mountain, which borders on the Sea at the  
End of this Ridge of Mountains, is known to this Day by the  
Name of *Jibbel At-takah*, or the *Mountain of Deliverance*; and  
those Springs of Water which run over-against this Mountain, on  
the opposite Shore of the Sea, and near which Springs it is natural  
to think the *Israelites*, must have landed, is known also to this Day  
by the Name of the *Fountains of Moses*. And is it possible to ac  
count for all these Names being given to all these Places, in a  
Country, of which the *Israelites* were never the Masters, if these  
Matters of Fact, as they are thus related, had never happened?

7 And he called the name of the place *Masrah*,  
and *Meribah*, because of the chiding of the children  
of *Israel*, and because they tempted the LORD, saying,  
Is the LORD among us, or not?

And he called the Name of the Place *Masrah*, and *Meribah*.] This  
Event gave a new Name to this Place; for what the Neighbour  
hood called it *Rephidim*, the *Israelites* ever after called it *Masrah*,  
(i. e. Temptation) and *Meribah*, (i. e. chiding) to remind them  
of that shameful Disturb of Providence they betrayed, by chi  
ding with *Moses*.

Is the Lord among us, or not?] Are we under his special Provi  
dence and Protection or not?

8 ¶ Then came Amalek, and fought with *Israel*  
in *Rephidim*.

The name Amalek.] The Amalekites inhabited some Part of  
*Arabia Petrea*, near *Rephidim* where the *Israelites* had just been in  
camped, and lay between them and *Canaan*. They are supposed  
to have hated the *Israelites*, because of the Birth-right *Jacob* had  
taken from *Esau*; and to have made War upon *Israel*, to hinder  
their Settlement in *Canaan*, to which, perhaps, they imagined  
their own Pretensions to be as good as theirs; for they were the  
Descendants of *Ezau*, *Jacob*’s elder Brother. *Gen.* xxxvi. 18.

And fought with Israel.] They fell treacherously upon their  
Rear, and cut off some Stragglers that lagged behind through  
Faintness and Weariness. *Deut.* xxv. 18.

9 And Moses said unto Joshua, Choose us out men,  
and go out, fight with Amalek: to morrow I will  
stand on the top of the hill, with the rod of God in  
mine hand.

“ *And he said, I will stand upon the Rock of Horeb, which was afterwards called*  
*Masrah* and *Meribah*. It is on the Foot of Mount Sinai, and  
“ is a red Granite Stone, seven Feet long, ten wide, and about  
“ twelve high. On both sides of it, toward the South End,  
“ and at the Top of the Stone, for about the Breadth of eight  
“ Inches, is discoloured by the running of Water; and all  
“ down this Part on both sides, and at the Top are a Sort of  
“ Openings or Mouths, some of which resemble the Lion’s  
“ Mouth, that is sometimes cut in Stone Spout, but appear not  
“ to be the Work of a Tool. There are about twelve on each  
“ Side, and within every one is an horizontal Crack, and in some  
“ also a Crack perpendicularly down. There is also a Crack  
“ from one of the Mouths next the Hill, that extends two or  
“ three Feet towards the North, and all round the South End.  
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“ also a Crack perpendicularly down. There is also a Crack  
“ from one of the Mouths next the Hill, that extends two or  
“ three Feet towards the North, and all round the South End.  
“ The Arabs call this Stone the *Stone of Moses*.”

10 So Joshua did as Moses had said to him, and  
fought with Amalek: and Moses, Aaron, and Hur,  
went up to the top of the hill.

11 And it came to pass when Moses held up  
his hand, that *Israel* prevailed: but when he let down  
his hand, Amalek prevailed.

Here GOD again interposes his great Power, to shew that the  
are dependent on Him; for can we suppose that the Victory was  
Thing of Efficacy in *Moses*’ hand, which could alter the  
fall, to alter the Success of the Battle; but GOD has  
ordered it, that he might shew them that they gain the Battle  
by their own Right Hand, or the Strength of their own Arm.

12 But Moses’ hands were heavy, and they took a  
stone and put it under him, and he sat thereon:  
and Aaron and Hur stayed up his hands, the one on  
the one side, and the other on the other side, and his  
hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his  
people with the edge of the sword.

14 And the LORD said unto Moses, Write this  
for a memorial in a book, and rehearse it in the ears  
of Joshua: for I will utterly put out the remem  
brance of Amalek from under Heaven.

Write this for a Memorial in a Book.] According to what is recorded  
by *Moses* both here and *Deut.* xvi. 17. This is one Argument  
that *Moses* was the Writer of the Books that go under his Name.

For I will utterly put out the Remembrance of Amalek from under  
Heaven.] That is, not one shall be left to be called a Son of  
*Amalek*, or to perpetuate the Name. *Amalek* being the First  
that drew a Sword against *Israel*, unprovoked, and having at  
tacked them so ungenerously, *Deut.* xxv. 18. GOD pronounces  
this heavy Doom upon them, to terrify others from the like Ma  
lice. *Balaam* also prophesied of their utter Destruction, *Numb.*  
xxiv. 20. Accordingly they were partly destroyed by *Saul*, 1 *Sam.*  
xv. 1, 2, 3, &c. partly by *David*, 1 *Sam.* xxx. 17. and partly by  
the Children of *Simion*, 1 *Chron.* iv. 43. This Threatening GOD  
might denounce, as foreseeing that there would be an irrecon  
cilable Enmity between the two Nations, and that the *Amalek*  
*ites* would perish in their obstinate hereditary Opposition to the  
*Israelites*.

15 And Moses built an altar, and called the name  
of it *JEHOVAH-nissi*.

He called the Name of it *JEHOVAH-nissi*.] i. e. *JEHOVAH* my  
Banner: or, in other Words, *His Sign is in Heaven*. *JE*  
*HOVAH*, who fought for us, and by whom we overcome, *Psal.* lxx.  
4. Or who, by me, erected a Banner to his People in their  
Distress; alluding to the Rod which *Moses* lifted up as their Stan  
dard.

16 For he said, Because the LORD hath sworn  
that the LORD will have war with Amalek from ge  
neration to generation.

For he said, because the Lord hath sworn, &c.] This Passage is  
variously rendered. There are two Senses which appear most  
plausible. The one of them we have in our Text, the other in  
the Margin. The Words are, literally, thus: *Because the Hand*  
*upon the Throne of Jah* or *JEHOVAH*; *and he said, &c.* The  
Text considers it as an Oath: Because he (*JEHOVAH*) hath  
lifted up his Hand upon (i. e. sworn by) his Throne. So the  
*Chaldee* Paraphrast. Others apply it to *Moses*. *Because I have*  
*lifted up my Hand, or sworn by the Throne of GOD.* But the Ob  
jection to this is, that there is no Verb, in the Original, any  
ing to *lifted up*. Therefore some of the best Interpreters choose  
the Sense of the Margin. *Because I, Hand* (i. e. the Hand of  
*Amalek*) was against the Throne of *JEHOVAH*, (the Verb *swear*  
being often understood.) *JEHOVAH* is a rare Name, and



*Amalek, &c.* His Hand is said to have been against the Throne of *Teruah*, because the Throne of GOD was then among the *Amalekites*, whose King he was in a peculiar Manner; on which Account *Teruah* is called *the Throne of GOD*, *Exod. xiii. 21.*

It is further to be notice'd, that this Verse may be immediately connected with Ver. 14, the 15th being included in a Parenthesis.

## C H A P. XVIII.

1 *7* *Then, the father-in-law of Moses, Jethro, his wife, and sons, came to him; 8 And hearing what manner God had wrought for the Israelites, by a brazen serpent, for their deliverance from the Egyptians, &c. 13 He uttered many words from a vision to Moses, about governing the people, &c. about ordinances, &c.*

**W**HEN Jethro the priest of Midian, Moses father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt:

2 Then Jethro, Moses father in law, took Zipporah Moses wife, after he had sent her back,

Probably he sent her back from the Inn where her Child was circumcised, but from what Motive is uncertain. He might naturally think she and her Children would live more comfortably at Home, with her Father, than amidst such dreadful Spectacles of public Delinquency in *Egypt*.

3 And her two sons, of which the name of the one was Gershom: for he said, I have been an alien in a strange land.

Viz. *Moses* when he named him. The Word *GERSHOM* signifies *an Alien*.

4 And the name of the other was Eliezer (for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh)

*ELIEZER* signifies, *My God is an Help.*

5 And Jethro, Moses father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God.

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

*And he said unto Moses,* i. e. By Messengers, who came to give him Notice of his coming, as appears from Ver. 7.

7 ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him, and they asked each other of *their* welfare: and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travel that had come upon them by the way, and *how* the LORD delivered them.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel: whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly, *he was* above them.

And this is the Use we ought to make of all the wondrous Works of GOD, recorded in the Old and New Testament, *to be- lieve* that He is the only True GOD, and Him whom we ought to serve with all Love and Reverence.—See the Notes on the 15th Chapter, V. 22.

12 And Jethro, Moses father in law, took a burnt-offering, and sacrifices for God: and Aaron came, and all the elders of Israel to eat bread with Moses father in law before God.

Either before the Divine Presence appearing in the Cloud; or it may be understood in general, that they behaved *in a religious manner*, in the Impression of the Divine Presence.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses, from the morning unto the evening.

14 And when Moses father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to enquire of God.

To decide their Controversies according to the Law of GOD, as it is explained Ver. 16. For what was determin'd according to GOD's Law, was the Judgment of GOD. And not only so, but in particular Cases he consulted the Oracle of GOD, and received an Answer by an audible Voice, as is gathered from *Num. xv. 33, 34, 35. xvi. 5, 6, &c.*—*Enquiring of God*, may be also understood, his consulting the eternal Law of Reason and Equity, that *Candle of the LORD*, whereby He *enlighteneth every Man that cometh into this World*. So it is explained by St. *Augustine*, who is of Opinion, that the Law was not at this Time given.

16 When they have a matter, they come unto me, and I judge between one and another, and I do make them know the statutes of God and his laws.

17 And Moses father in law said unto him, The thing that thou doest is not good.

18 Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

The Prophets had a double Province, to reveal the Will of GOD to the People, and to represent their Causes to GOD; and, in some Cases, to ask Counsel at his Oracle. Thus *Jethro* desires *Moses* to confine himself to his proper Function as a Prophet.

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens.

It would seem from *Deut. i. 13*, that the People chose them, and *Moses* approved them, and gave them Authority.

*Able Men* is in the *Hebrew*, *Men of Fortitude*, which generally signifies Valour, or Military Virtue; but here it seems to denote *Firmness*, and *Strength of Mind*; which, neither through Fear nor Favour, is capable of being turned aside from the Paths of Justice and Integrity. A Qualification most becoming a Judge! It may also include a Habit of Patience and Assiduity, most requisite to the attentive hearing, deliberate weighing, and impartial judging of Causes.

Here we may learn, of what Dispositions Men ought to be, who are appointed as Judges; and how highly blamable are as well those who appoint them, without their necessary Qualifications, as those who presume to sit in the Seat of Judgment, without these Dispositions in their Hearts.

But we are to observe upon this Passage, that tho' *Jethro*, in the 23d Verse, intimates to *Moses* to consult if GOD would command him to institute these *Judges*, yet we are not told that *Moses* did so; but probably thinking the Advice highly fit and necessary, he thought it needless to consult GOD, as upon extraordinary Occasions; for we are only informed, that he *listened to the words of his Father-in-Law*, and did all that he had said; so that we are not to look upon this as any Part of the Divine Institution of the *Israelitish* Polity: And accordingly, these were not always (like the other Officers of the *Israelitish* State, whom GOD Himself appointed,) continued through all the Changes of the *Israelitish* State, with the same Name, Title and Authority; but both their Number and Office was varied as the Circumstances of the State required, or the Persons who had the appointing these Officers.



















ruptions of Religion introduced by human Power, the Scripture calls falling down and worshipping the Beast, *Revel. xiii. 8, 12.* paying more Regard to a brutal Tyrant, to the Will of oppressive and unreasonable Men, than to the Will of GOD. Further, because Men who have no right Sense of God upon their Minds, are apt to place that Trust and Reliance upon the Riches and Power of this World, which ought to be placed upon God alone; hence St. Paul, by a very elegant Figure, calls Covetousness *Idolatry*, and the covetous Man, an *Idolater*; charging *them who are rich in this World*—not to trust in uncertain Riches, but in the living GOD. And our Saviour himself, in the same Manner, declares, *Matt. vi. 24. No Man can serve (worship) two Masters—ye cannot serve GOD and Mammon.* So St. Paul speaking of the Sensual and Voluptuous, those *Lovers of Pleasure* more than *Lovers of God*, tiles them emphatically, *Men who love God is their Belly.*

Let us not therefore imagine that we cannot offend against this Law, if we do not worship Images or Pictures; for we may indeed and do too frequently offend against the Spirit of it in other Ways. We have in Truth as much need to have this daily proclaimed in our Ears, *Thou shalt have no other Gods but me*, as if we lived amidst all the Idols of Egypt of old; for whenever, without duly acknowledging the Providence of GOD, we rest our chief Hope and Confidence on second Causes, when, as it is expressed in the Language of Scripture, *we trust in our Horses and our Chariots, fasten to our Net, and burn Incense to our Drag, that is*, place all our Hopes on our own Abilities, not remembering GOD to be the Fountain of all, then do we indeed transgress against the Design and Meaning of this Holy Law; and may be properly considered as Idolaters, as we give that Honour to, and place that Confidence on something else, which is only due to GOD.

7 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

The Original may be thus rendered literally, *Thou shalt not take or lift up the Name of the Lord thy GOD falsely*, or *to a Lie*, *1. e.* Thou shalt not swear falsely; for *to lift up* is *to swear*, which was done with the Hand lifted up to Heaven. And the Word which we translate *in vain* signifies a *Falseness* or *Lie*, *ch. xxiii. 1. Deut. v. 20. Psal. iv. 2. xii. 2. xxiv. 4. cxliv. 1.* And in this Sense our SAVIOUR cites this Law, *Matt. v. 33. Ye have heard that it hath been said to them of old Time, Thou shalt not forswear thyself*: So that the principal Thing here forbidden is Perjury, or making Use of the Name of GOD by Way of Appeal to him as omniscient, and to whom belongs the final Decision in all Cases of Equity, in Attestation and Support of Falshood; a Crime repugnant to all our Ideas of GOD, and utterly subversive of public Order. For it is an Imprecation of the divine Vengeance upon ourselves, if we are knowingly and deliberately insincere: So that the Man who is guilty of it, if he is not a speculative Atheist, must be a downright Monster in Nature, deriding the Justice of the DEITY, and defying Omnipotence to do its worst. And as Oaths are the principal Fences of Government, and the last Determination in Points of social Justice, whether respecting Life or Property, Perjury manifestly tends to the Confusion and total Dissolution of all civil Societies. The Drunkard, the Thief, and Adulterer, compared to the false Swearer, are Sinners of some Modesty; so far from desiring GOD to be a Witness of their foul and atrocious Crimes, they would avoid his Presence, and retire from him if they could; but Perjury has this daring Degree of Wickedness peculiar to it, that it wilfully affronts even the Majesty of GOD, and calls upon him to see with what confirmed Impiety, they can dishonour his Name and defy his Vengeance.

By Parity of Reason, the Prohibition may be extended to all Light and vain Swearing, all wanton and irreverent Use of GOD's Holy Name; and this our SAVIOUR has included in the just Explication of this Commandment, *Matt. v. 34. But I say unto you, Swear not at all*, *i. e.* Swear not at all in common Conversation; which appears from the Context to be the Intention of these Words. Whatever Men may plead in Excuse for this Vice, it certainly tends to lessen that profound and humble Reverence which all Creatures owe to the universal CREATOR; for it is an obvious Truth, that Things of the greatest Importance and Use, by being common and familiar, grow to be less regarded; Things of the highest Estimation, by being mixed with low Images, are debased and rendered despicable: But this is not all, it is in itself an Instance of the grossest Irreverence and Contempt of GOD. For what can be a more manifest Token of Disrespect, than to use that tremendous Name, which all the Hosts of Heaven adore, to embellish idle Discourse, and give an Air and Colour to our Impertinence? If it be done for Amusement only, without any Intention to hurt our Neighbour, even the best that can be said for it is, that we *make a Jest of GOD*. Besides it is one of the most senseless, unnatural, and useless Vices that ever was invented.—It is a rude, unmannerly, and clownish Behaviour, to treat with a contemptuous Familiarity the greatest and best of Beings in the Presence of any, who have a Veneration for him. Every one would naturally resent what he thought to be an in-

jury of the Name of GOD, and it is manifestly what is not equal to the reverence which is due to the Father of the national Covenant, and his constant Blessings, and mercies, especially.

Not only so, but Men may by other Things, without express Mention of the Name of GOD, be offending by any Creature is ultimately, and in itself, swearing by the Name of GOD, whose Creature it is, and who alone can give any Sense be conceived to be truly applied to, for the Truth of the Fact, for the Sincerity of the Intention, *Matt. xxv. 1. 22.* Simplicity and Plainness of Speech, being the Character, who profess to be void of Fraud and Deceit, and who are conversant with such Simplicity, proceed to such a measure of

*For the Lord that is true, and that is the only true God*. This is a very great Contribution to determine, that the Violation of the sacred Law, especially here, is a Crime most odious in the Sight of GOD. The Law, however, was not intended to denote a *perjury*, but rather a *perjury* of the Paganism. For it may amount to a *perjury*, as if we were to fit of any notion. On the other hand, it will not escape unperceived, that the *perjury* will not escape unpunished.

8 Remember the sabbath day, to keep it holy.

Remember the Day of Rest, which God hath appointed to be observed; for the Word *Sabbath* signifies properly *Rest*, as *Lev. xxv. 2. — then shall the Land keep a Sabbath unto the Lord*, *i. e.* then shall the Land enjoy Rest, as GOD has commanded. Hence all the Jewish Festivals are called *Sabbaths*, as being Days of Rest from all servile Labour, *Lev. xxiii. 7, 11, 15.* Thus the weekly Sabbath was a Day of Rest, it being one main End of its Institution, that Servants and Cattle might have Rest from their Labour. As the other Commandments carry their own Reason along with them, they are delivered in a peremptory Style, but this being of positive Institution, is introduced with a *Remember*; and that it might take the faster hold of the Jews, contains in its Bottom the Reason of its Institution.

However, though this Precept be not of moral Obligation, yet it has the same End as the other Precepts of the first Table; for its primary Design was the Extirpation of Idolatry, being designed to preserve among Men the Memory of that fundamental Article of Religion, that GOD is the CREATOR of the World; therefore the Violation of the Sabbath implied a Denial of this great Article of Religion, and consequently a Denial of the Wisdom, Goodness, and eternal Power of GOD, which are manifested in his Work: And not only so, but it implied a Casting off the Worship and Adoration of the true GOD. That we should with grateful and joyful Sense reflect upon the glorious Works of GOD, especially that grand fundamental one wherein his Goodness, Wisdom and Power, are so illustriously displayed, the CREATION of the WORLD; that we should not be unmindful of the special Favours of GOD, as was that of the Deliverance from Egyptian Slavery to the Jews; that we should not spend all our Time in carking Care and Labour about our Bodies, and the Cares of this Life, but should assign a competent Time for the Relaxation of our Minds, and for Attendance to the Concerns of our Souls; that we should allow some Time of Respite and Refreshment to those of our Brethren whom Providence hath placed in a mean, servile Condition; that we should show Kindness even to our Beasts: All these are Duties which Reason and Natural Religion dictate, and accordingly, in all wise States, some Provision hath been made for the Practice of them. "The Gods, saith *Plato*, (*i. e.* Providence administering Affairs by the Intervention of inferior invisible Powers) in Pity to Mankind, born to painful Toil and Labour, appointed for an Ease and Cessation from their Toils the Returns of Festival Seasons, to be observed in Honour of the Gods." Thus Reason acknowledges the Substance of these Duties. But as to the Circumstances, that a seventh Day precisely should be assigned, and a total Cessation from Labour observed, this is plainly of positive ritual Institution, obligatory only upon the Jews, to whom it made a Part of their ceremonial Law, that Yoke of Bondage which was imposed upon them for the Hardness of their Hearts. But that Christians are discharged from the Observation of this Law, (as to its circumstantial Part) is plain from these Words of St. Paul, *Col. ii. 16, 17. Let no Man therefore judge you in Meat or in Drink, or in Respect of an Holy-Day, or of the new Moon, or of the Sabbath-Day, which are a Shadow of Things to come.* Here the Word *Sabbath* must, in Propriety of Language, comprehend every Sabbath; and that the weekly Sabbath was more especially intended, is highly probable, because wherever the Word is used, it seldom signifies any Thing else in the New Testament; and when in the Old Testament it is joined with Feasts and new Moons, it is generally designed to specify the Seventh-Day Sabbath.

But notwithstanding the Jewish Sabbath be abrogated, with the rest of their ceremonial Institutions, yet, a Nature directs public Honours and social Duties to be paid to the SUPREME BEING, and as an Obligation to maintain public Worship, necessarily involves in the Idea of it an Obligation to devote some Time for that Purpose. As the Institution of the Jewish Sabbath was



found by Experience not to be attended with the least Inconvenience to the Rights and common Interests of Mankind; and is as little as can be allowed for the Improvement of our Understandings and Moral, for Ease and Refreshment to our Servants, for Rest to our Cattle, and consequently for serving the two grand Purposes of *Pity* and *Justice*, which are always inseparable. *Sabbath*, as the first Day of the Week is recommended to us for the Celebration of religious Offices, by the Apostles and primitive Christians, and in itself no Day could be so proper for the Solemnities of Christian Worship, as that of our Lord's Resurrection, that grand Event on which the Truth of Christianity depends. On all these Accounts, Christians are bound to pay a religious Regard to this Day, which in the New Testament is styled *the Lord's Day*. And those who refuse to join in the religious Observation of this Day, lay themselves under a Necessity, in most Places at least, of neglecting public Worship altogether; by which Omission they neglect the Dictates of Nature and Reason itself, as well as the Intimation of Revealed Religion.

9 Six days shalt thou labour, and do all thy work.

[*See Deut. v. 14. Thou shalt not labour, &c.*] Some consider this not merely as a Permission, but as a Command; that we should be diligent, and usefully employed in some worldly Calling throughout the six Days of the Week: And to be sure it is not the Will of GOD that Men should spend their Days in Idleness. Even those whose Stations set them above the Necessity of being employed in servile mechanic Labours, ought to be engaged in some Way of Life, whereby they may be useful to Society, as well as improve themselves.

10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

[*For in six Days the Lord made Heaven and Earth.*] The Meaning is, that by working six Days, and resting from Labour on the seventh Day, they might give a symbolical Testimony of their Belief in that GOD, who created the World in six Days, and ceased from creating on the seventh. Thus the *Jews*, by conforming their Labour and Rest to the Example of GOD in creating the World, testified that they were the Worshipers of JEHOVAH, the SUPREME CREATOR of Heaven and Earth. Besides this, which was the primary End of the Institution of the Sabbath, namely, that it might be a Commemoration of GOD's having created the World, and be a Badge to the *Israelites* of their being the Worshipers of the true GOD, and of him only; there is also a second Reason for the *Jews* Observance of this Day, *Deut. v. 15.* namely, that it was to be a Memorial of GOD's Goodness, in giving them Rest from their intolerable Burdens in *Egypt*; on which Account they were both to rest on that Day themselves, and to give their Servants Rest, in Remembrance that they had been Servants in *Egypt*. And indeed this Rest to Servants is such a necessary Duty of Humanity, and of such special Regard in the Sight of GOD, that it is sometimes spoken of as the principal End of the Institution of the Sabbath, *Deut. v. 15. Ex. xxiii. 12.* And the Wisdom of this Institution will be the more apparent, if we consider with what Rigour Slaves in those Times were apt to be treated by their Masters: Again, another End of the Institution of the Sabbath was, that there might be a Time set apart for public Worship: This is inferred from other Passages, particularly from *Lev. xxiii. 3. 24.* where the Sabbath is called *an holy Convocation*, and for what other Reason, but because the People were called together on that Day by Sound of Trumpet to join in offering Sacrifices, and performing other religious Duties, as may be inferred from *2 Kings, iv. 23. Isa. lviii. 10. Mark i. 21. Luke iv. 16. Acts xiii. 14. xv. 21. xvi. 13.*

And rested the seventh Day:] i. e. He desisted, or ceased, from creating. See on *Gen. ii. 1.*

[*Wherefore the Lord blessed the Sabbath Day, and hallowed it.*] Not because there was any necessary Connection in the Nature of Things, between his having finished the Works of Creation in six Days, and the religious Celebration of the seventh as a Day of Rest; but to answer a valuable Purpose, which might fitly take its Rise from hence, he did, by positive Institution, and an Act of his supreme Authority, bless the Sabbath-Day, and hallow, or sanctify it; i. e. set it apart from a civil to a sacred Use.

12 ¶ Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Next to our Duty to our heavenly FATHER follows, in the Order of Nature, the Duty which we owe to our earthly Parents. The Word *Honour* aptly serves to denote that love and reverence, *Lev. xix. 3.* that Obedience and Obedience, *Gal. iii. 23.* that pious Gratitude and Retribution, *1 Tim. v. 4.* that obsequious Compliance with their Instruction and Advice, *Prov. i. 8. xxiii. 22.* and, in a Word, all the Branches of that filial Love and Duty which we indispensably owe to those who, under GOD, are the Author of our Being, and by whose Care and Tenderness we have been preserved and supported in the most helpless Part of our Lives. Providence has so ordered the particular Condition of Man, that of all Creatures living we are the least able to provide for ourselves in our Infancy, and continue the longest in this helpless State, as if it were on Purpose to beget this filial Obligation and Endearment: Nor is this all that Children owe to Parents; they are especially indebted to them for their Education, which both affords them the Means of future Support, and enables them to be useful in the World. And what strengthens the Obligation, is, that Parents do all these Duties to their Children most frankly, out of pure Affection and Benevolence, expecting no other Return but the generous Satisfaction of seeing their Children thrive and do well: Therefore, to violate these sacred Obligations, argues a Disposition not only vicious, but, we may say, impious; it intimates, that the Person will, in like Manner, be unjust, ingrateful, and disingenuous to GOD, from whom he has received the like Benefits; for if he honours not his earthly Parents, whom he hath seen, how will he reverence his heavenly Father, whom he hath not seen?

Now, by Analogy, we may reduce, under this Commandment, our Obligation to honour all who perform towards us beneficent Offices, like those which we receive from our Parents, such as Magistrates, supreme and subordinate, who are the Fathers of our Country, our Benefactors and Patrons, our Pastors and Teachers. We are further to notice, that as in Nature all Influences and Operations are mutual, so in all Relations there is a Duty reciprocal: Consequently it is to be understood, that Parents are, by this Commandment, required to behave as Parents ought to do, i. e. to love, support, instruct, and be gentle towards their Children: And indeed 'tis not so much their being the passive Instruments of our Being, as our constant, generous, and disinterested Benefactors, the Guardians of our tender Years, our Instructors and Examples in Virtue, that denominates them our Parents, and chiefly constitutes our Obligation to honour, love, and obey them.

[*That thy Days may be long upon the Land, &c.*] Here is a particular Promise annexed to this Commandment; and *St Paul* takes Notice of it accordingly, as the first Commandment (the only one of the ten) with Promise, *Eph. vi. 2.* *Let Clerg* renders it, that they, i. e. thy Parents, may prolong thy Days, namely, by their Prayers to GOD, that He may bless thee with long Life and Prosperity: Which is agreeable to the Sentiment of the Author of *Ecclesiasticus*, Ch. iii. 6, &c. *He that honoureth his Father, shall have a long Life.*—Honour thy Father and Mother, both in Word and Deed, that a Blessing may come upon thee from them; for the Blessing of the Father establisheth the Houses of Children, but the Curse of the Mother rooteth out Foundations, &c. The Truth is, that even in the ordinary Course of Providence, Obedience to the wise and wholesome Instructions which all good Parents will give their Children, is the natural Way to preserve Health, and prolong Life. Therefore *Solomon* thus bespeaks his Son, *Prov. iii. 1.* *My Son, forget not my Law, but let thy Heart keep my Commandments; for Length of Days, and long Life, and Peace shall they add to thee.* Whereas those who dishonour their Parents, and consequently are disobedient to the Counsels of Wisdom and Experience, forsake the Guide of their Youth, to pursue Intemperance, Sensuality, and Debauchery; which destroy the Health, weaken the Constitution, and shorten Human Life.

We find it was the Opinion of the Heathens likewise, that the Prayers of Parents availed to prolong the Lives of their Children. To this Purpose there is a remarkable Passage in *Plato*; where, after warmly recommending filial Duty, he mentions some terrible Calamities which the Gods had inflicted upon undutiful Children, in Consequence of their Parents Imprecations. To which he adds, *Let no one imagine that the Gods are disposed only to hear the Imprecations of Parents against their disobedient Children. Shall we not believe they are equally ready to hear the Prayers which they put up in Behalf of their Children, when dutiful?*

13 Thou shalt not kill.

This, and the four following Precept's, set forth our Duty towards all Men in general, with Regard to the Life, the Property, the Reputation of our Neighbour, or whatever else may in any Way affect him. The greatest and most irreparable Damage one Man can do another, is the taking away his Life; and therefore the first of these general Precept's, is, *Thou shalt not kill.* The Words are better rendered in an old Translation, *Thou shalt not Murder*; for there are many Cases wherein the Life of a Man may be taken away, without the Sin of Murder: As 1st, when a Man has the Misfortune to kill his Neighbour by Chance, without having any Design of hurting him at all, in this Case he is clear



the Imputation of Murder, though upon other Accounts, he may be justly blamable. If a Person grown to Years of Discretion should rashly and deliberately, Go with Instruments of Death, or sent by the Life of another, in the Execution of some wild Design, he would be highly criminal on these Accounts, though not directly chargeable with the Crime of Murder. And therefore, to guard against this Crime more effectually, GOD was pleased, in the Law of *Moses*, to command, that whoever slew a Man by Accident, should be obliged to flee to a City of Refuge. 2dly, A Man may be forced to kill another in necessary Self-Defence, but then the sin is not in the Slayer, but in him that is slain, *Deut.* xxii. 26. and xxiii. 2. Yet, if the Ends of Self-Preservation could have been completely answered, without bereaving the Aggressor of Life, and the Party injured be hurried on to this fatal Extreme by an Excess of Passion, he is, in Proportion to his vindictive Temper, involved in the Guilt of Murder. 3dly, For the same Reason Enemies may be slain in a just and necessary War. But Wars undertaken with ambitious Views, from the Pursuit of false Glory, are loaded with a Complication of Murders: And all such turbulent Princes, who delight in the Effusion of Human Blood, instead of being celebrated with Honour, ought to be detested, and devoted to peculiar Infamy, as the Pests, and Scourges of Human Nature and Human Society. 4thly, The Lives of Malefactors may be justly taken away, for the Preservation and Security of the Public, *Rom.* xiii. 4

Now, from all these Cases, Murder is distinguished ; which is,  
 “ The killing of a Man, not by Misfortune, but with Design ; not  
 “ for our own Defence and necessary Preservation, but out of  
 “ Malice and Hatred towards our Neighbour ; not as destroying  
 “ a public Enemy, but one with whom we ought to have lived  
 “ under the natural Ties of Friendship and Humanity, or, at  
 “ least, of mutual Forgiveness ; not as bringing a Malefactor to  
 “ Execution for the Preservation of the Common Wealth, but as  
 “ cutting off an innocent Member to the Hurt of the Public.”  
 This is a Crime so entirely inhuman and monstrous, that at the  
 bare Mention of it, Human Nature is struck with Horror. It was  
 therefore righteously appointed by a positive Sanction of the  
 ALMIGHTY, *Gen. ix. 6.* that Murderers should be punished with  
 Death, a Law perpetual and irreversible under all Forms of Go-  
 vernment.—And here it may be proper to subjoin, that there  
 are several Ways of committing Murder, besides that of an im-  
 mediate Attack upon our Neighbour's Life ; as by a false Oath  
 in a Court of Judicature, an Action of complicated Guilt, which  
 adds Perjury to Murder : So he may be denominated a Murderer,  
 who, by his cruel Treatment of those under his Authority, brings  
 them to an untimely Death. An unnatural Son, who, finding  
 his insolent Carriage to be the Cause of deep Grief to his Parents,  
 and will not reform, though he knows their Life to depend upon  
 that Reformation, such a Man is truly a Parricide. The Case is  
 the same of a Husband, who, forgetting his Obligations, and re-  
 paying tender Affection with Contempt and Barbarity, and adulter-  
 ous Violations of the sacred Marriage Vow, first renders mis-  
 erable, and then shortens that Life which he ought, in Duty and  
 Honour, to have cherished and preserved.

What hath been hitherto said concerning the killing of another, must in Proportion be understood likewise concerning Self-Murder ; which, though not the immediate Intent of this Prohibition, yet falls within the rational Scope of it : For Self-Murder is the Killing of a Man, whom it would have been unlawful for any other Human Creature to destroy, and consequently which the Self-Murderer himself can have no Right to destroy ; because if he had that Right, he might transfer it to others : And indeed no Life can be justly cut off, unless it be expedient for the Good of Mankind : And any Person judging it to be thus expedient, may be as effectually warranted in being a Murderer, as another can be in being a Self-Murderer : Beside-, Mankind are placed here in a Probationary State, which, from the Condition of their Nature, they are not at Liberty to desert ; for a State of moral Discipline implies, in the very Idea of it, that the Supreme Governor of Mankind has the sole Right not only to appoint the Plan of this Discipline, but to determine the Duration of it. This was represented in the Heathen Philosophy, by a very significant Metaphor, “ that of a Centinel’s deserting his Post without Orders.”

From all these Considerations, Christians should disdain to imitate the pusillanimous Example of those who, unable to bear the Shocks of adverse Fortune, shrink from under the Load of Human Misery, which Heaven has allotted them to bear for the common Good; and resolve, for the Good of Mankind, and till Providence itself closes the ungrateful Scene, to stand our Ground as illustrious Examples of depressed, conflicting, triumphant Virtue; and, in a Word, to wait the regular Summons of Nature, which is the only authentic Call of Heaven, to quit the Trials of the present Life, and enter upon the Rewards and Honours of IMMORTALITY.

Another Thing prohibited by this Law is *Duelling*, which plainly falls under the Notion of *Murder*, *viz.* taking away the Life of a Man without sufficient Cause. For who will say, that a hasty Word, a passionate Reflection, or even a wilful Aspersion, thrown upon the Character, are Crimes so great that nothing but the Blood of the Defamer can expiate, and though it may be alledged that in these inhuman Revenges, the supposed Criminal is not absolutely devoted to Death, but that the Person injured puts

[illegible]

We may farther observe, that a Person who deprives another of his Life, may be considered as a Murderer, and is therefore guilty of a Crime which ought to make us shudder at the Thought of committing any such guilty this Way, viz. our blessed Saviour, Jesus Christ, who expressly files the Devil a Murderer, because Man by his Temptation fell into Death. We know that by the Law of God, the Head, (such is the Degeneracy of human Nature) is now and then add, and may it be attended to, that the Murder of new-born Infants, or even those in Embryo before they are born, is perhaps the most heinous, considered Crime that can be committed, and is always committed. For 1<sup>st</sup>, there is no Force or Violence, no Force of Persuasion received; 2<sup>dly</sup>, the Object is innocent, helpless, and defenceless, and calls for Pity even from the most cruel of Men; 3<sup>dly</sup>, It is not deprived of Life by a Fox, or a Cat, or a Dog, or (shocking to mention) by its own Parents, though it may seem to have had a Right, in its helpless Condition, to expect to be fed, clothed, enriched, cherished. And cruel, cruel Parents, that put it into a cruel Hand; what Injury has the innocent Babe done them, that they should thus Cries plead only for Pity and Assistance, from the all-wise, all-merciful, whom the GOD of Heaven and Earth hath appointed its Protector and Guardian; and wilt thou, O mortal Man, deprive it of Life? How knowest thou what it may live, and what it may have, and Weeks, and Months, and Year of Happiness, thou mayest deprive it of by this cruel Act? How far wilt thou go to lose Riches, Power, and Wisdom, it may arise from the infant's Griefs of its Life, and of what great Life it may be capable of? It is easy to imagine that the seeming Insignificance of a new-born Infant's Life, and the little it seems to lose by being deprived of it, may perhaps be one Reason why this Crime is taken to it by many, too many, who would fly back with Horror from committing it on a grown Person, on any Account whatsoever. But nothing can be more false than this Reasoning; for whoever deprives of Life a Being in its Infancy, of whose Worth or Happiness in its Maturity we can form no Judgment, is possibly guilty of a much greater Injury than it would be to a Being arrived to Maturity, whose Worth and Happiness is known; and neither of which, perhaps, can be set at any high Rate. Besides, if Life is a Blessing, as we all esteem it, the Being who is deprived of it at its first Entrance on it, certainly receives a greater Injury than the Being who has enjoyed a great Part of it, before he is deprived of it; and therefore we may be assured that the Blood of the new-born Infant, and even of the unborn one, will come before GOD with as loud Cries for Vengeance, as that of the mature Person, and will as certainly meet with Punishment.

Under this Prohibition are likewise included all Approaches to the Crime of Murder, all great Mischiefs, all Plating of Lives designedly done, which either hasten Mens Death, or make their Life uncomfortable. Hence our SAVIOUR, in his excellent Comment upon this Law, *Matt. v. 22.* extend it to all rash, caustic, and outrageous Anger; all opprobrious Language, and to the retaining of Grudges, or Spite in our Hearts; for these Inordinacies, as they have a Tendency to produce the Act of Murder, so they argue Inclinations towards it, and, consequently, in moral Account, which regards not so much the Act as the Will, they are of the same Quality with Murder. Upon which *St. Paul* says in express Words, *Whosoever hateth his Brother, is a Murderer, 1 John, iii. 15.*

Lastly, as every Prohibition supposes the contrary positive Duty, so by this Commandment we are oblig'd, so far as we are able, to preserve our Neighbour's Life, by the Exercise of Peaceableness, Meekness, Goodness, Charitableness, and whatever tends to the universal Welfare and Happiness of Mankind; especially it obliges us to relieve our Neighbour in his extreme Want, and to succour him in his extreme Danger; for in that case not to save his Life is to destroy it.

14 Thou shalt not commit adultery.

This is one of those Crimes that ought not to have been once named amongst Christians: A Crime against which the original Modesty of Human Nature ought to be a sufficient Guard: 'Tis a Violation of the most sacred Bond of all Society, upon which the Happiness of Mankind, their most refined and elegant Pleasures, more immediately and necessarily depend. It is the first



Institution of ALMIGHTY GOD, and is an Injury to our Neighbour, in the Rights of which he is most jealous; and in one of the most valuable Branches of his Property, frequently more dear to him than Ease, Plenty, Honour, and even Life itself. Therefore the Adulterer may be the Instrument of much more exquisite and lasting Misery to the Person whom he injures, than the Murderer himself. And in this Respect, his Guilt is more enormous, as he wounds with inexpressible Anguish the Heart of one who never offended him. Nor is this all the Mischief of ADULTERY; it renders the Legitimacy of Children suspected, and hinders their regular and just Education; it sows the Seeds of implacable Disension between Families, and scarce from any Crime have resulted more tragical Effects to Societies in general, as well as to Individuals. On all which Accounts, Christianity ranks the Adulterers amongst those who shall not inherit the Kingdom of GOD. So that for a Christian to be guilty of this Vice, is, upon his own Principles, to forego all just Hopes of the Favour of GOD and eternal Life. There are always loose Persons, who will pretend they cannot discern the Immorality and heinous Nature of Vices of this Kind; but however unwilling they are to perceive it, when they are guilty themselves, there are none of them but are sensible enough of the horrid Injury, when the Case comes to be their own. Would they but allow themselves coolly to reflect what Torment they should endure in having the Wife of their Bosom prostituted to another's lewd Embraces, and her Heart, which she had engaged to him, vilely debauched, and alienated to another, he could not but start back with Horror from the Communion of so base, so ungenerous, so unsocial a Crime; and if there be a Case supposable in Nature, wherein Men ought to be guided by our SAVIOUR's golden Rule of *doing to others as they would be done by*, he must own it is this. This Crime is indeed so pernicious to Society, and the Prevalence of it such a deadly Symptom of national Depravity, that in order to prevent it, not only the Jewish Law, whose Authority was derived immediately from Heaven, but likewise the Laws of several heathen Nations, doomed the Adulterer to be cut off by Death. Now he that would observe this Law in its true Intent and Meaning, must not only be free from the actual Commission of this Crime, but regulate his Desires and Inclinations so as to suppress all impure Appetites and carnal Lusts, remembering our SAVIOUR's Comment on this Law, *Whosoever looketh on a Woman to lust after her, hath committed Adultery with her in his Heart*, Matt. v. 28. An adulterous Habit of Mind, an Inclination cherished, an Intention deliberately formed to commit this Wickedness, can, on a moral Estimate, fall but little, if any Thing at all short of the real Perpetration of it: For in all Immoralities whatsoever, the principal Guilt does not lie in the Act itself, but in the Temper and Disposition of the Mind. Nay a Scheme of Adultery, coolly weighed and approved of, though not executed, may be more criminal than the Offence itself, when not premeditated, but occasioned by sudden Temptations.

Further, under this Commandment must be understood to be contained the whole Duty of Husbands towards their Wives, and of Wives towards their Husbands: Whatever tends to alienate their Affections from each other, that so their mutual Fidelity may not rest merely upon the Restraints of Fear, but upon the ingenuous Tye of conjugal Love.

### 15 Thou shalt not steal.

The first and highest Degree of the Sin forbidden in this Commandment is, that of robbing by Violence. 2. The next is Theft, or stealing, not by Violence, but by Secrecy and Concealment: Both of them so infamous, that none who make any Pretensions to Religion will be guilty of them; and to such Persons it would be in vain to offer any ingenuous Motives, they are only to be wrought upon by Whips and Gibbets. It is the Province of the Legislature and civil Magistrate, to take away the Temptations and Inlets to Theft and Knavery, by enacting good Laws, and seeing to the due Execution, of them by discountenancing Idleness, and giving all suitable Encouragement to honest Industry. The only Caution needful to be given is, that young Persons especially take Heed of the Beginnings of this Sin, of being tempted to do Wrong in smaller Matters, lest being hardened by Degrees they be seduced into greater, till at Length they run in to the greatest and most capital Offences. 3. The other Crimes forbidden in this Commandment are Fraud and Cheating of all Kinds, *Lev. xix. 13.* neglecting to pay just Debts, keeping back Wages, Extortion, taking Advantage of other Men's Necessities, and giving Assistance or Encouragement to others to do Wrong. All these are so many Sorts of Theft; and if the Fraud be committed in Breach of Trust, which is the Case of Servants and others who are intrusted with other Men's Affairs, it is an high Aggravation of the Guilt, as being a Breach both of Justice and Fidelity: Nor is the Crime less, when the Injustice is committed against the Public, but rather the greater. Though Injuries of this Kind, in smaller Instances, may not be immediately felt and complained of, yet this is no Diminution of the Guilt: And when the Public comes to be wronged by Persons of large and extensive Power, then not only the Crime itself, but the Effects

of it also become greater and more apparent, than in the Case of private Injustice.

The Duties, on the contrary, enjoined in this Commandment, are Justice and Equity, Honesty and Fidelity, Truth and Fairness, in all our Dealings with one another. And for the same Reason that Justice is necessary, Reformation ought to be made to Persons who have been wronged; without this, all Professions of Repentance are but Hypocrisy: And because those who would avoid Sin, ought to avoid Temptation; therefore he that would not be tempted to defraud others, will endeavour to get an honest Livelihood by his own Industry, *Eph. iv. 28.*

To enforce the Duties here required, let it be considered, that Justice is the great Bond of human Society; take away Justice, and Mankind will no longer be distinguished from the wild Beasts of the Forest, where the Strongest devour the Weakest. What inconceivable Happiness would flow from the universal Practice of Justice and Honesty amongst Men? It would be a fulfilling of that Prophecy, *Is. xi. 6. That the Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, &c.* It would be an Anticipation of that *new Heaven and new Earth, wherein Righteousness is to dwell for ever.*

### 16 Thou shalt not bear false witness against thy neighbour.

By our Neighbour here we are to understand every Man, who is within the Reach of our good and bad Offices: And so we are plainly taught in our SAVIOUR's Account of the good Samaritan, (*Luke x. 29.*) that the *Love of our Neighbour* is only another Phrase for the Love of all Mankind; and the Jewish Law, however perverted, had the same large and generous Views.

Of the Sin here forbidden are various Degrees: 1. The highest is the giving false Evidence in any Court of Judicature, either in criminal or other Cases; whereof see a notorious Example in the Case of those false Witnesses whom *Jezabel* suborned against *Naboth*, *1 Kings xxi. 8.* &c. 2. The next is, when in common Conversation we knowingly spread false Reports concerning any Person, whether out of Malice, Envy, Revenge, or for private Interest. But there are still lower Degrees of this Vice, which, as they are less scandalous, so there is more Danger of Men's falling into them: Such are, 3. The careless spreading of Accusations, without knowing whether they be true or false. 4. Disfamation upon Suspicion and Conjecture, as when a Man's Actions are capable of a good and bad Interpretation, to fix on the most unfavourable: This is not the Temper of a good Man, for he *taketh not up a Reproach against his Neighbour*; this is not the Spirit of Christian Charity, for *it thinketh no Evil*, but *believeth all Things, hopeth all Things.* 5. Detraction, when we either derogate from our Neighbour's general Worth, or endeavour to lessen the particular Merit of his good Actions. This is often done in a more refined Way, by those who artfully seek to shun the Appearance of Envy; when they cannot deny a Man's Virtues, they will ascribe them to such Motives and Principles, as diminish their Excellence: His Temperance and Chastity to Constitution, his Devotion to Warmth of Temper; or they will confound his good Qualities with similar Vices, calling his strict Regularity of Manners Preciseness, his zealous Piety Superstition; or they will cast an Asperision on his general Character, by reviving the Memory of former Miscarriages, which he has sincerely repented of and relinquished. And we are involved in the same Guilt, when we aggravate our Neighbour's Faults, nor make due Allowances for the universal Infirmities of human Nature, nor take Notice of such Circumstances, as tend to extenuate his Guilt. 6. We are also guilty of a Degree of this Vice, when we bear Witness against our Neighbour not falsely, but needlessly and unkindly, in spreading his real Faults when it cannot serve any public good Purpose: This is included in the Prohibition, as appears from *Lev. xix. Thou shalt not go up and down as a Tale-Bearer among thy People.*

If we would avoid the Vices condemned in this Precept, let us be candid in our Opinions and Discourses of others, (*Matt. vii. 1.*) ingenuous, sincere, and upright in all our Conversation; especially let us govern our Tongue, which is an Instrument of so great Mischief, (*Jam. iii. 5.*) *Let us set a Watch before our Mouths, and keep the Door of our Lips.* "It were much to be wished," says a celebrated Writer, "that the giving of Characters, and discoursing of the Affairs of others, did not take up too great a Part of Conversation; because it is indeed a Subject of so dangerous a Nature: For any one who rightly considers will see, that he is not, as I may say, neutral enough to trust himself with talking of the Character and Concerns of his Neighbour." But as such Subjects will often come into Conversation, let us, instead of dwelling upon our Neighbour's Imperfections, rather resolve to change the Strain, and discourse of his Excellencies: Make it our Business to vindicate aspersed Innocence, to illustrate the Dignity, Beauty, and Usefulness of virtuous Examples; this is a truly noble and generous Entertainment, a Pleasure infinitely more solid and durable than any that can result from mere ill-natured Offices or Scandal; and it would withal, were it a Custom universally followed, be a strong Spur and Incentive to Virtue.



17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

By this Commandment we are very clearly and distinctly informed that *our Affections*, in the Sense and right Construction of the Law; for, *Thou shalt love*, in the Intent and Meaning of the Precept, must be every Man without Exception. The Commandment itself is not to take the Prohibition of any particular Vice, as a general Law, but the more effectual to guard the foregoing Commandments. It is a Prohibition of all violent Desires or Appetites, and is therefore designed to strike at the Root of all Evil, *to wit*, corrupt Dispositions; for, as our *corrupt Affections*, out of the Heart proceed *etiam* *Aug. 1. Moral. 2. Matt. xv. 19.* From this Precept it plainly appears, that all the Law of the Decalogue ought not to be considered as political Institutions, since this relates to the Dispositions and Habits of the Mind; which, in the Name of Honour, must be exempted from the Cognizance of merely civil Law. And here we may easily see the Reason why CHRIST, in His Account of the Commandments, has, in the Place of *thou shalt not covet*, substituted *thou shalt love thy Neighbour as thyself*, because where there are no ungoverned Appetites, no criminal Desires, the Current of *thou shalt love thy Neighbour* will expand itself, and flow free and uncontracted; and on the other Hand, a sincere Affection to Mankind in general, and Concern for their Happiness, will vitiate the very Seed and first Principles of every unsocial Passion. Let us now consider what those Vices of the Mind are, to which the Commandment peculiarly belongs.

And in the first Place, where it is commonly known by the Name of *Covetousness*, must be one of the principal Things included. To desire Wealth as a subordinate Good, with a becoming Submission to the Order of Providence, is nothing criminal; but when we propose Wealth and Affluence as our ultimate End, or as essential to our Happiness, our Way of thinking is base and froward, our Desires irregular and unnatural.

2. The immoderate coveting and Pursuit of Pleasure, of all Animal Gratification, is also prohibited in this Commandment. When we make sensual Indulgences, the main Object of our Pursuit, and prefer them to intellectual and moral Enjoyments, . . . In all these Cases our natural Appetites, which, by being well governed, might have answered most wise and beneficial Purposes, become monstrous, extremely prejudicial, and are undeniable Violations of this sacred Law, *thou shalt not covet.*

3. This Precept strikes also at the Root of *Ambition*, or exorbitant coveting of Distinction, Pre-eminence, and worldly Grandeur. Nothing is more vain than mere outward *Pomp*, and *Power* is only valuable, when employed in doing Good. If any one, therefore, is influenced by Ambition, let the Object of it be real, not imaginary Dignity; let him take Care to improve in Nobleness and Generosity of Temper, and demonstrate that he is truly great, by despising, instead of eagerly coveting, the gaudy Trifles of outward Shew and Ostentation.

4. Another Vice included in this Prohibition is Envy, a most malicious and absolutely inhuman Passion, raised and cherished without any Provocation : For another's Merit detracts not in the least from mine ; I am no Loser by his enjoying Happiness ; nay, a benevolent Mind partakes of another's Joy and Happiness. Again, as Envy is unnatural, so it is a most wretched State of Mind, a continual Torment to itself. As long as there are any who enjoy greater Advantages, as long as there are any Appearances of Happiness, which the envious Man wants, he is sure to be filled with Anguish and Disquietude. Thus the whole World conspires, as it were, against the Peace of his Mind ; all Mankind being intent on pursuing their own Happiness, according to their several Inclinations, Tempers, and Prospects. So that Envy corrupts our Relish of the true Enjoyments of Life, preys upon the Spirits, and in *Solomon's* Phrase is the *Attenuator of the Bones* ; making the Body itself waste and pine away through perpetual Peccableness and Anxiety. And the Wildom of GOD is eminently conspicuous in so constituting human Nature, that so ignominious, base, and mischievous a Passion, should carry its necessary Plague and Punishment along with it.

5. Another particular included within the Scope of this Prohibition is *Dyscontent*, the Parent of those wild and *unlawful Contentions* which are so injurious to our Neighbour's Interest. We are not, indeed, to affect a fallen Stupidity, that is insensible of the Depressions and Calamities of Life; nor are we to give way to an indolent Temper that never reflects; but in every Condition, however low and disconsolate, it is our Duty to maintain an honourable Opinion of the Conduct of Providence, and being satisfied that all its Determinations are, upon the whole, the wisest and best, to acquiesce in them without a repining Thought or injurious Aspercion. To cure us of this Dyscontent, let us remember, that there are wise Reasons for those Intermixtures of prosperous and adverse Occurrences with which Life is chequered. That as those esteemed the most happy, meet with Disappointments of various kinds, so the most unfortunate have a greater

Proportion of the population that is employed in the manufacturing sector has declined steadily since 1970, from 25.5 per cent to 14.5 per cent. The decline has been particularly rapid since 1980, when the rate was 20.5 per cent. The decline has been particularly rapid since 1980, when the rate was 20.5 per cent. The decline has been particularly rapid since 1980, when the rate was 20.5 per cent.

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18 ¶ And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

They were at the Bottom of the Meads, while God sent  
to them; but now they started back for fear that the Element of  
Fire and Lightning should consume them.

19 And they said unto Moses, Speak thou with us, and we will hear : but let not God speak with us, lest we die.

They imagined it was not permitted to Mortals to see or hold intercourse with GOD without endangering their Life. At least they thought, that none but Persons of singular Sanctity and distinguished Virtue were qualified for this Privilege, and being conscious of their own Unworthiness, they were afraid to approach to the divine Presence.

We may observe from this, that there is to infinite a Fellowship or Union between the Glory and Power of GOD, and the Wisdom and Sanctity of Man: There is a Necessary and Inseparable Union of Things, of a Manner, between them. The Angels, who were knowing what God do'd, but finding themselves not able to do it before GOD, applied themselves to him, and thus GOD made them like unto themselves, who was himself what he did GOD, but herein they they'd to all Mankind the way to Necessary there



was of a Mediator between GOD and Man. How happy then was he, who was revealed to him a Divine Mediator who overthrew the thick between us and GOD, to make Intercession for us, even the beloved Son of GOD Himself.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

*For God is come to prove you.]* Not to confuse you with the Flames of Fire which you see, but to put your Obedience to the Foot, to impress upon your Minds an awful Regard to his Law, and keep you ready to your Engagement to observe it.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

*Ye have seen that I have talked with you from Heaven, &c. i. e.* Ye have seen the Line out of which my Voice proceeded, therefore by the plain and figural Demonstrations of the Divine Presence, which have been exhibited amongst you, have Effect to free you, and your Posterity, from all Kind of idolatrous Worshipping, especially that of representing me by Image, though of the most costly and splendid Material.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: In all places where I record my name, I will come unto thee, and I will bless thee.

*Altar of Earth.]* Properly signify such sacrifices as were wholly consumed by Fire upon the Altar; but it often signifies Sacrifices in general, or such Sacrifices as were offered to GOD in Gratitude for Favours received.

*In all Places where I record my Name,] i. e.* In every Place where I declare myself to be worshipped and honoured: For the Word which we render record, signifies also to worship and celebrate. *Lev. xvi. 31* Christ worship.

*I will come unto thee,] My divine Presence and Blessing shall be upon your Services, when performed in this mean and simple Manner, as much as if they were accompanied with the most pompous and costly Preparations.*

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

*If thou wilt make me an Altar of Stone, then shalt not build it of hewn stone.]* To convince a gross People it was not the Costliness of the Material, nor the external Forms and Modes of Worship that GOD regarded, but the Devotion of the Mind with which it was accompanied. Add to this, that by their being not hewn nor polished, all Manner of Imagery was avoided.

*For if thou lift up thy Tool upon the Altar, thou hast polluted it.]* Not as if the Application of the Artists Tool could convey any manner of moral Pollution to Things destined to a sacred Use, but this Instruction, like the rest, served to bring in the People the greater Veneration toward GOD, and what was appropriated to his Worship. The following Verse to come upon the very Materials of GOD's Altar distinguished them from common Stones, and the Violation of this Prohibition had been an Act of Profaneness *Lev. xxiv. 10.*

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

The Garments worn in those Countries being perfectly loose were easily blown aside, so as to discover the lower Parts of the Body: To prevent this Inconveniency, and that no Indecency might interfere with the Service of GOD, this Precaution was necessary. And for the same Reason the Priests were afterward appointed to wear Breaches, which were worn by none of the People *Lev. xxi. 42.*

#### C H A P. XXXI.

1 *Unto Moses and Aaron, saying, The LORD hath said, I have chosen thee.*

13 *And the LORD hath said, I have chosen thee.*

17 *And the LORD hath said, I have chosen thee.* 18 *Concerning every Law that I have said unto thee.* 20 *For a voice daily unto thee.* 23 *And for thee, that thou shalt not be polluted.*

**N**OW these are the judgments which thou shalt set before them.

By *Judgments* is meant such judicial or political Laws as respected the civil Government, and the Rights between Man and Man; as the Ordinances about GOD's Worship are commonly called Statutes or Decrees.

2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

Nothing can be more just and humane than these Laws; they indeed shew the GOD of Love and Righteousness to be the AUTHOR of them: And this may teach us that we are indispensably obliged to do Justice to our Servants in all Respects, and to treat them always with Kindness and Humanity.

4 If his master have given him a wife, and she have borne him sons and daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free:

6 Then his master shall bring him unto the judges; he also shall bring him to the door, or unto the door-post: and his master shall bore his ear through with an aul; and he shall serve him for ever.

This Ceremony of *boring the Ear* denoted his Obligation to *hearken*, and constantly attend, to his Master's Orders.

7 ¶ And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

The Sense of this Verse seems to be, that if a Father, through extreme Poverty, was reduced to the hard Necessity of selling his Daughter for a Maid-Servant, she should not be treated upon the Footing of other Servants, who had been either sold by the Judges for some Crime, or had voluntarily sold themselves. *She shall not go out as they do;* i. e. She shall not be dismissed from her Servitude in the same Manner as they are, but shall obtain her Liberty on easier Terms, which are mentioned *V. 9, 10, 11.*

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: To sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

In the Case above-mentioned, it seems to have been customary for the Master to betroth the Maid to himself or his Son.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another wife; her food, her raiment, and her duty of marriage shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man be not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

As the Scripture teaches us to acknowledge GOD in every Thing that falls out, so when a Man is killed by mere Accident, and without any Intention of the Agent, he is said to have been delivered into his Hand by GOD, without whose Divine Foresight and Sovereign Permission, the Event could not have happened. This may afford some Comfort to those who are so unfortunate to kill any one by Accident; and it ought to restrain the Friends and



and Relations of the Slain from prosecuting the Slayer with Malice and Revenge. It may likewise afford Comfort to those who lose Children or any Relatives by any Accident whatsoever, as we are taught here that the Hand of GOD is in all these.

14 But if a man come presumptuously on his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

We see, by this, how contrary to the Law of GOD those act who make their Churches, a Sanctuary for the worst Crimes and even Murder.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

So sacred and inviolable is that Reverence which Children owe to Parents, that by the Law of GOD, it was Death not only to strike them, but even to curse or outrageously revile them, *Levit. xv. and Matt. xv. 4. Mark vii. 10.* The Reason of this Law is, that such Crimes are a Sign of most audacious Wickedness. But it appears from *Deut. xxi. 18.* that Children were not to be put to Death for the first Offence of this Kind, but if, after repeated admonitions from their parents, they still persisted in their undisciplined Carriage, without Hope of Reformation; then upon the Parent's Accusations, they were to be put to Death.

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 ¶ And he that curieth his father, or his mother, shall surely be put to death.

18 ¶ And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote him, be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

20 ¶ And if a man smite his servant, or his maid with a rod, and he die under his hand; he shall be surely punished.

Whoever beat a Servant or Slave, so as he died on the Spot, was to be treated as a Murderer. This Law is truly worthy of GOD, and shews *Moses* to have been guided by a higher Spirit, than the wisest Lawgivers among the Heathens, for they all allowed Masters unlimited Power over their Slaves, even to the taking away of their Lives, by beating and cruel Usage.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

Because it might be presumed he did not die of those Strokes; and the Matter suffered in the Loss of his Servant.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him, and he shall pay as the judges determine.

And yet no Mischief follow,] i. e. If the Woman die not, as appears from the next Verse; but some understand it if the Child was not yet formed; but if the Child was formed, and alive in the Womb, then the Offender was to be punished with Death.

23 And if any mischief follow, then thou shalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

To check the Cruelty of tyrannical Masters, it is here mercifully ordained, that a Master should lose the Service of his Slave, even for only occasioning to him the Loss of a Tooth; how ad-

mirably does the Law of GOD, in all these, manifest the Justice and Equity of the Divine Nature.

28 ¶ If an ox gore a man or a beast, and he shall not be kept in, the owner thereof shall be put to death.

The Ox was not to be killed, but the Owner was to be put to death, because he had neglected to keep him in, and he had not kept him in, but that he had killed a man or a beast, the owner thereof should be put to death.

29 But if the ox were kept in, and he should gore a man or a beast, and he hath not kept him in, but that he had killed a man or a beast, the owner thereof should be put to death.

This was most justly ordained, because the Ox was not to be kept in, but the Owner was to be put to death, because he had neglected to keep him in, and he had not kept him in, but that he had killed a man or a beast, the owner thereof should be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life, whatsoever is laid upon him.

In some Cases it was allowed to ransom the Ox.

31 Whether he have gored a son, or have gored a daughter, according to the judgment shall it be done unto him.

32 If the ox shall push a man-servant, or a maid-servant; he shall give unto their master fifty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or dig a pit, and not cover it, and an ox shall fall therein;

34 The owner of the pit shall make it good, and give money unto the owner of them, and the dead beast shall be his.

In those Countries it was customary to dig for Stones, to make Cisterns for receiving the Rain Water, which, when covered, Cattle might easily fall into and perish. This is to be understood of Highway, Common, or other places, where the Cattle used to graze in common, and not of a field founded upon the greatest Reason and Equity. How often have Christian Magistrates and Officers, and even private Men, exposed themselves for the Mischief which frequently arises from the Neglect of this Sort, not only to Cattle, but even to the Loss of Man's Life. Shameful to speak it, many have been lost in this one Country only, from stinging or falling in the ways, &c. being left unguarded. How does the Law of GOD doth lay these Lives to the Charge of them, through whose Neglect or Want of Care they were lost, and perishing. Princes some great Afflictions on them upon this Account, as if it was a Thing that none who reflect on in a proper Manner, but must think to be criminal; for if a wife, just, and good GOD, thought him deserving of Death, who did not take Care that his malicious Ox did not kill any one; surely he must look upon that Indolence and Penuriousness as no less criminal, which suffers the human Life to be lost for Want of a Post or Rail, or what might be effected with a little Trouble or Charge.

35 ¶ And if one man's ox hurt another's that he die, then they shall sell the live ox, and divide the money of it, and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead shall be his own.

Nothing can be more equitable than these Laws.

# C H A P. XXVII.

1 Of theft. 2 Of damage done by the thief. 3 Of damage done by the thief. 4 Of damage done by the thief. 5 Of damage done by the thief.



*16 Of damage done by a fire. 17 Of a man's duty to his neighbour. 18 Of a man's duty to his neighbour. 19 Of a man's duty to his neighbour. 20 Of a man's duty to his neighbour. 21 Of a man's duty to his neighbour. 22 Of a man's duty to his neighbour. 23 Of a man's duty to his neighbour. 24 Of a man's duty to his neighbour. 25 Of a man's duty to his neighbour. 26 Of a man's duty to his neighbour. 27 Of a man's duty to his neighbour. 28 Of a man's duty to his neighbour. 29 Of a man's duty to his neighbour. 30 Of a man's duty to his neighbour.*

**I**F a man shall steal an ox or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

We may observe here, that Theft of no Kind is made capital by the *Mosaic Law*. And indeed it has very reasonably been questioned by several great Men, whether the punishing of Theft by Death be just in itself; for what Proportion is there between a few Shillings stole, or Pence perhaps, and the Life of a Man? How absurd is it to punish a Pickpocket with the same Severity as a Murderer. If by the *Mosaic Law*, which was so rough and severe, as being a Yoke of Bondage, Men were only kned, and not put to Death for Theft, we cannot imagine, that under the Gospel, which is an Institution of the greatest Mercy, in which GOD treats us with the Tenderness of a Father, he has given us a greater Licence to Severity than he did the *Jews*. The most specious Argument on the other Side of the Question is, that the Good of the Public makes it necessary to punish Theft and Robbery with Death; for, if even Death is not sufficient to restrain from these Crimes, a Mitigation of the Punishment would only be giving them greater Encouragement: But the Truth is, it is not severe Laws alone will prevent the Commission of Crimes; unless the Ax be laid to the Root of the Evil, unless proper Methods be taken for restraining Idleness and Luxury, unless due Care be taken to educate the Members of a Community to a Love of Virtue and Industry, and to an Abhorrence of every Thing base and dishonest, even capital Punishments will avail but little. Besides, as the Law now stands, it may be questioned whether it does not produce more Harm than Good; since it robs the Community of several Lives, that by proper Regulation might be rendered useful to it in a Way of mechanic Labour. Our *Saxon* Ancestors were in this Particular more equitable than we: for Theft, among them, was for a long while not punishable with Death; and after it was made capital, it was redeemable with Money.

It is to be observed, that other Thefts were punished only with the Restitution of double; but here a fourfold and fivefold Restitution is required. For which this Reason is given; that Money, Garments, Jewels, &c. are better guarded and not so easily stolen as Cattle, which, feeding in the open Field, would be oftener made a Prey to Robbers, did not a severer Sanction restrain them.

Another Thing observable is, that a smaller Satisfaction is required for a Sheep than for an Ox; the Reason of which seems to be, that an Ox was of greater Value, being the Companion of Man in his rural Labour, and useful to so many Purposes in Husbandry; so that the Stealing of this Animal justly deserved a severer Punishment.

**2** ¶ If a thief be found breaking up, and be smitten that he die, *there shall no blood be shed* for him.

To kill a House-breaker in the very Fact, provided it be in the Night-time, was to be esteemed no Murder, but Self-Defence: It being presumed, that such an audacious Felon, comes with a murderous as well as a thievish Intention. However, *St. Augustine* rightly observes, that though the Law is wise in not punishing such Homicides, yet in the Tribunal of Conscience the Person who used this Permission was not entirely blameless, unless he either acted in Defence of his own Life, or under a strong Presumption that the Thief had a Design upon his Life; for that this alone could justify a Person in taking away the Life of another by his own private Authority.

**3** If the sun be risen upon him, *there shall be blood shed* for him: *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

*If the Sun be risen upon him, there shall be Blood shed for him:* The Reason is, that he might then be known, and more easily be pursued and taken; and such a one might be presumed to come only with a Design to steal.

**4** If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

This Law makes a great Difference between a Man who kills and sells after he has stolen, and one on whom it is found alive: The former is punished four or fivefold, *and* the other only double; the Reason is, the former concealed his Theft with more Industry, and seemed to have no Hope of making Restitution.

**5** ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field: of the best of his own field, and of the best of his own vineyard shall he make restitution.

**6** ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed *thereunto*; he that kindled the fire, shall surely make restitution.

This Law was intended to make Men cautious of doing Mischief, even in Cases of accidental Danger.

**7** ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

**8** If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.

**9** For all manner of trespases, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which *another* challengeth to be his: the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

He who pretended to have deposited the Goods, was to pay double, if he brought an unjust Action against his Neighbour; or he with whom the Goods were deposited, was to pay the same Fine, if it appeared he had dealt fraudulently.

**10** If a man deliver unto his neighbour man, or an ox, or a sheep, or any beast to keep; and it die, or be hurt, or driven away, no man seeing it:

**11** Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods: and the owner of it shall accept thereof, and he shall not make it good.

If there was no other Way to discover the Truth, then he to whom they were delivered, was to purge himself by Oath.

**12** And if it be stolen from him, he shall make restitution unto the owner thereof.

*i. e.* If he be not able to clear himself by Oath, and it appear to be stolen from him with his Knowledge or Privity.

**13** If it be torn in pieces; then let him bring it for witness, and he shall not make good that which was torn.

**14** ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *saying* not with it; he shall surely make it good.

The Sense of these Words, and those in the Beginning of *Lev. 15* is: That if the Owner was with the Thing that was lent, at the Time of its Hurt or Death, it was to be presumed he would do his best to preserve it, and see it was not ill used, and so must bear the Loss; but if he was not present at that Time, then the contrary was presumed, that the Borrower was in Fault, and therefore bound to make it good. The Intention of the Law was to make Men exceeding careful of another's Good.

**15** But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.

He who hired a Horse, for Instance, was not obliged to make it good, though it came to any Damage, even in the Absence of the Owner, provided he used it well, for, doubtless, that is understood; because it was a hired Thing. But if he paid no Hire, and the Owner was absent, when the Damage happened, then he was bound to make it good, because of the Generosity of the Lender.

**16** ¶ And if a man entice a maid that is not betrothed, and he with her; he shall surely endow her to be his wife.



17 If her father utterly refuse to give her unto him, he shall pay money according to the doings of Vnde 65

18 ¶ Thou shalt not suffer a witch to live.

The Original Word which we translate *all other Mankind* is from the Verb *עָלָה* 176, which some interpret, to ascend, to include the Saints with the Appearance of Thine. The Word here is of the feminine Gender, because Women are supposed to be most addicted to this Crime; but, under this Name, *all* *עָלָה* or *מַעֲלָה* probably included.

The true Reator of this severe Prohibition, *Idolatry*, is a *Witch*, it seems to be, that all Witches, whether real or pretended, did openly profess and practice Idolatry. Now the very Profession of having received from Idols, a Power of doing Things supernatural, was an Act of High-Treason against the *Truth* Constitution, *i. e.* subversive of its very Frame; for the great Design of that Institution was to establish the Worship of the one true GOD in Opposition to Idolatry: This was not only the chief Principle of their Religion, but the principal Maxim of their *State*; for they were properly a Body of People formed into a sacred Polity under GOD, not only as the great Governor of the World, as he is to the rest of Mankind, but as in a special Sense their King and Governor, who had been pleased to enter into a peculiar Relation to them for this Purpose, whom they had by solemn Covenant acknowledged and recognized as such, and to whom they had promised and vowed Obedience. This was the Fundamental of their Polity, the *original Contract* upon which their State was founded. So that *Idolatry*, or the Worshipping of other Gods, besides the common Guilt innumerable from it, as it is a very criminal Breach of the Law of Nature, was in their Constitution an Act of Rebellion against their rightful, acknowledged Sovereign, and a dissolving the original fundamental Contract that lay at the Foundation of their whole Constitution, and by which it subsisted.

19 ¶ Whoſoever lieth with a beaſt, ſhall ſurely  
be put to death.

And by Parity of Reason all monstrous Lusts are prohibited under the same Sanction, *Lev. xviii. 22. xx. 13.*

20 ¶ He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

That is, shall be devoted to Death ; as the Word signifies  
*If. xxxiv. 2. Deut. xiii. 15. xvii. 2, 5.*

21 ¶ Thou shalt neither vex a stranger, nor oppress him : for ye were strangers in the land of Egypt.

22 ¶ Ye shall not afflict any widow, or fatherless child.

O admirable Laws! ye undoubtedly proceeded from that DIVINE and GRACIOUS BEING, who consider all the People of the Earth as his *Flock*, and He their *Shepherd*; the Inhabitants of the whole World as his *Children*, and He their *Father*. Yes! gracious GOD, whatever weak Man may think, thou art not the God of the *Jew* only, but of the *Gentile* also. The People of *Israel* were never thy peculiar Care so far, but that thou wast still the LOVER OF MANKIND. The Servant, the Slave, the Stranger, are taken Care of by thee, as well as the Master and the *Heir*. The more helpless and friendless any of thy Creatures are, the more thou becomest their Helper and Defender. Thou hast declared thyself, as *the Father of the Fatherless, the Judge and Helper of the Widows*: He who executeth the Judgment of the Fatherless and Widows, and loveth the Stranger.

What a Source of Comfort is here to cheer the afflicted Heart of the desolate Widow ! Amidst her Pangs of Grief for having lost an earthly Protector and Guardian, she may remember that she has an *Heaven's one*, who can do every Thing for her, and who has promised to help and avenge her Cause whenever she is oppressed. What Comfort may this afford to those Parents whom GOD takes away from their Children, while they are still young and helpless ! Though they can be no more supported by their sustaining Arm, though they must leave them in a wide World, weak and friendless, yet still they may put aside this bitter Thought by remembering that He who is the Sovereign LORD and Possessor of all that is on the Earth, has promised to become THE FATHER OF THE FATHERLESS ; and surely they cannot fear to leave them to His Care, for He is both able and willing to save to the uttermost, and is ever faithful to his Promise.

Does GOD then take such peculiar Care of the Stranger, the Widow, and the Fatherless, how then can we be the Children of GOD if we do not the same? If we treat the Stranger with Insolence and Indignity, as if he was not of the same Flesh

[illegible]

24 If thou afflict them in any wise, and thou cry  
at all unto me : I will surely hear their cry ;

A Child has his Father, and a Wife her Husband, to whom they may first Resort when burthened with sorrow and affliction; but the Widow and the Fatherless, who are bereaved of their tender and endearing Relations, have no other but GOD Himself to judge and vindicate their Wrongs. But when they make their solemn Appeal to Him, He pities and sees their powerful Person, to redress their Wrongs, and to give them Vengeance on their wrongers and afflictors. No second Plea is admitted is appointed for the Oppression of the Widow and the Fatherless; this GOD reverseth to Himself, and is therefore filed in a Journal of the Widow and Fatherless, *Psalm 82. Duet x. 18.*

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

Here GOD threatens the *Levites*, in 2. 6. if they were guilty of such Oppressions, with *Mazah* or *Mazahar*, to turn out of the Land Calamities upon them, as should make their Wives Widows, and their Children fatherless, reduce the Offenders to Cursed men, as they were then *half* of the poor Objects within thy oppression.

23. ¶ If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

*Thou shalt exact all thy Dues as an Uſurer ;* ] that is, Thou ſhalt not rigorouſly exact all thy Dues, nor treat him with the mercileſſe Severity of a cruel Creditor, but have Patience with him, and not demand more than he can pay. *Neither ſhalt thou lay upon him Uſury ;* that is, upon the Poor and Diſtreſſed ; for it is plain from other Paſſages, that a lawful Intereſt for the Uſe of Money, was allowed of ; but to take Advantage of the Neceſſities of the Poor to exact exorbitant Uſury, and even not to have the Heart to ſuſſist the preſſing Neceſſities of the honeſt laborious Poor with a Premium, is hateful and abominable in the Sight of GOD. To Men and Chriſtians, it were to be wiſhed that we would bring all our Actions to the Standard of GOD'S Law ; they alone are right, and exceeding true : While we are in this world State, our Paſſions will blind us, falſe Reasonings will make us err, ſelf Love for ourſelves will corrupt our Judgment. Happy are we then, if we were but ſenſible of our Happineſs, that we have a certain Direction, in having GOD'S Law declared to us in the Holy ſcriptures for our ſure GUIDE, our COUNSELLOR, our unerring DIRECTOR upon all Occaſions. It is the Nature of unhappy Man to err, he wanders in Ignorance and Darkneſs, but GOD'S Word, whereſoever it is declared, is a Light to our Feet, and a Lamp unto our Paths, the bright Star which we may always ſee to ſteer by. Thus did David think and ſay. *Whom ſhall I pray ſuch a ſaving Mercy to ſave my Way ? By taking Heed to thy Commandments O thy Lord.* And again, *Thy Testimonies are my Conſolation ; thy Word O Lord thy Commandments, have made me wifer than my Enemies ; I have more Conſolation than all my Teachers, for thy Precepts are my Meditation ; I have found more than the Doctors, becauſe I keep thy Precepts. Through thy Precepts I get Underſtanding.*

And thus, if we know the Things which belong unto our Peace, those which alone can make us truly wise and truly happy, shall we who are blessed with the Divine and precious Gift of the Holy Scriptures, constantly make them the Rule of all our Actions, and never hearken to the weak and vain Suggestions of our own hearts; but to the *Laws and the Testimony*, and to what that speaketh to us? For the Entrance of the Divine Law, *gave Light to the simple*; for the Commandments of it are true, its Precepts concerning all Things are right, and its Testimonies are founded for ever.

26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down :

The Meaning is, If thou take in Pawn for Money, but him, any Part of his Raiment or *Regle*, which he cannot part with



with, without great Inconveniency, you shall let him have them every Night. The same is to be understood, by Parity of Reason, of all other Things whereof he hath present Use, especially Things whereon a poor Man's Livelihood depended; therefore the Law specifyeth in the Mill-Stone which grindeth Corn, that it should not be taken to Pawn, *Deut. xxiv. 6.* It is plain that *Moses* is here speaking only of the Poor, as also *Deut. xxiv. 12. 13.* And therefore if any one had taken a Pledge from his Neighbour, who could spare it without any Inconveniency, the Law does not hinder but he might keep it longer, even till it was redeemed. It is probable that the poorer Sort, especially in *Moses's* Days, had often no other Bed but the Earth covered with Straw or Leaves, and no other Covering but their wearing Apparel: To deprive them therefore of the only Thing they had to keep themselves warm in the Night, was such a Piece of Inhumanity, as our good and merciful GOD would not permit to be exercised. In the Day-Time they could go almost naked in that warm Climate, but the cold Damps of the Night required that their Bodies should be covered.

27 For that is his covering only, it is his raiment for his skin: wherein shall he sleep? And it shall come to pass, when he crieth unto me, that I will hear: for I am gracious.

28 ¶ Thou shalt not revile the gods, nor curse the ruler of thy people.

By GOD here, are meant JUDGES or MAGISTRATES: This Title is given them in Scripture, as having the Power committed to them of punishing Vice, and exercising Justice; so that may be considered as GOD's Vice-gerents in governing the World.

29 ¶ Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field: ye shall cast it to the dogs.

#### C H A P. XXIII.

*Of slander and false witness. 3. 6 Of justice. 4. Of charitable-ness. 10 Of the year of rest. 14 Of the three feasts. 25 Great blessings promised.*

**T**HOU shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

Many understand this of Judges, that they are not to be prepossessed with any false or flying Report in criminal Causes, that come before them; for that the Word which we translate *raise*, signifies *to take up*. But the following Words shew that it relates to Witnesses, that they should not calumniate any Man, nor give a false Evidence in any public Trial. And we may with Reason look upon it to be an absolute Prohibition of raising any false Report of any one, upon any Occasion.

2 ¶ Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause, to decline after many, to wrest judgment.

If any one appears innocent, it is our Duty to defend him to our Power, though never so many have condemned him before us. Nothing perhaps leads Men so much into Evil, as that of following others, we are easily swayed by Example, and thus being singular, and therefore we more often fall into what is wrong by heedlessly following those who go before us, without examining Things and judging of them by our own Reason, than we do from any other Occasion; and therefore there cannot be a more wise or more useful Caution to be fixed continually in our Remembrance, than that Multitudes doing of a Thing does not make it the more right or fit; and it may lead to Misery, though thousands practice it.

3 ¶ Neither shalt thou countenance a poor man in his cause.

However great the Compassion which GOD expresses for the Poor, how much soever he recommends them to our Care and Protection, yet he would not have our Tenderness for them carry

us to countenance them unjustly, or give a wrong Judgment for their Sake.

4 ¶ If thou meet thine enemies ox or his ass going astray, thou shalt surely bring it back to him again.

This is one of those Offices of common Humanity, to which all Men, even Enemies, have an undoubted Right. And therefore in *Deut. xxii. 1.* the Precept runs thus: Thou shalt not see thy Brother's Ox, or his Ass, go astray, &c. as if it had been on Purpose to teach the conceited *Israelites* to look upon all Men, even Enemies, as Brethren, having the same common Original, and bearing the Image of the same God. Consequently, though private Injuries may excuse us from treating a Man as a Friend, a familiar, or bosom Companion; yet he can never lose his Right to common Offices of Charity and Kindness, so long as he retains the same Nature with ourselves. If the Owner happened not to be known, it was to be kept till Inquiry was made after it, *Deut. xxii. 2.*

5 If thou see the ass of him that hateth thee, lying under his burden, and wouldst forbear to help him: thou shalt surely help with him.

This shews who is meant by *Enemy* in the former Verse; namely, one who hates us, and has done us an ill Office out of Malice or malignant Intention. The Ass is mentioned as the common Beast of Burden among the ancient *Hebrews*. But Oxen and other such like Creatures are also intended, as appears from the former Verse.

*And wouldst forbear to help him; thou shalt surely help with him.* What is the Sense of these Words we learn from the parallel Place, *Deut. xxii. 4.* *Thou shalt not see thy Brother's Ass, or his Ox, fall down by the Way, and hide thyself from them: thou shalt surely help him to lift them up again.*

6 Thou shalt not wrest the judgment of thy poor in his cause.

As a Judge should beware lest, through Motives of Compassion, or an Affectation of Popularity, he be biased in Favour of the Poor: So, on the other Hand, he must not despise a Man because he is poor and unbefriended, he must not take Advantage of his Indigence, to misrepresent his Cause, to refuse to give him an impartial Hearing, to strain a Point of Equity in his Prejudice, or pass Sentence wrongfully against him. There is an Emphasis in the Expression *thy Poor*, importing, that they were Members of their Body though poor.

7 Keep thee far from a false matter: and the innocent and righteous slay thou not: for I will not justify the wicked.

8 ¶ And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

*For the Gift blindeth the Wise,* i. e. Bribes cast a Mist before the Eyes, and bias the Judgment and Affections even of those who are otherwise wise and discerning: Besides, an Habit of taking Bribes will in Time quite extinguish the Light of Reason, and destroy the Sense of Right and Wrong. See *Eccles. vii. 7.* *And perverteth the Words of the Righteous,* i. e. The Words or Sentence of those who would otherwise be righteous.—*Le Clerc* understands it of those Quirks, and subtle intricate Distinctions, to which corrupt Judges are fain to have Recourse, in order to put a fair Face upon a bad Cause, or to justify an iniquitous Sentence.

9 ¶ Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

This is addressed to the Judges; which makes it a distinct Precept from that, *Ch. xxii. 21.* which is directed to the *Israelites* in general. Compare *Deut. xxiv. 17, 18, xxvii. 29.* *For ye know the Heart of a Stranger,* i. e. Ye know by Experience what a distressed friendless Condition that is.—There is a great Beauty in the Expression, *Ye know the Heart of a Stranger*: His Heart is easily depressed, and very unable to bear Repulses.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh year thou shalt let it rest, and lie still; that the poor of thy people may eat: and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive-yard.

After



After your Labour in the Field, as a Testimony of your constant Trust and Reliance upon the Bounty of Providence, and out of Charity to the Poor, and Mercy to your very Beasts, you shall, every seventh Year, let your Lands go untill'd, to produce a full grown Crop, and let your Fruit-Tree be in common for the Poor, as well as the Owner, themselves. The whole Year's Product shall be free to all alike, for the Rest and Refreshment of Man and Beast. And this shall be no Hindrance at all, to the Advantage of particular Owners. See *Lev. xxv. 2.* This Regulation served many excellent Purposes. It put even in Mind that the Earth brought forth not of itself, but by the fructifying Influences of the Divine Power, and consequently served to begot in them Trust in GOD, and his Providence. Therefore GOD promised to commend his Blessing upon them in the sixth Year, and to make the Earth bring forth triple Increase, *Lev. xxv. 2, 3, 4.* It was a Curb to Avarice and habituated them to the Exercise of Humanity to their Slave and Beasts, and of Mercy and Liberality to the Poor. This Sabbatical Year was also subservient to Religion, for the People were then to be instructed in the Law of GOD, which was appointed to be read this Year in the Audience of all *Lev. xxv. 8.* Men, Women, and Children, when they assembled before GOD at the Feast of Tabernacles, *Deut. xxxi. 10, 11, 12.* This Law related only to the Times of the peaceful Possession of the promised Land. We seldom read of its being observed, and it appears from *Lev. xxvi. 34, 35.* that the Neglect of it was one of the Sins which brought Judgments upon them, particularly that of the *Babylonish Captivity*. *2 Chron. xxxvi. 21.*

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy hand-maid, and the stranger may be refreshed.

He would not have them imagine that they should rest less on the seventh Day this Year than in any other: Though the whole Year was to be a Time of Rest from Tillage and Pruning, both to Man and Beast, the Sabbath was to be all the while observed, with its usual and peculiar Regard.

13 And in all things that I have said unto you, be circumspect: and make no mention of the names of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast unto me in the year.

i. e. Three solemn Festivals, wherein the whole Body of the Nation were to assemble; *scilicet* at the *Passover*, *Pentecost*, and at the *Feast of Tabernacles*, as it follows. The End of their Institution was to pay a solemn rational Thanksgiving to GOD, for the good Things which they possessed by his Bounty, and to offer up Prayers for the Continuance of those Blessings. And by obliging all the Males to meet together at the same Place of public Worship, the several Tribes had an Opportunity of seeing and conversing with each other, of contracting and renewing Friendships.

15 Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee in the time appointed of the month Abib: for in it thou camest out from Egypt: and none shall appear before me empty:

That is, none shall be accepted by GOD, unless they bring some Present with them. Not that such Offerings of themselves availed any Thing in the Sight of GOD; but they were accepted as Signs and Tokens of Homage and Dependence, according to the Fashion of the Times, *Jud. iii. 15. 1 Sam. x. xviii. 1 Chron. xviii. 2, 6. 1 Kings v. 21.* Therefore this Precept relates to all the three Feasts here mentioned, as appears from *Deut. xvi. 16.* The several Oblations are specified elsewhere. At the *Passover*, when Harvest began, they were to bring a Sheaf of the first Fruits of their Harvest, *Lev. xxiii. 10.* Nor were they to eat new Corn till this was done, *ver. 14.* At *Pentecost* they brought two Loaves as the second First-fruits of their Wheat-harvest, *Lev. xxiii. 17.* And at the Feast of *Tabernacles*, the First-fruits of Wine and Oil. Besides these there were Free-will Offerings which were limited to no Time.

16 And the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and the feast of in-gathering which is in the end of the year, when thou hast gathered in thy labours out of the field.

It is here called the *Feast of Harvest*, not because their Harvest then began, but because it was finished about that Time.

The First-fruits of the Land were to be brought to GOD at the Feast of *Tabernacles*, *Lev. xxiii. 10.* Thou shalt keep the Feast of Harvest with the First-fruits, *Lev. xxiii. 17.* They paid tribute to GOD of Wheat, Barley, Grapes, Figs, Pomegranates, and Dates, which were the Trees and Plants of the Land, *Lev. xxiii. 10.* The Year began in the Month *Abib*, answering to that of *September* and Part of *October*.

17 Three times in the year all thy males shall appear before the Lord GOD.

That is, in the Place where his glorious Majesty dwelleth, which was first in the Tabernacle, and afterwards in the Temple. Here the Males only were bound to appear, though the Females are not excluded. And it appears that it included their whole Family with them, *Lev. xxiii. 34.* And *Deut. xvi. 12.* Males, Infirmities, Women, Children, and Servants, to be all gathered to appear before the Lord at the Feast of *Tabernacles*.

18 Thou shalt not offer the blood of my sacrifice with leavened bread, neither shall the fat of my sacrifice remain until the morning.

Thou shalt not offer the Blood of my Sacrifice, *Lev. xvii. 13.* Of the *Passchal Lamb*, as appears from *Ex. xxiv. 25.* and so it is rendered by the *Chaldee*. See *Ex. xii. 15.* It is called GOD's Sacrifice by Way of Eminence, because it was of a most solemn Nature. The Fat of the *Passover*, as of other Sacrifices, was the Lord's, to be burnt upon his Altar, *Lev. iii. 15. 1 Chron. xvi. 12.* These First-fruits were to be offered with a verbal Acknowledgment of the Mercies of GOD to the Jewish Nation, *Deut. xxvi. 5, 7, 9, 10.* They were paid therefore as a Kind of Quit-Rent, in Acknowledgment that they held of JAROV as a *Feudal Lord*, and that the Tenure of all their Estates was of his Gift and Donation.

19 The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk.

Thou shalt not seethe a Kid in his Mother's Milk. Some take this for a Prohibition against offering any Animal in Sacrifice when it is milky and unformed, *i. e.* before it be eight Days old, till which Time it was to be left with its Dam, *Ex. xxii. 30.* Others, not without Probability, think it contains a Prohibition against a superstitious Rite in Use among the ancient Idolaters, who were wont, it seems, when they had gathered in all the Fruits of the Earth, to seethe a Kid in its Mother's Milk, and to sprinkle the Trees and Fields and Gardens with the Broth after a magical Manner, to make them more fruitful for the following Year. This Sense shews the Connexion of this Precept with the foregoing; for having mentioned the offering of the First-fruits of Harvest, it was natural to forbid the Use of any such superstitious Rites as were practised at that Time.

20 ¶ Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.

Behold, I send an Angel before thee. Many Christian Writers conclude that this Angel was *CHRIST*; but as he has no such distinguishing Character here given him, as that in *Mal. iii. 3.* The Angel of the Covenant, the judicious Bishop *Patrik* thinks, it may be dangerous to call *CHRIST* simply an Angel: It is safer to understand it of one of the Angels of the heavenly Retinue, especially since GOD who sends, and the Angel who is sent, are so plainly distinguished, *ver. 22.*

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for my name is in him.

He will not pardon your Transgressions, &c. Though but a Minister of Heaven, he acts by my Authority, and will not fail to punish your wilful Breach of his Commands: For that is the Meaning of *he will not pardon*.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversary.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off.

24 Thou



24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the Lord your God, and he shall bless thy bread, and thy water: and I will take away the evil from the midst of thee.

[*Thy Bread, and thy Water.*] i. e. All thy Provisions, *Bread* denoting any kind of Meat, and *Water* any kind of Drink, 1 Sam. xvi. 17.

It is through GOD'S Blessing, however little we think about it, that we receive our daily Food. It is he that findeth Health or Sickness, though we are apt to look upon all these Things as falling out by Chance; but what GOD here tells the *Israelites*, and in other Places, plainly teaches us, that he disposeth of all these Things, even to the Fruitfulness and Health of our Cattle, as follows in the next Verse. It is HE indeed, (as the Apostle says) *who made the World, and all Things therein, and who giveth to all Life, and Breath, and all Things.* For that the *Israelites* did not receive these Blessings in any extraordinary Way, but by the ordinary Operation of Providence under which we all live, is plain from many Passages. In the Eighth of *Deuteronomy*, there is a Caution given the *Israelites*, lest any of them should say, or think in their Hearts, as we are now apt to do, *My Power, and the Might of my Hand, hath gotten me this Wealth.* But (saith the Text) *they shall remember the Lord their God: For it is He that giveth them Power to get Wealth.* And GOD speaking by the Prophet *Hosai* of the *Israelites*, says, *I taught Ephraim to go, taking them by their arms, but they knew not that I healed them.* And again by the same Prophet speaking of the Land of *Judah* in general, *he did not know that I gave her Corn, and Wine, and Oyl, and multiplied her Silver and her Gold, which they prepared for Baal; therefore will I visit her, and will take away my Corn in the Time thereof, and my Wine in the Season thereof, and will recover my Word and my Flax given to cover her Nakedness,* so that we may conclude that it was by the common Operations of Providence that the *Israelites* received all the great Blessings which were promised to them, though they are always expressly spoken of as given immediately by GOD, from whence we may learn that neither our Blessings or Misfortunes come by Chance, but from GOD.

26 ¶ There shall nothing cast their young, nor be barren in thy land: the number of thy days I will fulfil.

Thou shalt not be cut off by any untimely Death, but live to an old Age.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

[*I will send my Fear before thee.*] Strike a Terror into the Inhabitants of *Canaan*, which shall facilitate the Conquest of them, *Jos. ii. 9, 10.*

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.

Thus *Josua* (*Ch. xiv. 12.*) observes that the *Amorites* were driven out, not by the Sword and Bow of the *Israelites*, but by the Sting of these Hornets, which are a kind of Wasps, only bigger and fiercer than the ordinary Wasp. Some explain the Word *Hornet* metaphorically, *I will send my Fear before thee as an Hornet.* It appearing to them improbable, that a Parcel of Insects should drive out a Nation. But they are fully confuted by *Bellarmin*, who produces many Instances of Nations being forced to leave their Country by these and such like contemptible Creatures. That Author hath shewn, that by these very Creatures, *Wasps* and *Bees*, People have been driven from their Country, as *Herodotus*, *Appianus*, and *Strabo* testify; and he particularly observes, that the Sting of this Sort of Wasp, called an *Hornet*, is of all other the most pernicious, for it seldom stings as *Pliny* says (*l. vi. c. 21.*) without throwing Men into the Rage of a Fever.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

The *Israelites* being not numerous enough to people all the Land immediately. Providence had likewise other Ends in View in suffering some of the *Canaanites* to remain in the Land, *Jos. iii. 7, 4.*—*And the Beast of the Field multiply.* The wild Beasts from *Arabia Deserta* made frequent Inroads into *Canaan*, in Quest of their Prey, and were not to be driven out but by continual hunting.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red Sea even unto the Sea of the Philistines, and from the Desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

[*From the Red-Sea, unto the Sea of the Philistines.*] i. e. From the Red-Sea on the South East, to the *Mediterranean* Sea on the North-West.—*And from the Desert unto the River.*] i. e. From the Desert of *Arabia*, or the Wilderness of *Shur*, on the West, to the River *Euphrates* on the North East, which is called the *River* by Way of Eminence.

32 Thou shalt make no covenant with them, nor with their gods.

i. e. Thou shalt give no Toleration to Idol-worship, nor suffer it to be introduced into thy Territory. Thou shalt make no League with them, either civil or religious.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

[*They shall not dwell in thy Land.*] Unless they renounce their Idolatry, which is plainly understood; for upon their becoming Profelytes to the *Jewish* Religion, they might dwell among them, and were called the *Strangers*.

[*It will surely be a Snare unto thee.*] Bring great Calamities upon thee, and at last be thy Ruin, *See Ch. x. 7.* compared with *Jos. xviii. 12.* *See also, Num. xxv. 1.* *Judg. ii. 1.* For instead of being driven out, they brought *Israel* under their Yoke, and grievously oppressed them.

#### C H A P. XXIV.

1 *Moses* is ordered to come up again into the mount. 3 *The people promise obedience.* 4 *Moses buildeth an altar, and twelve pillars.* 6 *He sprinkleth the blood of the covenant.* 9 *The glory of God appeareth.* 14 *Aaron and Hur have the charge of the people.* 15 *Moses goeth into the mountain, where he continueth forty days and forty nights.*

AND he said unto Moses, Come up unto the LORD, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and worship ye afar off.

The Meaning is, not that GOD ordered *Moses* then to come up to the Mount, for he was there already; but while he is yet upon the Mount, GOD instructs him, before he returns to lay before his People all those Laws, which we have from the twentieth to the twenty-fourth Chapter, what he should do at his next coming up, namely, that after having ratified the Covenant with the People, he should come up again to the Mount, and bring with him *Aaron*, *Nadab*, *Abihu*, *Jehoiar*, and seventy of the principal Elders of *Israel*, who might approach nearer the Cloud of Glory than the rest of the People; yet so as with becoming Reverence to wait at a proper Distance, while *Moses* alone should draw near to the Top of the Mount. They were probably called up to be Witnesses of *Moses*'s immediate Intercourse with GOD, and that they themselves might be possessed with a greater Reverence towards the Laws to be received from him.

[*Nadab and Abihu.*] *Aaron*'s eldest Sons, and destined to the Priesthood, *Ch. xxviii. 1.*

2 And Moses alone shall come near the LORD: but they shall not come nigh, neither shall the people go up with him.

He now came nearer than he had done before, *Ch. xx. 21.* for he went into the Midst of the Cloud, *ver. 18.*

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said, will we do.

[*All the Words of the Lord.*] i. e. All those Laws which he had received for their good Government, as set down in the twenty-first, twenty-second, and twenty-third Chapters. As for the ten Com-



Commandments the People heard them spoken by GOD himself.

4 And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

There were two Ways of making Covenants anciently . First, by sprinkling some of the Blood of the Sacrifice on both Parties ; secondly, by their eating together some Part of the Sacrifice, Gen. xvi. 30. xxxi. 54. Both these Rites are here observed, the first *ver.* 6. 8. and the other *ver.* 11. Here then *Mojis* erects an Altar to represent GOD the one Party, and twelve Pillars or Stones to represent the twelve Tribes the other Party.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put *it* in basons ; and half of the blood he sprinkled on the altar.

The Altar representing GOD, this Blood sprinkled upon it signified GOD's coming under an Engagement to be faithful to his Part of the Covenant, to perform all the Promises he had made them, *Cb. xxiii. 25, 26, 27.*

7 And he took the book of the covenant, and read in the audience of the people : and they said, All that the LORD hath said, will we do, and be obedient.'

*And he took the Book]* Wherein he entered on Record all the Words of the Lord, &c. 4.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

*And sprinkled it on the People,]* Either on the twelve Pillars that represented the People, or on the Elders their Representatives, (see *Lev. iv. 15. Deut. xxi. 2.*) in Token that they were the other Party engaged in the same Covenant. This typified the Blood of JESUS CHRIST.

*Behold, the Blood of the Covenant*] i. e. That Blood, by the Effusion of which the Covenant is ratified.

9 ¶ Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel.

10 And they saw the God of Israel : and *there was* under his feet, as it were a paved work of a sapphire-stone, and as it were the body of heaven in *his* clearness.

It may be asked, How and in what Sense, did *Moses, Aaron, Nadab and Abihu*, and the Elders, see the GOD of *Israel*? *No Man hath seen God at any Time*. It seems hard to imagine, how the infinite GOD can be clothed in Shape, and bounded within the Limits of a Form or Figure; so as to become the Object of Sight to a mortal Eye: The wise Heathens apprehended insuperable Difficulties in any such Supposition; and it must be confessed, that some of the Versions of the Bible do not render the Passage literally. The LXX translate it, *They saw the Place where there stood the God of Israel*; and *Onkelos, They saw the Glory of the God of Israel*: And the Commentators, from what *Moses* in another Place remarks to the *Israelites*, that they had seen *no Manner of Similitude*, do generally conclude, that he did not intend here to intimate, that he or the Nobles of *Israel* did really and visibly see GOD.

The learned Dr. *Stuckford* has offered some Thoughts on this Head. He observes *first*, " that *Moses* does not say, that he and the Nobles of *Israel* saw the invisible GOD ; the Expression is, that they saw the God of *Israel* : No Man indeed hath ever seen the invisible God, nor can see him ; but the God of *Israel*, the divine Person, who is many Times stiled in the Old Testament the God of Abraham, the God of Isaac, and the God of Jacob, frequently appeared to them, and was in After-ages made *Flesh*, and for about three and thirty Years dwelt on Earth amongst Men. Secondly, That this Person appeared to the Patriarchs of old in a real Body, was evident to them by the same infallible Proofs as those, by which he shewed himself alive to his Disciples after his Passion. After he was risen from the Dead, he was seen of the Disciples, speaking to them : And so he was in divers Places, and at sundry Times to Abraham, to Isaac, and to Jacob. The Disciples not only beheld him, but they felt him, and handled him, and were

a Man that he was really with them, and that was what they saw, *not out of Flesh and Bone, as they saw him last*. In his *Manner* he experienced as sensible a Presence, when he was *seen* which he *was*. *Heard the Disciples* *believed* *in*, but *pondered* *in* *their* *Hearts* *where* *he* *was*, *Most* *of* *them* *gazed* *him* *in* *the* *Face* *and* *at* *an* *Holy* *unk*, *and* *he* *took* *it*, *and* *adored* *in* *them* *that* *appeared* *hereto*, when *The Lord*, with two Angels accompanying him, appeared unto *Abraham* in the *Place of Mambré*, as *Abraham* had the *Call* *directed*, and set it before them, whilst stood by them under the *Tree, They* *did* *not*. An *Account* of all these Passages, he thinks it to have been read and interpreted. Fact, that the Person, who is here styled *the Gate of Glory*, did frequently for a short or a longer Space of Time, according to his own Good-will and Pleasure, assume and unite himself to a real Body, and thereby appear visible to such Persons, as he thought fit to manifest himself to in this Manner, and consequently that he might be thus seen by *Moses* and the *Elders* on the *Mount*. His Appearance on the *Mount* was indeed glorious, attended with a Splendor he had not before been seen in to *Moses*, and perhaps something like it afterward, was his *Transfiguration* before the three *Disciples*: But the Text of *Moses* does in a wise suggest, that he and the *Elders* saw *the Gate of Glory* in all his *Glory*. *Moses* indeed did afterwards desire thus to see him; but was answered, that he was not capable of it, and accordingly at that Time, while the *Glory* of the *Lord* passed by him, *Moses* was put in a *Cliff* of the *Rock*, and the *Lord* covered him with his *Hand*, while he passed by: But here *opens the Veil*, *Israel* *laid not his Hand*: They had an unintercepted View of his Appearance, and consequently he appeared to them with a little Degree of *Glory*, such as *Men* might see and live."

*As it were a paved Work of a Sapphire-Stone.* Shining like Sapphires, which are of a celestial Blue, resembling the azure Lament.

*And as it were the Body of Heaven in his Chamber.*] Clear as the purest Sky when spangled with Stars. It seems to denote, that the Glory of the Lord appeared like the Sun in its Brightness, upon a Pavement sparkling like the Stars.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

*Also they saw God, and did eat and drink.*] They were so far from receiving any Harm, that they remained safe, and as a Pro of thereof did eat and drink : Probably some Part of the Sacrifice.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there : and I will give thee tables of stone, and a law, and commandments which I have written ; that thou mayest teach them.

*Come up to me into the Mount,]* To the Top of the Mount, where the Glory of the Lord was, *ver.* 17. For hitherto *Moses* had gone no farther than the rest, and was with them, when they eat and drank before the Lord.

*And a Law, and Commandments which I have written;* } i. e.  
The Law contained in the ten Commandments, Ch. xxxii. 15,  
16. xxxiv. 28.

13 And Moses rose up, and his minister Joshua :  
and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you : and behold, Aaron and Hur *are* with you : if any man have any matters to do, let him come unto them.

*Tarry ye here for us,]* In the Camp, or some Place near it, whether the People might upon Occasion resort to them; not in the Mount, for thither the People durst not come.

15 And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

*And the Cloud covered it six Days:] i. e. The Glory of the Lord, not the Mount: The Cloud covered or intercepted the bright Symbol of the Divine Presence from the View of all the Israelites, even of Moses himself, for six Days; till on the seventh the Cloud opened, and discovered that Glory like flaming Fire.*

17 And the sight of the glory of the LORD was like devouring fire on the top of the mount, in the eyes of the children of Israel.



To which the Plaintiff seems to allude *Ps. cxvii. 2. v. Cloud and Darkness compassed about him — a Fire going before him, &c.*

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days, and forty nights.

That he might receive the two Tables of Stone, Directions for making the Tabernacle, and all Things belonging to it, and to the service of the Priest, &c. of which we have an Account in the following Chapter.

*Forty Days, and forty Nights.*] Whereof the first were spent in the dark Cloud, in order to prepare Moses, as it would be, for his nearer Access to GOD, and the rest in the Splendours of the Divine Presence in the Midst of the Cloud. And in all that Space he did neither eat nor drink, *Ch. xxiv. 28. Deut. ix. 9.* The Jews observe, that GOD intending to exalt Moses, depressed his bodily Powers by long fasting, that his Understanding might be the more raised and elevated. Thus we find *David* mortifying his Body for three whole Weeks, the better to dispose him to heavenly Visions, *Ch. x. 2, 3, 12.*

## C H A P. XXX.

*1 God commandeth the people by Moses to bring gold, silver, and precious stones, to the making of the tabernacle. 2 The commandment to the people to bring gold, silver, and precious stones, to the making of the tabernacle. 3 Of the materials of the tabernacle.*

AND the LORD spake unto Moses, saying,  
2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering.

GOD having now solemnly ratified his Covenant with Israel, to be their GOD and King, and they his peculiar Servants and People, gives Orders next about a Place for his solemn Worship, where, by visible Symbol of his Divine Presence, he should reside among them as their Governor and Protector, and the great Object of their Adoration. This was to be the Tabernacle with the Ark in it; which, agreeable to their travelling Condition while in the Wilderness, was to be a kind of portable Temple, to move along with them. Its Frame, Fashion, Utensils, Ministers, and Services, to be such as would be a Model of that more magnificent Temple-Service in the Land of Canaan, even as that Temple itself was to be but a figurative Resemblance of a more compleat and spiritual Dispensation of Religion under the *Messiah*. See *Heb. viii. 5.*

All was to be free and voluntary, for *GOD loveth a cheerful Gift*. Accordingly *Moses* intimated to them the Mind of GOD, when he came down from the Mount, and they made a free Oblation, *Ch. xxxv. 5, 21, 29.* These Offerings were for the creating of the Tabernacle.

3 And this is the offering which ye shall take of them: gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats hair,

*And blue, and purple, and scarlet.*] Yarn or Wool of these Colours, which were afterwards wove into Hangings and other Garments, for the Use of the Tabernacle, *Ch. xxxv. 25, 35.*

5 And rams skins dyed red, and badgers skins, and shittim-wood,

*Rams Skins dyed red, and Badgers Skins.*] *Bochart* proves that it ought to be rendered *Rams Skin of a red, and of a violet or purple Colour*: And so it is rendered by the LXX and the best Interpreters.

*And Shittim-Wood.*] Some understand the finest kind of Cedar-Wood. Others, the Wood of a Tree which grew in the Wilderness, in a Place where the *Israelites* sometime encamped, *Num. xxv. 1.* called Shittim from this Wood.

6 Oil for the light, spices for anointing oil, and for sweet incense,

*Oil for the Light.*] For the Lamp which was to burn continually in the Sanctuary.

7 Onyx-stones, and stones to be set in the ephod, and in the breast-plate.

These were also to be Onyx-Stones, set in Gold on the Shoulder of the Ephod, with the Names of the twelve Tribes engraved upon them, six upon one Stone, and six upon the other. The

Ephod was a kind of square Cloak or upper Garment that hung down from the Shoulder. See *Ch. xxviii. 7.* It appears to have been a sacred vestment wore only by the Priests, or Persons employed in religious Offices.

Upon the Breast-Plate were to be set twelve precious Stones, of different kinds in two Rows, with the same Names engraved upon them.

8 And let them make me a sanctuary; that I may dwell amongst them.

*Let them make me a Sanctuary.*] It was a Sort of ambulatory Temple for *ETHIOPIA* the GOD of *Israel*; and in all Antiquity we find nothing more ancient than such portable Temples.

*Sanctuary.*] *Heb. in the midst of them*; for the Tabernacle was placed in the Midst of the Camp, *Num. ii. 17.* and this is the Reason why GOD is said to *dwelt among them*, *Lev. xxvi. 12. Deut. xxviii. 11.* because his Tabernacle or Tent moved up and down with them in their Peregrinations. In this GOD seems to have accommodated himself to the Genius of the *Israelites*, who, being long accustomed to *Egyptian* Rites, would have thought they lived without GOD, unless they had had a Place wherein they might apprehend him to be peculiarly present.

9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

This signifies that GOD shewed him a Model of the House he was to make, and of all the Things belonging to it, with strict Charge not to vary in the least from it.

10 And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

*Ark of shittim-wood.*] A Kind of Chest, or Coffin, which was to be deposited in the inmost Part of the Tabernacle. Here were preserved the Tables of Testimony, containing the ten Commandments, written with the Finger of GOD, which was the most sacred Monument of the *Jezeus* Religion. This Ark was to be a Symbol of the divine Presence and Protection over the *Israelites*, a sacred Pledge of the Stability of the *Jezeus* Commonwealth, so long as they adhered to the Articles of the Covenant which the Ark contained.

If we enquire into the Origin of the Sanctuary and its Furniture, particularly of the Ark and its Appendages, it is thought probable that it took its Rise, like the rest of the *Jezeus* Ceremonies, from the Hardness of the Peoples Hearts, and their gross Conceptions of the Divinity. Hence *Maimonides*, in his Enquiry into the Origin of the Mosiac Institutions, observes, that as the idolatrous Nations were wont to build Temples to their Gods, and place Images in them, to represent the Objects of their Worship, so the *Israelites* were commanded to build a Temple to the supreme GOD, and to place in it an Ark as the visible Symbol of his peculiar Presence. And of this the Splendor and external Beauty of the Ark, the Ornaments of Gold with which it was decked, are thought to be strong Presumptions; since these Splendours and Trappings were quite foreign to that Simplicity of Divine Worship which the Deity in all Ages requires, and are of no Avail, but to strike the Populace.

A judicious Author alleges, that when GOD shewed *Moses*, upon the Mount, the Pattern of the Tabernacle, Ark and Altar, it was rather by Way of Permission, and an Act of Indulgence, than a Precept, and designed as a moral and political Means to preserve a stiff-necked and superstitious People from revolting to Idolatry. Thus much appears plain from History, that the earliest Nations had Temples, Oracles, sacred Arks or Coffers, and other Appendages of Worship. On this we have Intimation in the Bible itself, where we read of *Beth-peor*, (i. e. the House or Tabernacle of the God *Peor*) in *Beth-Dagor*, *Beth-Apharaim*, *Beth-Baal-Berith*, *Beth-Baal*, *Beth-Naboth*, *Beth-Baal-Mehon*, and others, *Deut. xxxiv. 6. Jos. xiii. 17. Jud. ix. 4. 1 Sam. vi. 2. xxvi. 10. 1 Kings, xvi. 32. 2 Kings, xix. 37.* which Places shew some of the Temples of the Nations to have been prior both to the *Jezeus* Tabernacle and Temple. Accordingly the Prophet *Amos*, upbraiding the *Israelites* with their Superstitions in the Wilderness, says, *Ye have said (rather, ye have said), during your Travels in the Wilderness, the Tabernacle of your God Molech*; a Custom which they had, doubtless, derived from the *Egyptians*, and consequently had been in Use long before the Tabernacle of *Moses*. Therefore, that the *Israelites*, who were exceedingly addicted to the Manners of the *Egyptians*, might not any longer make a Tabernacle to *Molech*, and carry it about in Triumph after the Gentile Fashion, they were permitted to make a Tabernacle to the true GOD, and to carry it about in Honour of him. Which Tabernacle was to be furnished with an Ark, an Altar, an Altar, &c. like those of other Nations.



*Two Cubits and a Half*; [E.] i. e. About four Feet Six In. in Length, and two Feet six Inches in Height and Breadth.

11 And thou shalt overlay it with pure gold, with  
in and without shalt thou overlay it: and shalt make  
upon it a crown of gold round about.

A Cornish or Rim of many Gold was to girdle the Top of it; which is called a Crown because it compassed it round. For the ancient Crowns were only a plain Circle of Gold or other Materials, set upon the Head of their Kings and great Men. This Crown or Border of Gold rising to some Height above the Ark, served both for Ornament, and to support the Mitre Seat, *Gen. 27, 21.*

11 And thou shalt call four bags of gold for it, and put *them* in the four corners thereof, and two rings *shall* be in the one side of it, and two rings in the other side of it.

13 And thou shalt make them of platowood,  
and overlay them with gold.

14 And thou shalt put the flaves into the rags, by the fides of the ark, that the ark may be borne with them.

It ought to be translated *and*, *for*;  $\theta \sigma \tau \rho$  =  $\theta \sigma \tau \rho$ . For the Pages were not on the Side of the Box, as they are commonly represented, but on the two Ends of it.

15 The slaves shall be in the rings of the ark, they shall not be taken from it.

The better to preserve them, and to be always ready upon any Occasion of Removal in their Travels.

16. And thou shalt put into the ark the testimony which I shall give thee.

The two Tables of Stone, containing the ten Commandments, called the *two Tables of Testimony*, Ch. xxxi. 18. because they testified the Will of GOD, and were authentic Instruments, attesting the Covenant between GOD and them; whence the Ark is called the *Tabernacle and Ark of the Testimony*, Ch. xxx. 6, 36. and the Ark of the Covenant. *Deut.* x. 8. and the Tabernacle itself the Tabernacle of Testimony, *Ex.* xxxviii. 21. *Numb.* i. 50.

17 And thou shalt make a mercy-seat of pure gold : two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

*And then finally make a Mercy-Seat*] Heb. a *Covering*. We see it was to be of the same Length and Breadth with the Ark, which shews that it was the Cover of the Ark. Therefore *Le Cher* renders it simply *the Covering*, but though, in Relation to the Ark itself, it served merely for a beautiful Covering, yet in Relation to the Divine Glory who rested upon it, and to the Cherubims which were constituent Parts of it, *Le Cher* 19, 20, &c. it seems with great Propriety to be denominated the Propitiatory, or Mercy-Seat, and therefore it is considered as a Part of the Furniture of the most holy Place by itself. Compare *Le Cher* 21, 22, with *Ch. xxvi. 34.*

18 And thou shalt make two cherubims of gold: of beaten work shalt thou make them, in the two ends of the mercy-seat.

Here some may, perhaps, question, why GOD should allow Images of Cherubims to be placed in the Sanctuary, when the second Commandment forbids the *Israelites* to make any Image. But the Answer is obvious, that the second Commandment does not absolutely forbid the making of Images, but only the making them in order to *bow down* to them and *serve* or worship them. Now the Cherubims were not designed to represent GOD, or to be the Objects of Worship to the *Israelites*, but to represent the angelical Nature; and that, being placed in an adoring Posture over the Mercy-Seat, they might, as by their Example, excite the *Israelites* to the greater Awe and Reverence of that GOD whom Angels, as well as Men, adore.

We have a particular Description of *Cherubims*, *Ezek. i. 10.* and *x. 14.* There they are represented with four Faces, *viz.* of a Man, a Lion, an Ox, and an Eagle, which are thought to be emblematical of the angelical Nature; the foremost Face is that of a Man, to signify their Benevolence and good Will to the human Species; they have the Wings and Parts of an Eagle, to denote their Celerity in the Execution of the Divine Command;

[illegible]

Should not the only thing that should be done to the people of the world is to tell them that they are not to be deceived by the "Pope" and the "Church," that the only thing that should be done is to convince the *Faithful* that they were not deceived by the "Pope" of converting moral institutions, not idols or objects of worship.

the Andromeda cecidrius on the one end, and the cecidrius on the other end of the branch. It shall resemble cecidrius on the two ends of the root.

"Members of the Court will not be assigned Chambers; they are expected to each other, but their eyes fixed up with Governmental interest, and the Chief Justice of the Court did not do better."

And the cherubims, shall rise up from  
wings, and feet, covering the mercy seat with their  
wings, and their faces shall be toward the mercy seat,  
and their feet shall be toward the feet, shall the faces of the cherubims  
be.

*“All ye that dwell in the House of Clay,”*] As being upon the Wing to my Whilom, they were to testify the Divine Majesty, which it to execute Vengeance, against the Transgressors of the Law, or to distinguish the Law, to the Observer of it.

...and meeting together, combined as it were, a Serf over the  
Ass, which Serf was called *M. Gore*. — *Gop.*

} To signify their mutual  
 Center and Command.

They were no longer silent. They looked toward me at the time I said that their faces were turned toward each other.

21 And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee, from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

*And there I will meet with thee.*] There will I be present to communicate my Mind to thee, when thou hast Oportunity to converse with me. *Mat. 18. 19.* Acced' to the Holy of Holies, where GOD communicated Himself to him, as a Man speaks to his Friend Face to Face, *Ex. xxviii. 11.* *Naz. viii. ult.* but to others it was inaccessible, only to the High Priest, who went into it once a Year.

And the Glory of the Lord resided between the Cherubims, setting, as it were upon the Mercy-Seat, or Covering of the Ark. In Allusion to which GOD is said to sit or dwell between the Cherubims, 1 Sam. iv. 4. Ps. lxxx. 1. xcix. 1. And the Ark is called his Throne, Ps. xcix. 5. cxxxii. 7. From this Part of the Sanctuary the Oracles were delivered to Man by an audible Voice, sometimes, at least, Num. vii. 89. Thus far as described, the Furniture of the inner Part of the Tabernacle, called the *Holy Place*. What follows relates to the principal Furniture of the outward Part, or Holy Place.

23. ¶ Thou shalt also make a table of shittim wood : two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

The Use of this Table is described *ver. 30.* namely, that the Shew-Bread might be set upon it before GOD. It was also the Custom of the *Gentiles* to have sacred Tables in their Temples, and to set upon them Meat and Drink in Honour of their Gods, which the Priests were wont to carry off, and sometimes made the People believe that they were eat up by the Gods, as appears from the apocryphal Story of *Bel* and the Dragon. This Rite was instituted to the *Israelites* to be a standing Memorial of their being peculiarly indebted to GOD for furnishing them with rich Provision in the Wilderness and in the Land of Canaan, and that there might be no Room for Suspicion of Impiety, when the



Intimation is given in their Law, that this Bread was to be eaten by the Priests, *Lev. xvi. 9.*

The Reader may take the following Account of the Meaning and Design of the Table, and its Furniture, in the Words of Dr. *Cudworth* in his *True Notion of the Lord's Supper*, Ch. vi. "When "GOD," says he, "had brought the Children of *Israel* out of "Egypt, resolving to manifest himself in a peculiar Manner pre-  
"sent amongst them, he thought good to dwell amongst them  
"in a visible and external Manner; and therefore, while they  
"were in the Wilderness, and sojourned in Tents, he would have  
"a Tent or Tabernacle built, to sojourn with them also." Now  
the Tabernacle or Temple being thus as a House for GOD  
to dwell in visibly, to make up the Notion of a Dwelling or Habi-  
tation compleat, there must be all Things suitable to a House be-  
longing to it. Hence, in the Holy Place there must be a Table  
and a Candlestick, because this was the ordinary Furniture of a  
Room. The Table must have its Dishes, and Spoons, and Bowls,  
and Covers, belonging to it, though they were never used, and  
always be furnished with Bread upon it. The Candlestick must  
have its Lamps continually burning. Hence also there must be  
a continual Fire kept in this House of GOD upon the Altar,  
as the *Focus* of it, to which Notion I conceive the Prophet *Isaiah*  
doth allude, *Ch. xxxi. 9.* — *schijë Fire is in Zion, and his Furnace*  
*in Jerusalem.*

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

That is, a Cornish or Rim of Gold round about the Top of it: See *ver. 11.* The Use of it was to keep what was set upon the Table from sliding off.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the borders shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves of shittim-wood, and overlay them with gold, that the table may be borne with them.

By the Priests upon their Shoulders: For they had frequent Occasion, as they journeyed from one Place to another, to carry this Table with them, as they did all other Things belonging to the Tabernacle.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

*And thou shalt make the Dishes]* The *Patins* whereon to put the Shew-bread, *ver. 30.*

*And Spoons thereof,]* Vases for containing Incense, as appears from *Num. vii. 14.* whence some think it should be rendered *Censers*, as in the LXX. They were for holding the Frankincense that was to be put upon the Shew-bread, *Lev. xxiv. 7.*

*And Bowls thereof, to cover withal:]* The LXX, the Vulgate, and other Versions of Note, render it *Bowls or Cups in which Li-  
bations shall be made:* And to this Sense our *English* Margin agrees. It is plain from *Num. xxviii. 7.* that Libations or Drink-Offer-  
ings were made to GOD, by pouring out Wine before the Lord in  
the Holy Place, and were a Part of the daily Morning and Even-  
ing Sacrifice. Now the Bowls here mentioned might be Vessels  
for pouring out those Libations.

30 And thou shalt set upon the table, shew-bread before me alway.

*And thou shalt set upon the Table Shew-Bread]* Heb. *Bread of the Face or Presence*, because it was set before the Ark, where GOD was peculiarly present. We call it *Shew-Bread* because it was shewed or exhibited before GOD upon the sacred Table, as a national weekly Oblation in Name of all the twelve Tribes; for the Loaves were twelve in Number, and being an Offering to GOD, they were to be eaten only by the Priests in the Holy Place, *Lev. xxiv. 5, 7, 8, 9.* Every Loaf must have been of a considerable Bigness, since they used two tenth Deals or two Omers of Flour for each, which are about six Quarts *English*.

And besides all this, to carry the Notion still farther, there must be some constant Meat and Provision brought into this House, which was done in the Sacrifices, that were partly consumed by Fire upon GOD's own Altar, and partly eaten by the Priests, which were GOD's Family, and therefore to be main-  
tained by him.

31 ¶ And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same.

It consisted, 1. of a long Shaft or main Body adorned with four little Cups, (or Bowls) in Figure like Almonds, four Knops and Flowers, and a Lamp upon the Top of it, *ver. 34.* 2. Out of the Sides of this Shank proceeded six Branches, with three Cup, Knops and Flowers to each, and a Lamp on the Top of each of them, all of solid Gold, *ver. 32, 33, 35.* The *Candlestick* giving Light to the Tabernacle figured the Law of GOD, and the Doc-  
trines of Revelation shining in his Church, *Rev. ii. 5. For the Com-  
mandment is a Lamp, and the Law is Light*, *Prov. vi. 23.*

*His Knops,]* Ornaments of a round Figure, like Apples or Pomegranates, as the Word signifies.

*And his Flowers]* The Vulgate renders it *Lilies*: The Word signifies properly Blossoms of Trees.

32 And six branches shall come out of the sides of it: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may give light over against it.

*And thou shalt make the seven lamps thereof.]* *ver.* One upon the Top of the Shank, or the main Body of the Candlestick; and one upon each Branch.

*And they shall light the Lamps thereof:]* They, i. e. the Priests, *Ch. xxx. 7, 8. Lev. xxiv. 4.*

*That they may give Light over-against it.]* i. e. Over-against the Table.

38 And the tongs thereof, and the snuff-dishes thereof shall be of pure gold.

*And the Tongs thereof,]* Snuffers or little Tongs whereby the Lamps were clipt or tripped.

39 Of a talent of pure gold shall he make it, with all these Vessels.

The Talent of Gold will amount to 5250 l. Sterling.

40 And look that thou make them after their pattern, which was shewed thee in the mount.

#### C H A P. XXVI.

1 The curtains and other furniture of the tabernacle. 31 The veil for the ark.

Moreover, thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

Having thus described the Ark, with the Furniture for the Tabernacle, he comes next to the Tabernacle itself, and begins with the Curtains or Coverings of it: Of these Coverings there were to be four laid one over another, for perfect Security against the Weather.

The Hebrew Word we translate *Tabernacle*, signifies properly an Habitation; for it was the Place where the Shechinah or Divine Glory



Glory dwelt. We render it Tabernacle, because it was a Kind of Tent or ambulatory House, such as the ancient Hebrew Shepherds dwelt in, and which they removed from Place to Place.

*With Cherubim.*] By Cherubims here seems to be understood all the various Figures of Flowers, Beasts, &c. that used to be represented in Works of Embroidery.

*Of cunning Work.*] Heb. *Hiplet*, an Embroiderer.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain, four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another: and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling: and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

*Fifty Loops, &c.*] These two Pieces of Tapestry, described *ver.* 2. were to be linked together by fifty Loops of blue Tape, and as many golden Clasps, *ver.* 6. upon the Selvedges, and so to look like one entire Curtain: Thus they were not sewed, but only so held together, as they could be easily disjoined when there was Occasion to remove the Tabernacle from one Place to another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

*And it shall be one Tabernacle.*] By this Union the Covering of the Tabernacle shall be as if it was an entire Piece.

7 ¶ And thou shalt make curtains of goats hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

These were a coarser Sort of Covering to be laid over the finer before-mentioned; which both served to defend the Tabernacle from the Weather, and to cover the holy Things from the View of the People. See *Num.* iv. 5, 15.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain, four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

In the inner Curtains were only ten Pieces, in this eleven; the Use of the odd Piece being to be doubled, partly on the Entrance, partly on the Back-side of the Tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together that it may be one.

That is, that the two Pieces of the Tent, or rather Covering, may be knit together into one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, shall hang over the back-side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side, and on that side, to cover it.

14 And thou shalt make a covering for the tent, of rams skins dyed red, and a covering above of badgers skins.

Some think this and the former covered only the Roof, to keep the Rain from soaking into it.

*Of Badgers Skins.*] Rather *Ram Skins* of proper colour.

15 ¶ And thou shalt make boards for the tabernacle, of shittim-wood, standing up.

Or Planks, which were the Walls of the House.

16 Ten cubits *shall be* the length of a board, and a cubit and an half *shall be* the breadth of one board.

That is, about five Yards and two Feet: the latter is the Height of the Tabernacle.

17 Two tenons *shall there be* in one board, fit in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south-side, southward.

*Twenty Boards, &c.*] Each Board being a Cubit and an Half, i. e. about two and thirty Inches broad, *ver.* 16. the whole Length of the Tabernacle was consequently *twenty Cubits*, that is, about seventeen Yards and an half.

19 And thou shalt make forty sockets of silver, under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north-side, *there shall be* twenty boards,

21 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward, thou shalt make six boards.

Which being of the same Breadth with the other, made the Tabernacle about five Yards and some odd Inches broad.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

These were a Sort of Pillars at the two Corners Westward, which served to compact the Whole firmly together by Means of Mortises, into which the Planks of the three Sides were joined.

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

To make all more firm, these two Corner Planks at the West End were to be knit to the other Planks, both at the Top and Bottom, with a golden Ring. By comparing the several Translations of this Verse with the Original, the Sense appear to be literally thus: *And they shall be uniformly joined at Bottom, and likewise uniformly joined at Top in similar Rings or Staples: thus it shall be for them both. These shall be for the two Corners.*

25 And they shall be eight boards, and their sockets of silver, sixteen sockets: two sockets under one board, and two sockets under another board.

Thus there shall be eight Planks in all at the West End, *ver.* 22, 23. whose Tenons struck into the Sockets or Mortises of sixteen silver Bases.

26 ¶ And thou shalt make bars of shittim-wood: five for the boards of the one side of the tabernacle,

The Boards were to be strengthened with wooden Bars, which run into Staples of Gold that were fastened in the Boards, *ver.* 29.



There were five of these Bars on each Side. These are what Mechanics call Transoms, Girders, or Cross-bars.

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the two sides westward.

It is obvious, that this Translation cannot be right, for there was but one Side Westward. It ought undoubtedly to be rendered *the Side Westward*, the Plural being put for the Singular.

28 And the middle bar in the midst of the boards shall reach from end to end.

This seems rather to have been a long Bar, which *reached from East to West*, and went through Staples which were in the *Middle* of the Planks, as the other did, through Staples above and below.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

They were to be gilded or overlaid with thin Plates of Gold.

30 And thou shalt rear up the tabernacle according to the fashion thereof, which was shewed thee in the mount.

31 ¶ And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

32 And thou shalt hang it upon four pillars of shittim-wood, overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

*Their Hooks, &c.]* The LXX and Vulgate render it *Chapters*, which is more probably meant than *Hooks*; for, doubtless, these Pillars had *Chapters*, and it is not likely that *Moses* would omit to mention so principal a Part.

33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail, the ark of the testimony: and the vail shall divide unto you, between the holy place and the most holy.

The whole Fabric was in the Inside to be divided into two Rooms by a large and thick Vail or Curtain, of the finest wrought Stuff, with Variety of Colours, and Cherubs, and other Figures. It was to be hung upon golden Hooks at the Top, and, by Reason of its Thickness and Weight, to rest against four overlaid or gilded Pillars, mortised into so many silver Pedestals. The lesser of these Rooms thus parted from the other, so as none could look into it, was to be called *the most holy Place*, or Place of extraordinary Worship, to be entered into by the high Priest alone, and that but once a Year. The other again was called *the holy Place*, into which none but the Priests might enter.

*The most holy.]* This is often considered in the New Testament as a Figure of Heaven, into which CHRIST is entered as our Fore-runner, and whither our Hope extends, *Heb. vi. 19. 20. ix. 11, 12, 24. x. 19.*

34 And thou shalt put the mercy-seat upon the ark of the testimony, in the most holy place.

The Ark with the Mercy Seat upon it, being the most sacred Symbol of the Divine Presence, was put in *the most holy Place*, and from thence the Oracles of GOD were delivered.

35 And thou shalt set the table without the vail, and the candlestick over-against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

The Table with its Furniture, and the Candlestick, were to be in the *holy Place*, which was for the Use of the Priests alone. The Table being without the Vail, signified, that the twelve Tribes, represented by the twelve Cakes upon the Table, were shut out from the Mysteries of the Gospel, which are now revealed to us, *Heb. ix. 8. x. 19, 20. xi. 39, 40.* And with Respect to Heaven it holds, that we are all in this Life without the Vail, *2 Cor. i. 1, 2, &c. i. e.* excluded from the beatific Vision of GOD.

36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle work.

Before the Entrance of the Tabernacle were Curtains to be hung, which may be called *the first Vail*, as that mentioned *ver. 31*, which divided the *Holy Place* from the *most Holy*, is called the second Vail, *Heb. ix. 2, 3.*

*The Door of the Tent,]* It is plain from the former Part of this Description, *ver. 12, 22, 23.* that the Ark and Mercy-Seat were in the West End of the Tabernacle, *i. e.* the Door or Entrance faced the East: So that the *Israelites* in worshipping JEHOVAH turned their Faces towards the West, where the Ark was, it being thus contrived, says *Theodoret*, that the Sun might pay a Kind of symbolical Adoration to JEHOVAH, by darting his first Rays into the Sanctuary, and that the *Israelites* might be thus figuratively taught to turn from the Worship of that Luminary, the great Idol of the Nations, and to adore the GOD who made him.

37 And thou shalt make for the hanging, five pillars of shittim-wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

## C H A P. XXVII.

1 *The form of the altar of burnt-offering, with the vessels thereof. 6 Of the court of the tabernacle. 18 Of the measure of the court. 20 Of the oil for the lamp, and how it is to be ordered.*

AND thou shalt make an altar of shittim-wood, five cubits long, and five cubits broad: the altar shall be four-square, and the height thereof shall be three cubits.

The next Orders were about the great Altar, whereon the Sacrifices for the common Service were to be slain and offered.

*Of Shittim-wood]* It was to be of Wood rather than of solid Brass, that it might not be too heavy: But notwithstanding its being overlaid with Brass, *ver. 2.* had it been common Wood, it must have been soon consumed to Ashes by the continual Heat; wherefore *Le Clerc* conjectures, that this Shittim-wood might be the Larch-tree, which bears the Fire like Stone.

*Five Cubits long, and five Cubits broad, &c.]* It was near three Yards square at the Top, and about five Feet in Height, according to *Cumberland's Measure of the Cubit.*

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

*And thou shalt make the Horns of it, &c.]* A Pinnacle or Spire rising up at each Corner wrought out of the same Wood; which was partly for Ornament, and partly to tie the Sacrifice to it before it was slain, *Pf. cxviii. 27.*

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make of brass.

*And his Basins,]* Or Bowls, *Zech. xiv. 20.* The Use of them was to receive the Blood of the Sacrifice.

*Flesh Hooks,]* Or Forks for taking up the Pieces of the Sacrifice, in order to lay them right upon the Fire. They are described with three Teeth, *1 Sam. ii. 13, 14.*

*His Fire-Pans:]* *Censers* or Chafing-dishes, in which the Priests carried burning Coals from the Altar into the Sanctuary, to offer Incense upon the golden Altar. Others understand by this Word Vessels wherein the sacred Fire was kept burning, while they cleaned the Altar and the Grate from the Coals and Ashes, and when they carried this Altar from one Place to another.

4 And thou shalt make for it a grate of net-work of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

*And thou shalt make for it a Grate of Net-work]* This was the principal Part of the Altar; here the Fire was to be laid, with the Sacrifice on it. It was a broad Plate of Brass full of Holes like a Net, that the Ashes might fall through them to the Bottom of the Altar, where there was a Door on the East Side to open and take out the Ashes.







neral Good of Society dispenses different Gifts and Endowments to different Members, *Rom. xii. 4.* On this Account as GOD is here acknowledged the Teacher of Handicrafts, so also of Husbandry, *Is. xxviii. 26.* *Seneca* has the same Sentiment, *L. iv. de Benef. c. 4.* "Those Things which we invent," says he, "are no more our own than the Increase of our Bodies. As the secret Hand of GOD has implanted Seeds in the Body, whereby it springs up to a proper Growth in all the Stages of Life, so he has implanted in the Minds of Men the Seeds of all Arts."

*To consecrate him,]* The cloathing of him and his Sons in the sacerdotal Vestments was a Part of the Ceremony of Consecration, *ch. xix. 5, &c.* and served to remind them of their being consecrated to the immediate Service of GOD, and to a Life of exemplary Purity and Holiness: On which Account they are so often called *holy Garments*, *ver. 2.* *Lev. xvi. 4.* and it was Death to minister without them, *ver. 43.*

4 And these are the garments which they shall make; a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priests office.

*And these are the Garments,]* Such as were peculiar to himself as High Priest, and which none of the other Priests might wear: They were seven in all, *ver. 2.* the Ephod, *ver. 8.* the Breast-plate, *ver. 15.* the Robe, *ver. 31.* the Plate of Gold, *ver. 36.* the embroidered Coat, the Girdle, and the Mitre, *ver. 39.* All these he wore when in Office, besides the Linen Breaches which he wore in common with the other Priests, *ver. 42.*

*A Broidered Coat,]* Some render it a Coat variegated with Eyes or Spangles in the Nature of a Peacock's Tail, or varied with little Holes like the Collet of a Ring, in order to set precious Stones therein.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

*Gold, and blue, and purple, &c.]* i. e. Gold Tissue of these Colours. The Gold was first beaten into thin Plates, and then cut into Wires, *Ch. xxxix. 3.* It appears from the 27th and following Verses of that Chapter, that most of the priestly Garments were to be of fine Linen, those especially that were wore next the Skin; and the Reason is mentioned *Ezek. xlv. 18.* *They shall not gird themselves with any Thing that causeth Sweat.* And it was an Emblem of that Righteousness wherewith the Saints are clothed, *Rev. xix. 8.* But the Robe of the Ephod being an outward Garment, and the Girdle wore over the Coat, were permitted to be of Linen and Woollen.

6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning-work.

It appears to have been a short Linen Garment of various Colours, which hung behind upon the Back and Shoulders, and came down before upon the Breast; somewhat of the Nature of our Heralds Robes. That which covered the Breast and the Back, the *Hebrews* take to be properly called the Ephod. It was the outmost of all the Priests Garments.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.

8 And the curious girdle of the ephod which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

*Curious Girdle,]* *M. Le Clerc* judges, not without Reason, that the Sense of this Verse is generally misunderstood; for the Word which is here rendered *Girdle*, is not the same with that which is so rendered *ver. 4.* and *39.* but comes from a Root signifying to contrive or frame artificial Works: Therefore he, after the LXX, Vulgate, and many other Versions, renders it *Texture*, both here and *ver. 27, 28.* *Ch. xxix. 5.* *xxxix. 20, 21.* *Lev. viii. 7.* Thus the Verse ought to be translated according to him: *And the Texture of the opposite Side (or Backside) of the Ephod, to be added to the other, shall be of the same, according to the Work thereof, &c.*

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel:

*And shall grave on them, &c.]* i. e. Thou shalt employ a skilled Person to engrave on them the Names of the twelve Tribes, 12 on each Stone.

10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

*Set in Ouches of Gold,]* The Word which we translate *Ouche*, signifies the Socket or Bezil wherein Stones are set. These two Stones thus set in Gold served for Buttons to fasten the hinder Part of the Ephod to the fore Part, upon each Shoulder.

12 And thou shalt put the two stones upon the shoulders of the ephod, for stones of memorial unto the children of Israel. And Aaron shall bear their names before the LORD, upon his two shoulders for a memorial.

*For Stones of Memorial,]* As a Token or Memorial to keep him in Mind that he appears before GOD in Behalf of the whole People of Israel.

13 ¶ And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends: of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

*Two Chains of pure Gold, &c.]* Strings made of gold Thread or Wire to fix the Ephod and Breast-plate together.

*At the Ends,]* Interpreters are puzzled what to make of the Word *Migbaloth*, which we translate *at the Ends*; but the common Signification of the Word is *terminating* or *Termination*. It seems to denote, either that these Chains were fastened at the Extremity of the Breast-plate, or that they terminated in wreathen Work.

15 ¶ And thou shalt make the breast-plate of judgment, with cunning work after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen shalt thou make it.

*Breast-plate of Judgment,]* So called because the Priest wore it upon his Breast, when he went to ask Council or Judgment from GOD.

16 Four-square it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

The Breast-plate was doubled, that it might be strong enough to bear the Weight of the twelve Gems.

17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

*The first Row shall be a Sardius,]* The *Sardius* is of a red, flaming Colour, half transparent, and sometimes with a Cast of Yellow in it. It is the same which we call the Cornelian.

*A Topaz,]* We reckon this Stone the Chrysolite of the Ancients, which was transparent, of a beautiful yellow or gold Colour.

*A Carbuncle,]* This is a Stone of the Ruby kind, of a glowing blood-red Colour.

18 And the second row shall be an emerald, a sapphire, and a diamond.

*An Emerald,]* This is a most beautiful Gem, transparent, and of a lively Green, without the least Mixture of any other Colour, and therefore of all Gems the most grateful to the Eye.

*A Sapphire,]* An elegant Gem of a fine Blue.

*A Diamond,]* Or *Adamant*, the first in Rank, Value, Hardness, and Lustre, of all Gems. Its Colour, when pure, is that of perfectly clear Water.

19 And the third row a figure, an agate, and an amethyst.

*Agate,]*



A Legate,] It is thought to be a kind of *Arctostaphylos*, that grows very near to the Colour of Amber.

*An agate,*] A Precious Stone, partly transparent and partly opaque, usually variegated with Veins and Spots, and sometimes representing Figures of Trees, Flowers, &c.

*An Anomaly.*] A Stone of a Violet Colour, bordering on Purple, or the Colour of Red Wine.

20 And the fourth row a beryl, and an onyx,  
and a jasper: they shall be set in gold in their en-  
clofings.

*A Bowl.*] This is a Gem of a pale Green Colour.

*An Onyx.* This is a variety of a white Onyx, often of the Colour of the human Nail; it is variegated with *Zones of Brown*: These *Zones* are laid in perfect Regularity.

*A. Falser* ] Its general Colour is Green, but it is spotted with several others, as Yellow, Blue, Brown and White,

*The trail be it in fact in the language.*] O, The Ouches in which they are to be set shall be of Gold.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names; *like* the engravings of a signet, every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breast-plate chains at the ends, *of wreathen work, of pure gold.*

23 And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

The Break-plate had four Ring-nails, one at each Corner. The Use of them was to fasten it with Strings to the Ephod.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breast-plate.

25 And *the other* two ends of the two wreathen chains, thou shalt fasten in the two ouches, and put *them* on the shoulder-pieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate, in the border thereof, which is in the side of the ephod inward.

*And thou shalt make two Rings, &c.]* i. e. Two others upon the lower Corners, as those *ver.* 23, were to be on the higher.

*Which is in the Side of the Ephod inward.] Rather, Over-against the Ephod inward.*

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod, underneath towards the fore-part thereof, over-against the *other* coupling thereof, above the curious girdle of the ephod.

Underneath towards the Fore-part thereof, &c. against the other Coupling thereof, &c.] This marks the Place exactly where the two Rings were to be fastened to the Ephod, viz. at the lower End of the Shoulder-pieces, in its Fore-part, opposite to the Rings of the Breast-plate.

*Along the curious Girdle*] *Le Clerc* renders it *the embroidered Texture*.

28 And they shall bind the breast-plate by the rings thereof, unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

*That the Breast-plate be not loosed from the Ephod.* They were never to be parted, but always put on and off together.

29 And Aaron shall bear the names of the children of Israel in the breast-plate of judgment, upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.

*Upon his Heart,* } Three Things seem chiefly denoted by these  
Names, which the High Priest wore on his Shoulders at a meal

[illegible]

particular concern by the Ministry of Education, the National Council of the Ball of the Young Communist League, etc.

30 ¶ And then shall put in the lot of the ox  
judgment to Aaron and his sons, and shall say,  
shall be upon Aaron's lot, And shall cast the lot  
before the Lord: and Aaron shall cast the lot  
of the children of Israel upon his own side, and the  
lot shall come null.

19. *Prunella-galeata* (L.) B. & P. 18

[illegible]

31. And thou shalt make the robe of the ephod all of blue.

And thou shalt make the Ephod. This appears from the Form of it, as described in the next Verse, to have been like one of our *Saraphes*, or Shirts without Sleeves, with two Holes on the Sides to let their Hands through, and an Opening to let through their Head. It is called the *Robe of the Ephod*, because it was next underneath the Ephod. As to the Matter of it, it is here ordered to be *blue*; i. e. of blue woollen Cloth. The ordinary Priests Vestsments were of Linnen, as also the High-Priests inner Garment. But this Robe was appointed to be of Woollen, perhaps in order to cure the *Israelites* of a superstitious Conceit they might have imbibed in *Egypt*, in imagining there was any Sanctity in Dress, or that the Derry was so capricious as to be better pleased with being addressed to in Linnen than in Woollen, as the *Egyptian* Priests seem to have fancied.

32 And there shall be an hole in the top of it, in the mids thereof: it shall have a binding of woven work, round about the hole of it, as it were the hole of an habergeon, that it be not rent.

*As it were the Helt of an Halbergen.*] Of a Conflict or Coat of Mail; which, in Ancient Times, were neither of Iron, nor Brass, but of Linnen, as *Pliny* observes, *L. xix. C. 1.* and therefore need ed a Border about the Neck, to keep that Part from and tight.

33 ¶ And *beneath* upon the hem of it: three that make pomegranates of blue, and of purple, and of scarlet round about the hem thereof; and bells of gold between them round about.

*Rising upon the Hem of it, through the Petticoat, to the Skirt, towards the Bottom were to be adorned with Figures of Pomegranates in various Colours.*

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

25 And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out; that he die not.



And thou shalt make a plate of pure gold, and engrave upon it the engravings of a signet, HOIENESS TO THE LORD.

And thou shalt make a plate of pure gold, and engrave upon it the engravings of a signet, HOIENESS TO THE LORD.

*And thou shalt make a plate of pure gold, and engrave upon it the engravings of a signet, HOIENESS TO THE LORD.*

And thou shalt put it on a chain of gold, that it may be upon the neck, upon the right side of the breast it shall be.

*And thou shalt make a plate of pure gold, and engrave upon it the engravings of a signet, HOIENESS TO THE LORD.*

And thou shalt make upon Aaron's forehead, that Aaron may stand before the holy things, which thou shalt hallow: for I will sanctify him, that he may stand before the holy things: for I will sanctify him, that he may stand before the holy things.

*And thou shalt make upon Aaron's forehead, that Aaron may stand before the holy things, which thou shalt hallow: for I will sanctify him, that he may stand before the holy things.*

When we carefully attend to what is here said of *Aaron's standing before the holy things*, we may consider that he was appointed to intercede for, and make atonement for them by the sacrifice of blood, and many other circumstances, which attended his Office and Appointment, which have not been mentioned in Numbers; but we conclude that GOD, unto whom all his Works are known, intended to point out to the People, from whom he was descended in his Divine Character, that the great High Priest, Intercessor and Sacrificer of the World, was according to the Purpose of the Necessary Presence of a Mediator, and that he was to be seen by them as GOD, when he should be made manifest to them by Blood. This was the great Secret in their High Priest, and his Offering of himself, which the Conversation might have been with the high Priest, and his Offering of himself, and that they could be only figures of something more perfect and divine. They were made to be seen to the high Priest, and that they could be only figures of something more perfect and divine. They were made to be seen to the high Priest, and that they could be only figures of something more perfect and divine.

And thou shalt embroider the coat of fine linen, and thou shalt make the nature of fine linen, and thou shalt make the girdle of needle-work.

*And thou shalt embroider the coat of fine linen, and thou shalt make the nature of fine linen, and thou shalt make the girdle of needle-work.*

*And thou shalt embroider the coat of fine linen, and thou shalt make the nature of fine linen, and thou shalt make the girdle of needle-work.*

And for Aaron's sons, thou shalt make coat, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

*And thou shalt make coat, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.*

And thou shalt put them upon Aaron the Priest, and his sons, with him, and thou shalt sanctify them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

*And thou shalt put them upon Aaron the Priest, and his sons, with him, and thou shalt sanctify them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.*

*And thou shalt put them upon Aaron the Priest, and his sons, with him, and thou shalt sanctify them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.*

And thou shalt make them linen breeches to cover their nakedness: from the loins even unto the thighs they shall reach.

These breeches were mentioned last, yet they were put on first, and were the Coat of Tunic. *Joseph* describes them much better than our breeches. But *Levi* questions whether they were made in his Time, because of that Prohibition, *Gen. xxi. 26*, that the Builders the Altar with Steps, *Levi* the Priests were to be made, to which Inconvenience they could not have been made, if men Breeches been of our Fashion; therefore they were only a sort of short tunic about the loins, but of a different shape, those we call *trunks*, and such as the ancient *trunks* and *Kimon* were.

And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place: that they bear not iniquity, and that *Levi* be a statute for ever unto him, and his seed after him.

They were never to appear in the Tabernacle, much less to minister, without their sacred Vesture. Which they wore there only, and in no other Place. *Ezek. xlii. 14, xlii. 15.*

*That they bear not Iniquity, and that Levi be a statute for ever.* See *Levi* 35.

*Levi be a statute for ever.* i.e. As long as there shall be any Priesthood of the Order of *Aaron*, they shall appear before GOD in these Garments.

## C H A P. XXIX.

*The sacrifice and ceremony of consecrating the priests. 38 The daily sacrifices. 45 God's promise to dwell among the children of Israel.*

AND this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

*And this is the thing, &c.* The next Directions given to Moses were, about the Ceremonies of Consecrating the High-Priest and Priests. These were to be performed in a solemn Manner, thereby to strike both them and the People with a still deeper Sense of the Dignity and Sacredness of that Function. They were only to consist of three Sacrifices, *Gen. 14* of a Bullock for a Sin-Offering, *Gen. 14* of a Ram for a Burnt-Offering, *Gen. 18*, and of another Ram for a Peace Offering, *Gen. 28, 33* with which Bread, and thin Pan-Cakes, or Wafers, unleavened, and washed over with Oil, before they were baked. The Meaning of which Sacrifices shall be explained in their Places. We may observe that though these three Sacrifices be thus distinguished, yet all of them were really expiations; as appears from this, that the Priests laid their Hands on the two younger, *Gen. 18, 15*, and were sprinkled with the Blood of the last, *Gen. 21*.

*Take one young Bullock, &c.* This is mentioned first as the older Part of the Ceremony, though several Things were to be done previously to it. As washing them with Water, *Gen. 4*, anointing them in their sacerdotal Garments, *Gen. 5*, and anointing them with Oil, *Gen. 7*, then the Ceremony was completed by peculiar Sacrifices, *Gen. 18, 11*, &c. all which are described and put in Execution, *Levi* viii. 2.

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.











an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, even their heave-offering unto the LORD.

*It is an Heave-Offering.* } It is consecrated to GOD, and therefore to be eaten by his Ministers in his Stead.

29 ¶ And the holy garments of Aaron shall be his sons after him, to be anointed therein, and to be consecrated in them.

i. e. His Successors in the High Priesthood shall be consecrated and anointed to that Office in the same Garments. See *Nam. xx. 28.*

30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

*Shall put them on seven Days.* } He was to put them on seven Days, successively, that he might learn to appear in them after a decent Manner, and that the People might be habituated to pay him Reverence, before he undertook to minister. It is to be observed, that during the whole seven Days of Consecration they were not to stir from the Door of the Tabernacle, but to keep the Watch of Jehovah Night and Day. *Lev. viii. 33, 35.*

We find the Number *Seven* to be much regarded in the sacred Writings: Thus the Blood of Atonement was to be sprinkled seven Times before the Mercy-seat, *Lev. xvi. 14.* The consecrating Oil was to be sprinkled seven Times upon the Altar, *Lev. viii. 11.* The Leper was to be sprinkled seven Times, and seven Days were appointed for his cleansings, *Lev. xiv. 7, 9.* Seven Days are to be employed in consecrating the Priests, *Lev. viii. 22.* and for purifying the Unclean, *Lev. xii. 2. Num. xix. 12.* Seven Times *Namur* washed him in *Jordan*, *2 Kings v. 10, 14.* Seven Day was *Jerico* besieged, and seven Priests with seven Trumpets blew, and the Walls fell down, *Josh. vi.* Seven Priests blew Trumpet before the Ark, when *David* brought it home, *1 Chron. xv. 24.* Every seventh Day was a Sabbath, *Exod. xx. 10.* and the seventh Year a Year of Rest; and seven Times seven Years brought the Jubilee, *Lev. xxv. 3, 4, 8.* Perhaps the Reason why the *Israelites* paid so much Regard to this Number, was on Account of the Creation of the World, which was finished in seven Days; as if GOD himself had consecrated that Number by resting from his Works on the seventh Day.

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

*In the holy Place.* } In the Court of the Sanctuary, as appears from *Lev. viii. 31.* there it was both to be boiled and eaten.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

*And the Bread that is in the Basket.* } i. e. The unleavened Bread, and the Cakes tempered and anointed with Oil, *Exod. 2.*

*By the Door of the Tabernacle.* } This it had peculiar from other Peace-Offerings, which might be carried home and eaten there, after GOD (i. e. the Altar) and the Priests had had their Parts.

33 And they shall eat those things, wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

*Wherewith the Atonement was made.* } The Atonement or Expiation was made by the Bullock or *Ex-Offering*, which was not to be eaten, *Exod. 14.* and therefore the Words might be better translated, *They for whom the Atonement was made, shall eat those Things.*

*A Stranger shall not eat thereof.* } By *Stranger* here *Le. Clerg.* understands any one who was not of the sacerdotal Lineage, all such being accounted Strangers, and Unclean, in Comparison of the Priests, and therefore were not allowed to partake of this Sacrifice.

*Because they are holy.* } In a special Manner holy, and therefore not to be eaten by any who were not Priests; which was peculiar in this Sacrifice, for in other Peace-Offerings the Domestic of him who offered the Sacrifice, might eat of it with him.

34 And if ought of the flesh of the consecrations, or of the bread remain unto the morning; then thou

shalt burn the same with fire: it shall not be eaten, because it is holy.

35 And thou shalt take them to thee, Aaron and his sons, according to all that which I have commanded thee: seven days shall thou consecrate them.

*Seven Days shalt thou consecrate them.* } i. e. All the Ceremonies marked above, shall be repeated for seven Days successively.

36 And thou shalt offer every day a bullock for a sin offering, for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it: sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it: and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

*Seven Days shalt thou make an Atonement for the Altar.* } i. e. Consecrate and set it apart, or *Sanctify*, as it is called *Exod. 29.* it was reckoned defiled by the Hands of the *Israelites*, till it was purified by Sacrifice.

*Whosoever toucheth the Altar shall be holy.* } Every Thing that we had upon the Altar, was to be accounted holy, as it was common to a sacred Use, according to *GOD'S* Decree, *Exod. 29. xlii. 19.*

38 ¶ Now this is that which thou shalt offer on the altar, two lambs of the first year every day continually.

There were other additional Sacrifices, or various offerings, on the Sabbath, the Moon, and other Festivals, *Exod. 29. xlii.* but these were constant and never omitted. It is never to be thought, that this Law took Place in the Wilderness, where they could hardly be supplied with two Lambs every Day without a Miracle.

39 The one lamb thou shalt offer in the morning: and the other lamb thou shalt offer at even.

40 And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil: and the fourth part of an hin of wine for a drink-offering.

*A Tenth-deal of Flour.* } An Omer, or the tenth Part of an Ephah, as *Num. xxviii. 5.* about half a Peck of fine Flour.

*An Hin.* } The sixth Part of an Ephah; so that a fourth Part of an Hin of Wine, according to *Dr. Camberland's* Computation, was about a Quart and something more than a Quarter of a Pint.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 This shall be a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation, before the LORD: where I will meet you, to speak there unto thee.

*This shall be a continual Burnt-Offering.* } It was a daily Sacrifice presented to GOD in Behalf of the whole People, *Num. xxviii. 3.* in the Nature of a daily Prayer to GOD, that he would graciously continue his Mercy to *Israel*, and increase their Flocks, their Corn, their Wine and Oil, which they hereby acknowledged themselves to have received from him.

*To speak unto thee.* } GOD promises especially to meet *Moses* there upon Occasion, and to declare his Mind to him in such Cases wherein he should consult him.

43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

*And there I will meet with the Children of Israel.* } I will make this Tabernacle the Seat of my Cloud of Glory, the Symbol of my divine Presence, from whence I will give constant Tokens of my Favour towards them, their Priests, their Sacrifices and Prayers.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both



Aaron and his sons, to minister to me in the priests office.

*I will sanctify the Tabernacle, &c.]* i. e. I will manifest them to be sanctified, or I will put distinguished Marks of Honour upon them.

*[The Tabernacle of the Congregation,] Heb. the Tabernacle of Meeting,* so called because there GOD and his People met together; He to inform them by his Word, and they to worship him, and to receive his Oracles.

*I will sanctify—both Aaron and his Sons,] GOD sanctified or marked them out to be his Priests in a solemn Manner, by the Appearance of his Glory at their first Sacrifice, and by sending Fire from Heaven to consume their Burnt-Offering, Lev. ix. 23, 24.*

45 ¶ And I will dwell amongst the children of Israel, and will be their God.

46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell amongst them: I *am* the LORD their God.

*I will dwell amongst them, &c.]* i. e. I will place the *Shechinah* or Symbol of my peculiar Presence among them: See the Passages quoted *ver.* 44. I will watch over them as a Nation by a peculiar Providence, and shew myself to be, indeed, that all-powerful and merciful GOD, who delivered them in so miraculous a Manner from *Egyptian* Bondage. This symbolical Divine Presence signified that happy Intercourse which pure, upright Minds enjoy with GOD in the Exercises of Virtue and Religion, *Lev.* xxvii. 11, 12. and figured that Eternal Life in the Presence of GOD, which the Saints enjoy in Heaven, *Rev.* xxi. 3.

## C H A P. XXX.

1 *Of the altar of incense.* 11 *Of the numbering of the people, and the ransom to be given for each.* 17 *Of the brazen laver for the priests to wash in.* 22 *Of the anointing Oil.* 34 *Of the perfume to be made use of in the tabernacle.*

**A**ND thou shalt make an altar to burn incense upon: of shittim-wood shalt thou make it.

Besides the great brazen Altar for Sacrifice, *Moses* received Directions for making a lesser one, to burn Incense upon it twice a Day: Its Body was to be of the same Wood with the other, made at Top into a Square of little more than half a Yard, as high again as it was broad; at each Corner a *Horn* or Spire, rising out of the same Piece with the Corner Post; a Gold Cornish round the top Verge of it, with Gold Ringlets below the Cornish at each Corner, to put wooden Staves in to carry it by, and all to be overlaid with the purest Gold Plates and therefore called the *Golden Altar*.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof (four-square shall it be) and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it*: and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim-wood, and overlay them with gold.

6 And thou shalt put it before the vail, that *is* by the ark of the testimony; before the mercy-seat, that *is* over the testimony, where I will meet with thee.

It was to stand in the Tabernacle, between the Table and Candlestick, towards the Vail that parted the holy Place from the most holy, in which the Ark was, towards which, as the Place of GOD's peculiar Presence, the Priest was to look while he was burning the Incense upon it.

7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps he shall burn incense upon it.

*Aaron shall burn thereon sweet Incense,] Aaron,* i. e. the High-Priest, did it at first, but afterwards the Sons of *Aaron*, or the inferior

Priests, did it in their Courses, as appears from *Lev.* 8. 9. While the Priest was burning Incense, the People in the Court of the Tabernacle and Temple offered up Prayers to GOD, *Lev.* 10. The sweet Incense ascending up towards the Most Holy, being a symbolical Representation of the Propitiety of the Deity to sinful Men, and his Readiness to receive their Prayers and Confessions which are accompanied with Divine Love, and other spiritual Graces; while this Action of the High Priest shadowed forth the Intercession of CHRIST the High-Priest of our Profession, and his offering up the Prayers of his Servants before the Throne of GOD.

8 And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the LORD, throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

*Ye shall offer no strange Incense]* None but such as is here directed by divine Appointment.

10 And Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it, throughout your generations: it *is* most holy unto the LORD.

*Shall make an Atonement upon the Horn of it once in a Year,]* He shall perform this annual Rite of putting upon the Horns of the Altar some of the Blood of the Sin-Offering, which shall be offered in order to make an Atonement for the Sins of all the People in general. This was done by the High-Priest alone, on the solemn Day of Expiation, *Lev.* xvi. 18, 19. compared with *Heb.* ix. 7. But upon less solemn Occasions, the same Form of Expiation might be used by the inferior Priests. *Lev.* iv. 7, 18.

*It is most holy unto the Lord.]* This may be meant either of that solemn Expiation which was the most holy Rite in their Religion, or of the Altar itself, which by this was separated to the most holy Service.

11 ¶ And the LORD spake unto Moses, saying,  
12 When thou takest the sum of the children of Israel, after their number; then shall they give every man a ransom for his soul unto the LORD, when thou numberest them: that there be no plague amongst them, when *thou* numberest them.

*When thou takest the Sum of the Children of Israel,]* This was done twice by GOD's own Order. *Num.* i. and xxvi.

*Then shall they give every Man a Ransom for his Soul]* GOD was pleased to appoint this Piece of Homage to be paid him as a Ransom for their Souls or Lives; i. e. as a pious Acknowledgment to GOD for having redeemed, and so remarkably saved them from the Thralldom and Persecution of their Enemies. And as this Money was to be applied for the Maintenance of the public Religion, it is considered as *given unto the Lord*. This Poll-tax was no Part of the Portion allotted to the Priests or Levites, for it is expressly appropriated to the Service of the Tabernacle, *ver.* 15.

*That there be no Plague amongst them,]* By paying this they acknowledged their Allegiance to JEHOVAH as their God and King, and so put themselves under his extraordinary Protection, which gave them Security from Plague, Pestilence, Famine, and every external Calamity, and entitled them to a Share in those national Privileges which GOD promised to the *Jews*, in Case of Obedience to the Terms of his Covenant. *Deut.* xxviii.

13 This they shall give, every one that passeth among them that are numbered; half a shekel after the shekel of the sanctuary (A shekel *is* twenty gerahs) an half-shekel *shall be* the offering of the LORD.

*Half a Shekel]* A little more than fourteen Pence of our Money. The same Tax was levied afterwards for the Service and Reparation of the Temple, *Matt.* xvii. 24.

*By the Shekel of the Sanctuary* is meant the Standard of the Shekel, which with the other Standards of the *Jewish* Weights and Measures was kept in the Sanctuary, and thence called the *holy Shekel*.

A *Gerah*, according to *Bernard*, weighed about 16 grains of Barley, in Value about a Penny Half-penny.

14 Every one that passeth among them that are numbered from twenty years old and above, shall give an offering unto the LORD.

15 The



15 The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.

*The Rich shall not give more,]* To teach them that they were upon a Level in the Sight of GOD.

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

*For the Service of the Tabernacle]* Selden says, the Priestly Garments, as well as the Sacrifices, were provided out of this Money; and if any Thing remained at the End of the Year, it was spent in extraordinary Burnt-Offerings.

*That it may be a Memorial, &c.]* A Testimony of their Gratitude to GOD, and a Commemoration of their miraculous Redemption from Egyptian Bondage by the Hand of GOD.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

*Thou shalt make a Laver of Brass, &c.]* Another Direction was, that at the Entrance into the Tabernacle there should stand a large Font or Laver, contrived with Spouts of Water for the Priests to wash their Hands and Feet at, before they approached the Altar, as an Emblem of that inward Purity of Affections wherewith GOD is to be worshipped.

*Thou shalt put it between the Tabernacle — and the Altar,]* At the Entrance of the Tabernacle, so that the Priests coming into the Court, immediately went to the Laver, and there washed, and then ascended to the Altar of Burnt-Offerings.

19 For Aaron and his sons shall wash their hands and their feet thereat.

As the Priests minister'd bare-footed, it was required that they should wash their Feet as well as their Hands, before they entered upon Divine Service.

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the LORD.

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

*That they die not:]* Now that this Rite was instituted by Divine Appointment, it would have argued high Presumption and Profaneness to pay no Regard to it, and therefore they are warned to beware of such an Omission, as they valued their Life, and would not provoke GOD to inflict upon them immediate Death.

*It shall be a Statute for ever]* As long as the Jewish Constitution remained.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*.

Myrrh is a Kind of Gum or Resin issuing, by Incision, and sometimes spontaneously from the Trunk of a Tree, which grows in Egypt, Arabia, and elsewhere. Its Fragrance is mentioned by many Authors, whence it entered into the Composition of the most costly Ointments. By pure Myrrh, *Le Clerc* and others understand, that which drops from the Tree itself.

*Five hundred Shekels,]* In Weight about two hundred and fifty Ounces, or twenty Pounds, ten Ounces. Though the Spices amounted to near half a hundred Weight, yet the Ointment itself could be little more than the Quantity of Oil here prescribed, *viz.* a Hin, or about five Quarts, for only the Odours of these Spices were extracted by Infusion, and the Substance left behind.

*Of sweet Cinnamon]* An aromatic Spice; being the Bark of a Tree which is now brought from the East-Indies. But the learned

are of Opinion, that the Cinnamon of the Ancients was different from what now goes by that Name.

*Sweet Calamus]* The same which is called *Sweet Care*, Jer. vi. 20. a spicy Root belonging to a peculiar Kind of Rush or Flag.

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an hin

*And of Cassia]* The most probable Conjecture is, that it was that aromatic Plant which the Ancients called *Cypariss*, the best whereof was the Growth of Arabia.

*An Hin,]* About five Quarts.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

*Thou shalt make it]* i. e. Employ some Artist to make it of these Ingredients. For Bezaleel was Maker both of it and the other Things before-mentioned. Ch. xxxvii. 29.

This Ointment is called *holy*, because none were to be anointed with it but sacred Persons and Things. This anointing Oil may be considered as emblematical of the Gifts and Endowments of the HOLY GHOST, bestowed on the Church under the MESSIAH, which are therefore called the *anointing* of the HOLY SPIRIT, Acts i. 5. x. 38. 2 Cor. i. 21. 1 J. ii. 20, 27.

The Word *Apothecary* in this Verse, might be better rendered *Perfumer*.

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them, shall be holy.

They were made hereby most holy, because they were both sacred in themselves, and the very touching them made other Things *holy*.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priests' office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me, throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it is holy, and it shall be holy unto you.

In the Eastern Countries it was customary for People to anoint their Heads and Faces with costly Ointments, especially at their Feasts, and when they would make a splendid Appearance; and therefore this Oil is here forbidden to be applied to such Uses, that it might not become common.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

Whosoever presumed to make any of this Ointment for private Use, or to put any of it upon one who was not a Priest, was to be excluded from the Privileges of an *Israelite*. The Design of this Prohibition was to beget in the People the higher Reverence towards the Sanctuary, and those Things which were consecrated to Religion.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like weight.

The next Direction was how to make the Incense to be offered upon the fore-mentioned Altar. This was to be composed of an equal Quantity of Spices of the most exquisite and pleasant Flavour, mixed with *Frankincense*.

*Stacte,]* This is a resinous liquid Matter, drawn from fresh Myrrh, pounded, or pressed out with a little Water.

*Onycha,]*



*Onychia*] An aromatic Plant growing in *Arabia*: perhaps *Persea*, which is an aromatic Gum, smooth and shining like *Myrrour*, which the *Greeks* call *Oncium*, and is by some Authors named the *Black Onyx*, to distinguish it from *Bellium* or another kind.

*Commiphora*] A Gum arising from an Incision in the Root of a resinous Plant, growing in *Arabia*, *Socotra*, &c. That which comes from Mount *Commagene*, we are told, had an excellent scent.

*Spiritus*] Translated by *Jamus & Tremellius*, *Spiritus*, which is a kind of strong body in an Air, that goes even with the Green, & is called the principal Ingredient in Perfumes, and that is properly so called, by *Pliny* or *Thymum*, &c. *Spiritus* in the Hebrew is not observed by *Pliny* (lib. xiv. c. 12) that not only the *Hebrews* but *Arabs* also are odorous.

*Incense*] A fragrant Gum or Resin, that distils from *Incense* made in a Tree called *Arbor Incensæ*, that grew commonly in *Arabia*.

17 And thou shalt make it a perfume, a consecration after the art of the apothecary, tempered together, pure & holy.

18 And thou shalt beat fine of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

*And thou shalt beat fine of it*] Burn it up in the Altar of Incense, or golden Altar, which was placed before the Ark of the Testimony.

19 And as to the perfume which thou shalt make, you shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord.

20 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

*Smell thereto*] i. e. With an Intention to burn it for his own Pleasure.

#### C H A P. XXXI.

1 God appoints the principal artificers for the work of the tabernacle.

12 The observance of the sabbath is again commanded. 18 Moses receiveth from God two tables of written laws.

AND the LORD spake unto Moses, saying, 2 See, I have called by name, Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

*I have called by Name Bezaleel*] that is, I have made particular Choice of one Man above all others, whom I have designed for this Work. This is the proper Import of the Phrase, *to call by Name*. See *Ch.* xxxiii. 12, 17. *Is.* xlv. 3.

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

*And I have filled him with the Spirit of God*] See on *Ch.* xxviii. 3. The Expression may signify, a degree of *excellence* & *power*.

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship.

*And in cutting of Stone*] In cutting and setting the precious Stones, and in graving on them what God commanded.

*And in carving of Timber*] Rather in cutting of Timber, as it is rendered in the Beginning of the Verse; for we do not read of any carved Work about the Tabernacle.

6 And I, behold, I have given with him, Aholiab the son of Ahisamach of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom; that they may make all that I have commanded thee:

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the golden candlestick with all his furniture, and the altar of incense,

*The golden Candlestick*] A bright resplendent Candlestick, made of pure Gold, and kept always clean and bright. See *Ex.* xxv. 37. *Lev.* xxiv. 4. It is the same Word that occurs *Ch.* xxxv. 4, where the Divine Glory is compared to the *Light of the Candlestick* or *Spiritus*.

9 And the altar of burnt-offering with all his furniture, and the laver and his foot,

10 And the clothes of service, and the holy garments for Aaron the priest, and the garments of the sons, to minister in the priests office,

*And the Clothes of Service*] Wherewith the *Ark*, the *Table*, the *Candlestick*, and golden *Altar* were covered when the Camp removed. *Num.* iv. 6, &c.

11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee, shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you, throughout your generations; that ye may know that I am the Lord, that doth sanctify you.

*Verily my Sabbath ye shall keep*] This hath been mentioned already, *Ch.* xvi. 23. *xx.* 8. *xxiii.* 12. but here seems repeated, that they might not think this Sacred Work would warrant them to break the Sabbath. Wherefore it might be better rendered, *nevertheless my Sabbath ye shall keep*; for *And* is often an exceptive Particle, as *Gen.* ix. 4. *Ex.* xii. 16. *Lev.* xi. 36. and *xxviii.* 25. *Num.* xiv. 9. and it is so rendered here by *Adam Martin*, *L. C.*, and *Jamus and Tremellius*.

*For it is a sign between me and you*] By observing one Day in seven, after six Days Labour, they signified themselves to be the Worshippers of one SUPREME BEING, the CREATOR of the World, who in six Days made all Things, and then rested; and of Him only, in Contra-distinction to the Polytheists and Idol-Worshippers of the Nations.

*That ye may know that I am the Lord, that doth sanctify you*] Rather, In Order to its being known, or to make it known (to all the World) that I JEHOVAH have sanctified you, i. e. distinguished you to be my peculiar People: for the Word *Sanctify*, signifies to separate or set apart to some peculiar Use. Hence it is that wicked Men who are destined to Punishment are said to be *sanctified for the Day of Slaughter*, *Jer.* xii. 3.

14 Ye shall keep the sabbath therefore: for it is holy unto you. Every one that defileth it, shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

*Every one that defileth it, shall surely be put to Death*] i. e. Whoever professing the Jewish Religion, and though instructed in the Belief of the sacred Institution of the Sabbath, shall profane it by doing any servile Work upon it, such a one, upon the Testimony of credible Witnesses, (*Num.* xv. 35) shall surely be put to Death. The Reason of this Severity is implied in the former Word. The Sabbath was a Sign whereby the Worshippers of the only true God were distinguished from Idolaters; therefore the Violation of this Law was a virtual Apostacy from the true Religion to Idolatry.

15 Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath-day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

*He rested*] i. e. Ceased from creating. See on *Gen.* ii. 1.



The Expression *conspicuous* is spoken after the Manner of Men. It may signify that Delight and Complacency with which GOD surveyed all his Works, and pronounced them good, Gen. i. 31. of which divine Pleasure we can only form a faint Idea, by comparing it to that solace and Refreshment which a benevolent Man enjoys, after he has brought into Execution some noble and arduous, some generous and well-concerted Plan, which was his sole Contrivance and original Invention.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

After his forty Days Stay upon the Mount, GOD dismissed him, giving him the ten Articles of the moral Law, written *with the Finger of God* upon two Tables of Stone, to deliver to the People, and to be laid up in the Ark, as the standing Record of the Divine Will, relating to the principal Branches of their Duty. [Tables of Stone.] We may observe, that in the most ancient Times Laws were wont to be engraven upon Tables of Brass, Marble, Wood, &c.

Written with the Finger of God.] i. e. By the Will and good Pleasure of GOD. Just as the Hebrews are said to be the *Work of God's Fingers*, Pl. viii. 4. which is interpreted in another Place, *By the Word of the Lord were the Hebrews made*, Pl. xxviii. 6. The Expression may denote that they were written by a divine Order, and by the Ministration of an Angel. See Ch. xxvii. 16.

## C H A P. XXXII.

1 The people in the absence of Moses make a golden calf to represent the God of Israel. 7 God is angered thereby. 11 But at the entreaty of Moses is appeased. 15 Moses cometh down from the mount with the tables of law: 19 But, seeing the idolatry of the people, breaketh them. 22 Aaron's excuse. 25 Moses saith the idolaters to be slain. 31 He prayeth for the people.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

The People.] i. e. Some of them, as it is explained, 1 Cor. x. 7. It appears to have been a pretty general Defection, though we find several, particularly the Sons of Levi, exempt from it, ver. 26.

Save that Moses delayed.] When he had been now absent from them near forty Days. For this Defection appears to have happened a Day or two before he came down from the Mount. See Deut. ix. 11, 12.

Gathered themselves together unto Aaron.] The Hebrew may be rendered, *against Aaron*, and so the Expression will denote that they came upon him in a tumultuous Manner, insinuating to have their Demands gratified.

Up, make us Gods.] No Doubt other Discourse had passed before this; to which Aaron probably making some Difficulty to consent, they insisted on having their Desire gratified, and said in a seditious Manner, Up, without further Delay, make us Gods, or make us a God, so *Elohim* often signifies, and so it ought to be rendered here, as *Le Clerc* observes, for these two plain Reasons; the one is, that Aaron made but one Calf or Idol-God. The other, that it appears from ver. 5. that this Symbol was consecrated to *Jehovah* alone. See also ver. 4. The Meaning is, Make us a visible Symbol of Divinity, as other Nations have, a Symbol that may represent to us *Jehovah* our GOD in a visible Manner. For they were not so senseless as to imagine, that a Piece of Metal could be God himself; but this was the constant Language of Idolaters, to give the Name of *God* to the Symbols of their Gods. Therefore *Ben Ezra* judiciously interprets it, *Some corporeal Image in which the Divinity may reside*. The Cause was this: Moses having staid so unexpectedly long upon the Mount, and the Cloud of Glory all the while standing still at a Distance, they imagined, perhaps, that *Moses* being lost, it would no longer lead them as it had done, and therefore they apply themselves to Aaron, as the next Director of their Affairs, desiring him to new-model their Religion, and make them an Image, or visible Representation of GOD, toward which they might direct their Worship, as they had seen among the *Egyptians*. Deut. x. 16, 17. and carry it with them in their future Peripatations.

2 And Aaron said unto them, Break off the golden earrings which are in the ears of your wives,

of your sons, and of your daughters, and bring them unto me.

Break off the golden Earrings.] There were gold Earrings on the Ears which they had of the *Egyptians*, Ch. x. 35.

Bring them unto me.] Men were to bring Ours, and Women their own. See *Deut. x. 35*.

3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

And fashioned it with a graving tool.] The Words may be also rendered, *He beat it upon a Rock*, as *2 Kings* xv. 22. where both Words occur in the same Construction as here. According to the common Interpretation, the Order is inverted, for it is in the *Hebrew*, *He fashioned it with the graving Tool, and made it a molten Calf*; whereas it ought to have been, "He made it a molten Calf, and then fashioned it with the graving Tool." Dr. *Backford* thinks the Word which we read *a graving Tool*, and which else here signifies a *Bell*, or *little Calf*, may by a very Metaphor denote a *Mould* made to that up which a *Cast* is to contain and form the Metal to be poured into it.

The same ingenious Author is of Opinion that the Words which we translate *He fashioned*, and *He made*, might originally be put in the plural Number, and be spoken of the People in general, and not of Aaron, who only received the Gold, but did not form it into a Calf; this being done by the Workmen or Artificers, and the People. According to this Conjecture the Verse would run thus, *And he received them (the golden earrings) at their Hand, and they made it a Molten Calf, and they made a molten Calf; and they said, These be thy gods, O Israel*.

It is no improbable Conjecture, that Aaron, to appease the People, might demand their golden Ear-rings, &c. to make an Ornament of GOD as they required, and supposing they would not part with such valuable Ornament, and so would let them drop, but finding, contrary to his Expectations, that they refused, in the Fury of their blind Zeal, were forward to part with their most valued Ornaments, he then gave quite at a loss how to act, and during his Irresolution and Delay, it is probable the People might in a tumultuous Manner demand their Ear-rings again, which having obtained, they set about casting them into a Calf. For though Aaron was highly blameable and criminal in not courageously opposing this Defection of the *Israelites*, and though his joining with them in their Sin, as we find he did by the fifth Verse, loads him with a great Share of the Guilt, yet is he exempt from some Expressions that he was not the actual Maker of the Image, but that other Persons and not he were the Founders of it. His Compliance with the popular Clamour was without Doubt highly criminal; he should have opposed them with all his Might, he should have been willing to have died rather than to have by any Means consented to it. This Reason plainly tells us what his Duty, and, agreeable to this, we find it recorded in *Deut. ix. 20*, that *the Lord was very angry with him to have done so*, but that *Moses prayed for him*. From whence we may learn, that no Circumstances whatsoever ought to induce us to do that which is sinful, and that we ought rather to part with Life itself, (if Circumstances so require) than our Integrity, and sin against GOD.

A molten Calf: Or Ox, as it is also called, Pl. cvi. 19, 20. It is probable, that the Origin of this Idolatry was from Egypt. The sacred Writings inform us, (*Gen* xxi. 14. *Exod* xx. 7, 8. *xxiii* 3, 8.) that the *Israelites* in Egypt imitated the *Egyptian* Superstitions. Now that the *Egyptians* had a kind of Worship among them so early as these Days, appears from *Ch. viii* 26. An Ox, or Calf in particular, was their great Idol. So that we may conclude, that Aaron, in Compliance to the Prejudices of the People, made this Calf after the Model of what the *Israelites* had seen in Egypt, consecrating it to *Jehovah*, as it had been among them to their principal Deity *Osiris*.

And they said these be thy Gods.] Or as *Nehemiah* expresses it, *These is thy God*, &c. *Neh* ix. 18. The Plural seems to be put for the singular, *Thy little Elohim*; i. e. this is the Image or Symbol of thy GOD, who brought thee out of Egypt, &c. &c.

5 And when Aaron saw it, he built an altar before it, and Aaron made proclamation, and said, To morrow is a feast to the Lord.

To-morrow is a Feast to the Lord.] Having built an Altar to this Idol, he would needs have it consecrated by offering Sacrifices, and appoints a solemn Feast to be celebrated in its Honour. This



he calls keeping a Feast to Jehovah, whom it was designed to represent. So *Moses* and *Aaron* consecrate their respective Images to Jehovah, *Lev. xvi. 22, 23*; *1 K. x. xii. 28*. But whatever he or they might pretend, this Action of theirs was downright Idolatry, *Lev. xv. 23*; and is condemned as such in Scripture. See *1 K. xvi. 41*; *Ps. cxi. 19, 20*; *1 Cor. x. 7*.

In Fact it appears, that the *Israelites* did not intend, by this Action to set up any new God, but only to have some visible Representation before their Eyes of Jehovah, or the God who had brought them out of the Land of Egypt. Their Feast, we find, was accordingly proclaimed, not to any *Egyptian*, or other Heathen Deity, but to the Lord, or Jehovah. So that their Crime consisted not in really worshipping a false Deity, but in worshipping the true and living God, by or through a sensible Representation: for it is plain they did not worship the Calf, but only were weak enough to imagine, that to have some Representation of their God before their Eyes was the best and most affecting Way of worshipping him.

This Fact, seriously and impartially considered, may convince those of the *Romish* Communion of the Fallacy of all their Arguments for the Use of any Images in the Worship of God, upon any Account or Pretence whatsoever. It is in vain for them to say they do not worship the Image, so neither did the *Israelites* worship the *golden Calf*, and yet GOD was so wroth with them, that he declared they deserved to be entirely consumed, *Ex. 10*, and did actually cut off a great Number of them by the Sword of the *Levites*; and the Apostle St. Paul, *1 Cor. x. 7*, expressly says it was *Idolatry*. So that it is plain, the Use of any Image in the Worship of GOD, under what Pretence soever, is an Act of that Idolatry which is so expressly forbidden in the second Commandment. For whatever can be alledged by those of the *Romish* Communion in Justification of their Use of Images or Pictures, may, with the same Reason, be alledged in Vindication of the *Idolatry* in this Fact; and yet we find that GOD, the truest and wisest, the only Judge of what is right in Man, testified on this Occasion, that no Pretence or foolish Imagination of the Heart of Man could justify him, in making Use of any Representation of his Divine Majesty in the Worship of Him; for as *God is a Spirit*, He ought and *must be worshipped in Spirit*, and not by the Means or Steps of any sensible Representation. This is the distinguishing Characteristic of the Holy Scriptures, that they teach us to worship GOD in Spirit only, and this is a very corroborating Proof of their Divine Original. For if we seriously consider, what we have undoubted Evidence was the real Matter of Fact, *Ex. 10*, that the whole World entirely, (except only one People which GOD separated) the Wise as well as the Foolish, the Learned as well as the Unlearned and Ignorant, fell into the gross Error of worshipping the DEITY through the Means of sensible Representations; we must needs look upon those Writings to be more than human which so strenuously oppose this general Error, and teach only a spiritual Worship of GOD.

Such we find the Worship of the Patriarchs described to be, throughout their whole History; nothing more simple, nothing more spiritual, nothing more pure. And this is the Worship which is alone pleasing to GOD, and that which his beloved Son came down upon Earth to establish in the Hearts of Men; the ceremonial Laws being given only to the *Jews* for a Time, to answer the wise Design of GOD, because their Minds were then too gross and carnal to understand a spiritual Worship, and too much habituated to the Error of the World to be corrected and cured all at once. *The Heart is deceitful, and now is, God our SAVIOUR* to the Woman of *Samaria*, *Ex. 10* in the true *Worshipper* shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship him.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play.

*And they rose up early on the morrow, and offered Burnt-Offerings.* To show their Zeal, they began betimes in the Morning, and seem not to have find for *Moses*, but offered Sacrifices themselves. They began with *Burnt-Offerings*, or expiatory Sacrifices, as the Order was, *Ch. xviii. 12*; *xxv. 5*; then followed *Peace-Offerings*, whereof the People were wont to partake with the Altar, in Token of their Communion with the God to whom the Sacrifice was offered, as it is here said, they sat down to eat and to drink.

*The People sat down to eat and to drink.* Feasts were the ordinary Appendages of Sacrifice. In some expiatory Sacrifices, a Part of the Victim was allotted to the Priests, who feasted alone, *Ex. xxix. 32*; *Lev. vi. 16*, and *viii. 31*. But in Peace-Offerings, or eucharistical Sacrifice, as this before us, the Offerers reserved a Part of the Victim for themselves to feast upon it with their Friends. See *Deut. xii. 7*, and *xvi. 11*.

*And rose up to play.* Nor were Sports and Recreations wanting at solemn Sacrifices, even those of Divine Institution, such as Music, Songs, and Dancing. See *Deut. xii. 6*, *7*, and *xvi. 11*, compared with *2 S. vi. 14*, &c. Such Tokens of Mirth they expressed here, *Ex. 10*.

7 And the Lord said unto Moses, Go, get thee down: for thy people which thou broughtest out of the land of Egypt, have corrupted themselves:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people.

*It is a stiff-necked People.* The Expression is often used in Scripture. It is a Metaphor taken from untamed Horses, that with Difficulty bend and submit their Necks to the Bit. *1 Cor. 10* the *Israelites* alludes, *Ch. xlviii. 4*; *Thy Neck is as iron, thy Sinews as iron*. So *Jer. Ch. v. 5*. And the same Metaphor is used in other Languages.

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

*Let me alone, &c.* The Divine Being advises him, (probably for a Trial of his piety and benevolent Disposition) to use no Intreaties and Intercessions, but leave vindictive Justice to take its Course upon them, since by this and other foregoing Instances it appeared how stubborn and intractable they were.

*I will make of thee a great Nation.* I will make thee the Ancestor and Head of a still greater Nation, that shall enjoy the promised Land instead of this rebellious Generation.

11 And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit it for ever.

*And Moses besought the Lord, &c.* Here *Moses*, in humble Confidence of the Divine Mercy, pleads with his Maker, representing how unhappy an Event it would prove, to destroy his People, whom he had so miraculously preserved; that it might harden the *Egyptians* in their Infidelity, and tempt them to blasphemy; that the Divine Honour was concerned to make good the Promises made to their pious Ancestors, and therefore beseeching him to vouchsafe to pardon this their Act of Rebellion.

*Why doth thy Wrath wax hot, &c.* *Why* here signifies, *for what End*, *1. c.* What good Purpose will it serve to destroy thy People in Anger? For *Moses* knew well enough that GOD had the highest Reason to be displeased with *Israel*. It is a Manner of earnest Intreaty, that GOD would not in Wrath destroy them, as *Ps. x. 1*, and *xlv. 24*. Compare *Mark v. 39*, with *L. 10* *viii. 52*.

14 And the Lord repented of the evil which he thought to do unto his people.

*And the Lord repented of the Evil, &c.* *i. e.* For the above-mentioned Reasons, and at *Moses's* Intercession, GOD was pleased not to inflict upon them that Punishment which he signified their Sin to have deserved, *Ex. 10*, and so acted as Men do, when they repent and change their Mind. But that no proper Change or Repentance can take Place in the Divine Will, plainly follows from the Perfection of the Divine Knowledge and Understanding, which comprehends, at one View, all Things past, present, and to come; for He who sees beforehand and thoroughly understands the Nature and Consequences of all Things that possibly can happen, never can be surprized at their happening, nor change his Mind upon that Account. See this further explained, on *Gen. vi. 6*.

15 And Moses turned, and went down from the mount, and the two tables of the testimony were in



in his hand: the tables were written on both their sides; on the one side and on the other were they written.

16 And the tables were the work of God, and the writing was the writing of God graven upon the tables.

*The Tables were the Work of God.]* These Tables appear to have been so curiously formed, perhaps by the Ministration of an Angel, as to be denominated *the Work of God*. And herein they differed from the second Tables, which were the Work of *Moses*. See *Ch.* xxxiv. 1.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*

When *Joshua* heard the shouting in the Camp, he took it for the Noise or great Shout which Soldiers make when they give the Onset, or when they get a Victory.

18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing, do I hear.*

19 ¶ And it came to pass as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

'Tis not an uncommon Thing for People, when transported with violent Anger, to dash on the Ground any Thing they have in their Hand. But that *Moses* did this advisedly, and designed it as a symbolical Representation of their having broke their solemn Covenant with *G O D*, the chief Articles whereof were contained in these Writings, appears from the Manner of his relating it again, *Deut.* ix. 16, 17.

20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

*He took the Calf and burnt it in the Fire,]* He melted it down, and so destroyed its Form and external Shape.

*And ground it to Powder,]* Grated it into Dust, probably by a File, as small as Flour is ground in a Mill.

*Strawed it upon the Water,]* The Brook that flowed from the Rock in *Horeb*, *Deut.* ix. 21. with *Exd.* xvii. 6.

*And made the Children of Israel drink of it.]* He did not constrain them to it, but having no other Water to drink, they could not avoid, when thirsty, to drink it with this Mixture. This he did to make them sensible how much they had debased themselves in worshipping so vile an Idol, which after passing through so many Changes, was at length thrown out into the Draught.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people that they are set on mischief.

*They are set on Mischief.]* Heb. *They are in Wickedness.* The same Way of speaking is used 1 *John* v. 19. *The whole World lieth in Wickedness.* It signifies their great Propensity to Sin, especially the Sin of Idolatry.

23 For they said unto me, Make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break it off: So they gave it me: then I cast it into the fire, and there came out this calf.

*I cast it into the Fire, and there came out this Calf.]* i. e. I delivered it out of my Hands to the Use it was designed for, into the Furnace in which it was to be melted; what was done further,

was done by others, not by me; the Workmen made the Calf and brought it to me.

25 ¶ And when Moses saw that the people were naked for Aaron had made them naked unto their shame, amongst their enemies;

*Naked, i. e.* Unarmed, and in no Posture of Defence, under no Direction of their proper Officers, but scattered up and down the Plain at their Games, as their Fancy led them, and so exposed to their Shame, or in a shameful Manner, amongst their Enemies.

26 Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

*And said, who is on the Lord's Side?] i. e.* Who abhors this Idolatry, and adheres to the true Form of Worship instituted by *JEHOVAH* himself? The *Chaldee* giveth the true Sense. *Who seareth the Lord, let him come to me.*

*And all the Sons of Levi gathered themselves, &c.]* This shews that the Detection of the People to this idolatrous Worship was general, since none but the Sons of *Levi* joined *Moses* upon this Occasion. And even as to the Sons of *Levi*, it is probable that they were not all free from the Detection. For *Moses* charges them to slay every Man his Brother, and every Man his Companion, if any so nearly related came within their Reach; but this could not be supposed, if there had been none of that Tribe at the Games. Therefore when it is here said, *all the Sons of Levi gathered themselves together, &c.* it is to be understood not of the whole Tribe, but only *all the Sons of Levi*, who were amongst those unto whom *Moses* called, came together to this Service.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

*Thus saith the Lord God of Israel, &c.]* What *Moses* now acted was not merely in the Heat of a pious Zeal, but by a Divine Impulse and Direction; and therefore can be no Warrant for others to imitate his Example, who cannot pretend to the same Authority, and who are placed in Circumstances quite different from those of the *Israelites*.

*And slay every Man his Brother, and every Man his Companion,]* *Moses* being, under *GOD*, their chief Ruler, passed this extraordinary Sentence upon the Offenders, without the common Process in Courts of Judicature, requiring them to go armed into the Camp, and cut off the most notorious and obstinate Offenders, without Regard to Kindred, Friendship, or any other Distinction whatever.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

These three thousand appear to have been the principal Offenders and Ring-leaders of this Impiety. But that many more, even the Generality, were guilty, is plain from *ver.* 30, &c.

29 For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

*Consecrate yourselves, &c.]* Heb. *Fill your Hand;* a Phrase taken from the principal Ceremony used in Consecration, *Ex.* xxix. 7. Or it may be rendered, *you have consecrated yourselves.* The Expression considers the putting of those wicked Idolaters to Death, as offering so many Victims to public Justice, which required some Examples to be made, for deterring others from the like Crime for the future. But it may be rendered more agreeable to the *Hebrew*, viz. *And Moses said, consecrate yourselves to the Lord, because every Man hath been against his Son, &c.* i. e. Let this awful Example of necessary Severity inflicted on your Brethren, whereof you have been both the Witness and the Executioners; let it excite you to cleanse yourselves more thoroughly from Sin, especially from all Pollution of Idolatry.

*Every Man upon his Son, &c.]* They had spared none of the principal Offenders, though never so dear to them: Following that grand Maxim of Morality, *That all private Considerations*



must give Place to those of a public Nature; which our SAVIOUR thus expresses. *He that loveth Father or Mother more than me, is not worthy of me, &c. Matt. x. 35.*

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

It was a notorious bare-faced Violation of the solemn Covenant so lately ratified between GOD and them; and that in its essential, and most fundamental Article, namely, that they were to acknowledge JEHOVAH alone to be their GOD, and abandon all Idols, and idolatrous Worship for ever. Which Sin *Moses* set before them, 'tis likely, in all its aggravating Circumstances. Not to drive them to Despair, but to awaken them to a hearty Repentance, and a steady Resolution of future Amendment, in which Cases he encourages them with Hope, that no further Judgment should overtake them.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

*And Moses returned unto the Lord,]* Before whom he fell down, as at the first, forty Days and forty Nights, interceding in Behalf of the People, *Deut. ix. 18.*

32 Yet now, if thou wilt, forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written.

*If thou wilt, I pray thee, out of thy Book,]* An Expression of great Tenderness and Love to his Country. Let me die, says he, rather than live to see the Evils that are coming upon them, if thou shalt think fit to punish them as they deserve. GOD is here represented after the Manner of Men, as having all the Names of the Living inrolled in a Book, to signify his particular Care and Inspection of the Sons of Men. See *Pf. lvi. 8.* So to *blot out of the Book of Life*, is to cut one off from the Land of the Living, equivalent to that Expression, *Num. xi. 15.* And thus it is understood by the *Hebrew* Doctors. Compare *Pf. lxix. 28.* *lxxxvii. 6.* *Is. iv. 3.* *Ezek. xiii. 9.* with *Deut. xxv. 6.*

In Pursuance of the same Allusion GOD is represented as inrolling the Citizens of the heavenly *Jerusalem*, or the Members of that better World in a Book by themselves, *Dan. xii. 1.* *Phil. iv. 3.* *Rev. iii. 5.* Those who understand *Moses's* Words, as if he wished to be excluded from eternal Life for the Sake of his Brethren, make him talk a Language quite unnatural, and inconsistent with that Desire of Self-Happiness which is the first Law of Nature.

When we consider *Moses's* Behaviour on this Occasion, it appears in the most noble and amiable Light. How great Love does he shew for his Country! what Zeal for the Glory of GOD! no personal Consideration has any Weight with him on this Occasion. In the next Verse we have GOD himself telling him, that he would destroy the *Israelites*, and make of him a great Nation, but the Thought of this high Honour does not induce him to be less importunate for the Pardon of the *Israelites*. He lets not the partial Consideration of what would do Honour to himself, blind him from considering what would most tend to the Glory of GOD; and therefore argues and entreats only for that which he thought would most conduce to that End. In this Verse we find him desiring to die rather than survive the Destruction of his People. What can be more generous! what more noble! and yet more modest than his whole Behaviour in this Matter!

We may observe here too, with what a more than human Spirit of Truth *Moses* recorded every Thing. He does not pass over, or endeavour to hide, this great Folly and Wickedness of his People. He omits not even to record his own Brother *Aaron's* Crime, however disgraceful it might prove to himself as well as his Brother. Surely this exact Regard to Truth shews that his Pen was guided, and his Mind influenced, by a divine Spirit. Had he wrote merely as directed by the Spirit of a Man, he would probably have passed over these Things, or at least have cast as thick a veil over them as possible. Agreeable to this, we find the celebrated *Hebrew* Historian *Josephus*, though he wrote many Years after, and knew the Account which *Moses* had given, yet passes over in Silence this Transaction of the *Israelites* in setting up the molten Calf. He could not bear to record this shameful Disgrace of his Countrymen. The Difference was, *Josephus* wrote according to the Spirit of Man, *Moses* according to the Spirit of GOD.

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: Behold, mine angel shall go before thee: Nevertheless, in the day when I visit, I will visit their sin upon them.

*Mine Angel shall go before thee,]* By this Angel is meant one of an inferior Order to him who is mentioned, *Ex. xxiii. 20.* and who sustains the Character of the Creator himself. Compare *Ch. xxiii. 20.* with *xxxiii. 2, 3.* What is here said intimates, that GOD would to far pardon their Sin, as to lead them on in their Way to the promised Land by one of his Ministers; though they should not have such sensible and glorious Discoveries of his immediate Presence as hitherto they had had.

*Nevertheless, in the Day when I visit, I will visit, &c.]* This intimates, that without a special Degree of Repentance and Reformation, GOD would find a proper Occasion to lay the Effects of this Sin very heavily upon them; and when he came to reckon with them for other Offences that this should not be forgotten. See *Ch. xx. 5.* on visiting the Iniquities of the Father, &c.

35 And the LORD plagued the people, because they made the calf, which *Aaren* made.

*And the Lord plagued the People,]* Beside the fore-mentioned Punishment by the Hands of the Levites, GOD often and justly, during their long Travels in the Wilderness, increased the Punishment of their other notorious Sins, upon the Account of this of the golden Calf. For as one Sin draws on another, so instead of thoroughly repenting of this Sin, and being effectually reformed by the Chastisements with which they were now visited upon that Account, they went on, from one Act of Idolatry to another, till they were given up to worship the whole Host of Heaven, *Acts vii. 41, 42.*

On reading the Account we have of the *Israelites* in this Chapter, our Hearts immediately condemn them. We think they acted a Part beneath even the Weakness of Human Nature. That they should, in the Midst of what GOD was doing for them, whilst his Presence among them was so visible to them, whilst the Light of his Glory was like a devouring Fire on the Top of the Mount, whilst GOD was thus marvellously and evidently near to them; That they should set up a golden Calf, of their own making, to represent this Divine Majesty, may well appear to us such a gross and senseless Folly, as Human Nature could scarcely be capable of. But, alas! such is Human Nature in its present fallen State, so prone to reason, and hearken to its own Reason, though so weak and ignorant as seldom to reason aright, that not the *Israelites* only, but all Mankind, have fallen into the grossest and most absurd Errors, and thought it Wisdom; and we still continue to be led aside too frequently by the same Cause from Truth, and Peace, and Happiness. Do we seek for the Root of this? we must then go back to our original State. Man in Fact was made to be kept in the Hand of GOD's COUNSELLERS, to be directed by him in all Truth, and in all his Ways. See Notes on the second and third Chapters of *Genesis*. But the first of Mankind would not continue to be guided by the Hand of GOD's Counsel, but sought Knowledge from his own Wisdom, and hereby fell into Error and Misery. His unhappy Race have too much followed his Example, and have thereby fallen into the like Error and Misery, while they have thought themselves wise. Thus at the Time when the *Israelites* set up the golden Calf in Honour of their God, according to the Rudiments of the World, Reason was thought very clearly to dictate, that Images were necessary to a lively and significant Service of the Deity, and such a Sort of Image as the *Israelites* then used was accounted to be by Nature designed for that very Purpose, and the Wise and the Learned thought they worshipped according to Nature in making Use of these Things.

It is indeed true that GOD had made a Covenant with the *Israelites*, and the Import and Design of it was to engage them to obey his Voice indeed, and to walk in the Ways which he should command them, that they might not walk in the Counsels of their own Hearts, but that they should trust in the LORD with their whole Heart, and not lean to their own Understanding. This was to have been their Wisdom, this their Understanding in the Sight of all Nations; if they would have bowed their Hearts to adhere to it: But alas! Mankind has been very rarely ready to pay unto GOD this Obedience of Faith. Our first Parents would not be restrained by a Divine Command from what they thought Reason was to be desired to make them wise: And thus the *Israelites* would have Images, when they thought Reason and natural Science to be for them, though GOD had said expressly, make no Image: In the same Spirit and Way of thinking, the learned *Greeks* in their Day would not admit the Doctrine of the Cross, though attested to come from GOD, by the Demonstration of the Spirit and of Power, because it seemed Foolishness to them: And it need not be mentioned how difficult it is, at this Day, to persuade Men to have their Faith stand, not on the Wisdom of Man, but on the Power of GOD. *1 Cor. i. 21, 22.*



*The London Convention* of 1840. As I said, I have not space to write a full history of him in Windsor, and I must not delay to write how he COULD command, but even he, at the Convention, by his "eloquent" which has been to me a "pious" gift, told me that he "demanded" that they sign up, and "obey" the "law" that he now had any "Law" in a "Revolution" that would "allow" to our "Reason" no external "Authority" that would be sufficient to "provoke" divine "Conscience" to the "apostasy" of signing any "Treaty" to oppose to our natural "Law" and "Reason" understanding, we ought to give up such a "Sovereign" "Authority" and "meritorious" "virtue" with our "conscience" that they "conferred" in "Support" of it" but we not this, the "Law" in the *London Convention* here acted. To have no Images to direct them, Wollstonecraft, was according to the then *idea* of Britain knowing "generally" to what they felt, *idea* and Reason. A "man" that was a *Mother* we go, from them, they read, did not the "Command" that had been given them. The external Proof which they had of it, divine Authority, was lost but little with them, in Comparison of what they imagined Reason to dictate very clearly in the Matter.

But it may be asked, If our Reason is thus liable to lead us into Error, how then shall we walk aright? where shall we find Truth? who will teach us? who will be our Guide? But need we ask this? Say, O to the lost Traveller, who has overgonc the only Mark that was to direct him, come into the right Way, and he turns back His Steps to that which was to direct him? So neither can unhappy Man recover his Way, till he return to that which was at first designed to guide him, — i. e. GOD'S Counsel. And we direct our Steps intirely according to his divine Will, which on the original State we were intended to, we shall always remain in, always unhappi. How blest! how highly blest then are we, who have his Counsels in the holy Scriptures, to guide us in all our Ways. By studying and resigning ourselves to the Spirit of God, become truly wise and happy. Here is our Light and Guide, the Lamp to direct our Path; and we cannot err, but by leaving aside to follow our own imaginations. Let us subjeet every of our Imaginations to GOD'S Counsel, and then, and not till then, we go in the Path which leads to Life and Happiness. Then do we recover our original State, and more than *Paradise* is restored to us.

But I will not thank we could not have been so pitiful and foolish as the *Pharisees*, to put a molten Calf in the Place of GOD. If we are indeed wiser in this Respect, let us give the Praise where alone it is due, to the bright Beams of the Gospel which have shined upon us. We may perhaps now stand amazed at the general Corruption of Religion which prevailed in the World; especially when we consider how absolutely absurd and contrary to common Sense, many of the superstitious Rites were, which had spread themselves over the Heathen World. We can scarcely conceive what should move Men to adore Birds and Beasts, Stocks and Stones, and to fall down and worship them; especially if we consider that not the Vulgar and the Ignorant only, but the Wise and Learned were guilty of this Foolishness, and there was not found one able to extricate himself entirely from Superstition, and to offer to GOD a pure spiritual Worship. But go now, even to our common People in Villages, remote from the Seats of Learning and Science, you will find there a firm Persuasion of the Unity of GOD, who made Heaven and Earth, and all Things in them. Them and of the People will tell you, that an honest Heart is the only acceptable Sacrifice to GOD, and that there is no Way to please him but by doing justly and righteously. That He is to be worshipped only in Spirit, and that no sensible Representation is to be made Use of in his Worship. GREAT AND ARTFUL TRICKS, they say, which the Philosophers of old, with all their Knowledge, and all their assiduous Study, could not reach to. Can we suppose the vulgar unlearned People now, have better natural Understanding than these wise Men had, improved and cultivated by all the Help of Learning and Study? Surely no. Is this then whence wisdom does this Wisdom concerning the highest Things proceed? From whence but the Light of the Gospel, which has been spread over the World? or shall they have learnt it from the Jews, which contain the whole Will of GOD, and is the only way furnished to make us truly wise, so that by the Means of it we are as it were brought back to our original State, in the Image of God's Coelestial ———— and in His Divine Writing, as it is from you only we receive Christian Wisdom. ———— *We know not God*, nor never would; and what the Wise and Learned called in Cantabrigia the *Theology of Platon*, I Cor. i. 21. has done opened the Eyes of the World.

If then it appears from History, and the Experience of the World before us, that Men are apt to, thank the Ignorance of the true GOD, and of true Piety; let us not be to vain to imagine that we could have done more in the same Circumstances, than all or any who lived in the many Ages of Idolatry. If we consider what Lie, in Arts and Sciences were carried in those Days, and the Politeness of *Grace* and *Love* in all Acts of Learning, we shall have little Reason to imagine that Men have grown wiser as the World has grown older; and we may justly conclude, that they would have continued in the same State of Darkness as to spiritual Things to this Day, if the Light of the Gospel had not appeared.

[illegible]

What are they, then, that have been taken  
 The mark not Hym, mark it the right Hand  
 That, ere long, shall be the sign  
 That men will not Deceit, but will be true  
 The two Prayers that we pray, the same  
 Flows from the same root the same Deity  
 For all's, Creation; But the same  
 And as a Father the great God of all  
 But I will get thee out the Spirit of Love

But from the Propriety which Man has, in being  
to worship GOD under a visible Form, it follows, that the  
penity of the Mind to neglect this Duty, is a great  
cut, and being up to GOD, that he will not  
possibly draw this Conclusion, that he will not  
have a more intimate and visible Communion with GOD  
than he now enjoys; and that he will not be able to  
whenever, a natural tendency to idolatry is in Man,  
Men into their grots and dens, to worship GOD  
to see more vividly the Image of GOD, and to be  
led to look upon every apparent Cause of evil, as a  
certain, all Reflexion, conceives that he will not be able to  
to GOD.

Thus do our very Writings, as well as the Holy Scriptures, for we find by the Law of Moses, that the Jews indeed created to have a more visible manner of communicating with God than we have at present, but still they were not able to, the high and glorious Privilege of God they were so far from it. They could not find favour by the Law, and if hardly they would slightly keep and strive to observe it, and therefore we may differ in the manner of communicating with Religion, which reference to the manner of communicating with God by a person, which is the manner of preparing Man for a more intimate Communication with God in Heaven; for as Man was by his Nature, that he was made for Communication, to be can never be truly happy and secure in relation to it.

C H A P. XXXIII

1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Lichtenthal and Whaley (1973) using a Shimadzu UV-160U spectrophotometer. The concentration of chlorophylls was expressed as  $\mu\text{g mL}^{-1}$  of the extract.



[illegible]

AND the Lord said unto Moses, Depart, and go up hence, thou, and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

But even if *in Paphos* is the *phyllophaga* GOD seems to differ from the *phyllophaga* in no more *in Paphos*, because of their text, subject, and delivery.

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;

1. *Comp. Syst. Sci.* Section C, xviii, 34.

Unto a land flowing with milk and honey : for I will not be up in the midst of thee, for thou *art* a stiff-necked people : lest I consume thee in the way.

*I will not go up in the midst of thee.* The Favour of my special Preference, to have justly forfeited, and therefore I will dwell no more among you, by the Symbols of my Preference in the Sanctuary, as I promised, *Ch. xxv. 8. xxix. 43, 45, 46.* That this is the Sense is evident from what follows, *ver. 7.* where the Tabernacle, in which the *Shechinah*, or Divine Glory, dwelt, is removed to a Distance from the Camp. Hence the Chaldee renders it justly, *I will not make my Majesty* (so the *Shechinah* was called) *to go up in the midst of thee.*

As if he had said: If I continue to be your Leader, you will offer me such horrid Indignities, that I shall be obliged to destroy you by the Way. Though every Act of Wickedness which Men commit be an Indignity against GOD, who is essentially every where present, yet the Impieties of the *Israelites* were a special Indignity against the Divine Majesty, who was pleased to dwell among them by glorious Symbols of his Presence: and therefore GOD threatens to withdraw that special Presence from them. All this we see is accommodated to the gross Apprehensions of the People.

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

Not only the Ornament wherewith they had decked themselves at their late Funeral, but those which they ordinarily wore appearing in the Habit of humble Penitents.

5 For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

There is more to this than meets the eye. The Un-  
 known is not silent for you can by a fierce and speedy  
 Count of the syllables. The next Words shew that it was not  
 random. The first two. Or we may render the Words thus:  
*I would not, you and I, leap into the mid-air, I would con-  
 sider it over.*

[*And I have a request to make of thee.*] That I may deal with you as things as I find you disposed; GOD speaks here after the manner of Men.

6 And the children of Israel stripped themselves of their ornaments, by the mount Moreh.

By the Mount Herk. ] Heb. From Mount Herk: i. e. They put on the Habit of Penitents, and retired to a Distance from the Place where GOD appeared, as afraid and ashamed to appear in his Presence.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation. And it came to pass, *that* every one which sought the

Then, went out unto the tabernacle of the congregation, which was without the camp.

And *Moses took the Tabernacle,*] Some public Tent where *Moses* held Courts, and enquired of GOD; for the sacred Tabernacle was not yet built, *Ch. xxxvi.* The *LXX* and *Syrac* render it *his Tabernacle*, intimating, that *Moses's* own Tent was the Place where the Divine Glory rested till the Sanctuary was prepared.

To humble them when they saw the Displeasure of GOD declared by this Departure of his symbolical Presence, which might make them fear lest he would remove quite out of their Sight,

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man at his tent-door, and looked after Moses, until he was gone into the tabernacle.

They looked after him with Signs of Reverence, expecting, not without Pain and Concern, what might be the Issue of his Removal from them. And as soon as they saw the Divine Glory descend upon the Tabernacle, they worshipped towards it, deprecating the Displeasure of the Almighty, whom they had provoked to withdraw his special Presence from them.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and *the LORD* talked with Moses.

*As Moses entered into the Tabernacle, the cloud Pillar descended.]* This Symbol of the Divine Presence having gone up before, and stood aloof from the Camp, which was become unclean through their Idolatry, now came down again upon the Removal of the Tabernacle.

*And stood at the Door of the Tabernacle.]* Openly to assert the Authority of *Moses*, with whom GOD shewed himself present, tho' he had forsaken them.

10 And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people rose up and worshipped, every man in his tent-door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

And the Lord spake unto Moses face to face,] i. e. GOD manifested himself to him in a most conspicuous intimate Manner, by a distinct Voice, not in Visions and Dreams, and obscure Resemblances; nor with such awful tremendous Circumstances as often threw the Prophets into an Extasy of Dread and Consternation; (see *Dan.* x. 7, 8, 9.) but in a Manner familiar, friendly, and condescending. This is the true Import of the Expression, as appears from *Nam.* xii. 8. 'Tis to be observed also, that *Moses* alone had free Access at all Times to the Holy of Holies, there to hold Intercourse with GOD, as appears from *Ch.* xxi. 22. compared with *Nam.* vii. 89. into which none else were admitted, except the High-Priest once a Year, *Lev.* xvi. on which Account *Moses* is said to be the only Prophet whom GOD knew *face to face*, *Deut.* xxxiv. 10. This much is certain, that the Passage cannot be understood literally, as if GOD had appeared to *Moses* in an human Shape, and so conversed with him *Face to Face*; for the Divine Person here spoken of assumed no particular organized Form, as is plain from *Deut.* iv. 12.

*As a Man speaketh to his Friend,]* GOD is said to have talked *Face to Face* with all the *Israhelites*, Deut. v. 4. but then it was *out of the Mists of Fire*, in a Manner awful and tremendous; but to *Moses* he spoke in a milder and more condescending Manner.

But his Service [Jethar, a young Man, departed not out of the Tabernacle.] The Meaning is, that Jethar being appointed to take Care of the Tabernacle, and to see that no Body entered into it, departed not from his Charge. The Word *Niguar* which we render *young Man*, signifies a *Minister* or *Servant*. Jethar cannot be so called on Account of his Age, for he must have been at this Time upwards of fifty.

12 And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

*And M. is sent unto the Lord.]* It is likely that *Moses* being satisfied with the Penitence of the People, returned to the Tabernacle, and there had this Communication with the Deity.



The length was  $m$ ,  $l = \frac{1}{2} \pi$  if  $\frac{1}{2} \leq P_{\text{eff}} \leq 1$ , and increased  
595 1.

Thou hast not let me know what thou wilt do with me.] Thou hast only said thou wilt send an Angel to command me, 2. but hold him in Suspence, whether thou wilt carry me in the Arms or Cloud as thou hast done hitherto. For the Lord had let him at an Uncertainty what he would do, in Case the People did not follow, 22. 5.

*Not to be signed, I move the by Name,] are. Though they are  
furnished with special Marks and Testimonies of my Love and Fa-  
vour. For, *by Name, is a special Mark, and, to be so, is  
to be so and to be so, is to be so. The Execution is to be so  
of the Manner of Kings, who of all their Subjects know  
few by Name, but their Favourites, and those who have access  
to their Persons.**

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

*Shew me what thou wilt.* i. e. Shew me what thou art to do in this Matter; for that is the Meaning of *GOD'S* *Will* in Scripture, *Job* xl. 10. *Psal.* lxxviii. 19.

*That I may know thee, that I may find Grace in thy Sight O Heav'n.  
And I shall know thee, to find Grace in thy Sight O Lord. I shall then  
be fully assured of thy gracious Acceptance of me.*

14 And he said, My presence shall go with thee,  
and I will give thee rest.

i. e. I will guide thee myself, as I have done hitherto, by my glorious Presence in the Tabernacle; nor will I leave you, till I have brought you to your Rest and Settlement in the promised Land. The Cleric takes it interrogatively thus; *It'm, Providence lead go with thee, wilt thou be at rest?* Which again, I butt with Mr. A's Answer.

17 And he said unto him, If thy presence go not  
with me, can I do any thing here.

*And he said, if thy Presence go not with me,* } In these Words  
Moses acknowledges how highly he valued the special Divine Pre-  
sence, since without this he had rather never stir from the Place  
where they now were. He considers it as the principal Thing  
that would distinguish them from other People, and give them  
the greatest Superiority over their Enemies; namely, that they  
were immediately governed and conducted by GOD himself, and  
not by the Ministry of an Angel only.

16 For wherein shall it be known here, that I and thy people have found grace in thy sight? *Is it* not in that thou goest with us? So shall we be separated I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

We are not to imagine that it was *Moss's* Intercession that rendered GOD compassionate and forgiving towards the *Niachter*. Had not GOD of his own Nature been merciful, and previously disposed to extend Forgiveness towards them, not all the Prayers and Intercessions of *Moss*, or any of his Creatures, could have mitigated, or turned away his Wrath. But it was becoming the Wisdom of GOD to dispense his Favours to them on such Terms as might prevent their Abuse of the Divine Goodness. It is for the same Reason that GOD insists upon Men's Repentance, as a Condition of their Acceptance with him; not that their Repentance makes any Change in God, or gives his Nature a merciful Turn; by no means; but their Repentance qualifies themselves for being Objects of his Divine Mercy.

18 And he said, I beseech thee, shew me thy glory.

*Moses* having obtained so much Favour of GOD, presumes to ask somewhat further, namely, to be allowed a Sight of the Splendor of that glorious Majesty that was to conduct there, not veiled in a Cloud, but in its original heavenly Brightness; which unveiled Majesty is called *the Face of God*, ver. 20. signifying some bright and luminous Appearance, by which GOD manifests himself present, in a peculiar Manner, to the Angels and Saints in Heaven. Such is the Splendor of this Appearance, that it cannot not be exhibited to the View of Mortals without over-

[illegible]

And I will be gracious to whom I will be gracious, and I will prolong the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

*That noble scholar, the late John Addington Symonds*, will display such Degrees of my Countrymen's art will not surprise me, but be delightful to them. *That* the *English* will be able to do what *Vulgate* has done for the *Latin*, and *Shakespeare* for the old *Flight of Divine Maecy*, without being artfully and suffered by its piercing brightness.

And I, as Governor of the State of the Commonwealth of Massachusetts, I will declare what I have done, or intentions, belong to a public, particularly with Respect to Miami.

*And whom I will love & whom I will hate*, &c. The Meaning is, that he would deliver his Favours and his Wrath upon good Plurities, as he doth now, according to the Law, which is published such a Revelation of himself, that he doth manifestly shew. For thus he speaks in Rom. ix. xv. *I will have Mercy on whom I will have Mercy, and mine shall be same, but praise shall be given of other.* *La Que* explains the Words, against all the usual Context, thus ; *I will favour whom I will favour, and I will hate whom I will hate*. *La Que* says, *I will have Mercy and Loving-kindness on those, and on none else, and I will strive to destroy ; and therefore I will be kind to some, and cruel to others, and lead them in the Way to the punishment I will have done hereunto ; and I will show that my Government may be exhibited to Mortals with Liberty.* St. Paul's plain Words in Attention of the Divine Sovereignty in general, telling us, *Rom. ix. 18. God hath Mercy on whom he will have Mercy, and whom he will he hardeneth*, (or suffereth to be hardened, see Ex. iv. 24.) Which is not to be understood as if GOD acted arbitrarily, irrespectively, and without Regard to Men's Beliefs, &c. But the Meaning is, GOD who knoweth the Hearts, and not we, is the only proper Judge who are fit Objects of his Mercy, or of his Wrath. Even in human Judicatures, a Judge may very reasonably be supposed to say to an ignorant Multitude, not arbitrarily, but as having himself a most perfect Knowledge both of the Law and of the Fact, *I will acquit whom I will acquit, and I will condemn whom I see fit to condemn.*

20 And he said, Thou canst not see my face :  
for there shall no man see me, and live.

At the said, Thou canst not see my Face. } This is well explained by one of the Rabbins: " Of that Divine Glory mentioned in Scripture, there is one Degree which the Eyes of the Prophets were able to sustain; another which all the *Imagines* saw, as the Cloud, and consuming Fire: But the third so bright and dazzling, that no Mortal is able to apprehend it; but that no creature to look upon it, his whole Frame would be dissolved." In such inconceivable Splendour is the Divine Majesty revealed to the Inhabitants of the celestial World, when he is said to be *clothed in light as in a Man*, *of pure white light*, *as the Sun*. (Mat. 17. vi. 10.) By the *Face of God*, therefore, we are to understand that *Light unimaginable*, before which the Angels stand, but which would be insufferable to mortal Eyes, and much that no Man could see this *Face of God* unless, for that is plainly the Meaning of the following Words.

For the *gloria* in *canonica* of the *gloria*, i. e. the Glory which thou wouldst have shewn to thee, is too bright for *Moses* to see, and *hinc*. Accordingly we read, when the *gloria*, or Divine Glory, filled the Tabernacle, *Moses* was not able to enter into it, Gen. xl. 35, i. e. he could not with safety go in. To enter into it, 2 Cor. xiii. 1, 2. Hence it is that St. Paul, who stood in the Son of GOD encompassed with heavenly Glory, was thereby struck blind, Acts xviii. 16. Compare Gen. xvi. 13, and Job. i. vi. 23, and xiii. 22.

21 And the Lord said, *Behold, there is a place* by me, and thou shalt stand upon a rock.

*There is a Place by me,*] Probably meant of Mount Hough,  
where *Magn.* had long enjoyed the intercourse with GOD. from  
A Place















out. And he came out and spake unto the children of Israel, *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shined: and Moses put the veil upon his face again until he went in to speak with him.

*The Skin of Moses' Face shone.*] How long this Brightness on Moses's Face remained we are not told; some have thought it continued all the Day of his Death. Perhaps only till he had consecrated Aaron and his Sons, and delivered all the Laws he had received about the Service of GOD.

## C H A P. XXXV.

1 *Moses, after repeating the commandment concerning the sabbath, 4 declares what things God had ordered to be offered for erecting the tabernacle: 25 And the people bringing in these things with great readiness, Moses cometh to the work Bezaleel and Aboliab as chief artificers, whom God had before named to him.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded that ye should do them.

2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein, shall be put to death.

The great Importance of observing this Precept, appears to be the general Reason of its being so often inculcated. For the Observation of the weekly Sabbath was the Badge which distinguished from the Nations of Polytheism and Idolatry, those who believed the World to be the Work of the *one* eternal GOD, who is a *spiritual* and *invisible Intelligence*, and therefore not to be represented by Images. Besides, there is a particular Reason for its being repeated here, as it was to *Moses* at the End of all the Directions about building the Tabernacle, *Ch. xxxi. 13.* namely, that the People might not imagine the Work about the Tabernacle would license them to break the Sabbath.

3 Ye shall kindle no fire throughout your habitations upon the sabbath-day.

This is comprehended before under the general Prohibition, *Thou shalt not do any Work, Ch. xx. 10. and Ch. xxxi. 15.* Therefore the Meaning is, "Thou shalt not so much as kindle a Fire to dress your Meat, or for any servile Work." But to kindle a Fire in order to warm themselves in cold Weather, according to the Opinion of the Rabbins, was not forbidden. The *Essenes*, indeed, as *Josephus* tells us, were so strict, that they would not light a Fire on the Sabbath-day for any Consideration.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

As mentioned *Ch. xxv. 2.*

5 Take ye from amongst you an offering unto the LORD: Whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats hair,

7 And rams skins dyed red, and badgers skins, and shittim-wood,

8 And oil for the light, and spices for anointing oil and for the sweet incense,

9 And onyx-stones, and stones to be set, for the ephod, and for the breast-plate.

*Vers. 6, 7, 8, 9.* See all these explained, *Ch. xxv. 4, 5, &c.*

10 And every wise-hearted among you, shall come and make all that the LORD hath commanded;

*Wise-hearted, &c.*] i. e. *Skilful Artificers.* The Heart is here used, according to vulgar Opinion, as the Seat of the Under-

standing. It was observed before, *Ch. xxv. 10.* that the first and chief work by the Masters called was *Ch. xxv. 10.*

11 The tabernacle, his tent, and his covering, his tables, and his boards, his lavers, his basins, and his sockets,

*The Tables, &c.*] The inward Court (the most holy place) *Ch. xxv. 10.* The outward Court (the holy place) *Ch. xxv. 11.* The Covering of the Tabernacle, *Ch. xxv. 12.* The Covering of the Court, *Ch. xxv. 13.* The Covering of the Altar, *Ch. xxv. 14.* The Covering of the Table, *Ch. xxv. 15.* The Covering of the Laver, *Ch. xxv. 16.* The Covering of the Basin, *Ch. xxv. 17.* The Covering of the Sockets, *Ch. xxv. 18.*

*The Coverings.*] Of Rams Skins, and Badgers skins, which were thrown over the other, *Ch. xxv. 14.*

12 The ark and the staves thereof, and the mercy-seat, and the vail of the covering,

*The Ark and the Staves, and the Mercy-seat.*] See *Ch. xxv. 10, 13, 17.*

*And the Vail of the Covering.*] Which separated the holy from the most holy Place.

13 The table and his staves, and all his vessels, and the shew-bread,

*The Table and the Staves, &c.*] See on *Ch. xxv. 23, 24, &c.*

*And the Shew-Bread.*] i. e. The Dish on which the Shew-Bread was set, for *Moses* had no Order to make the Bread itself. See *Ch. xxv. 29.*

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

*The Candlestick, &c.*] See on *Ch. xxv. 31, &c.*

*With the Oil.*] See on *Ch. xxv. 20, 21.*

15 And the incense-altar, and his lavers, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,

*The Incense-Altar, &c.*] See on *Ch. xxx. 1, 2, &c.*

*And the anointing Oil.*] *Ch. xxx. 23, &c.*

*And the sweet Incense.*] *Ch. xxx. 34.*

*And the Hanging for the Door, Ch. xxvi. 36.*

16 The altar of burnt-offering with his brazen-grate, his staves, and all his vessels, the laver and his foot,

*The Altar of Burnt-Offering.*] *Ch. xxvii. 1, &c.*

*The Laver and his Foot.*] *Ch. xxx. 18.*

17 The hangings of the court, his pillars, and their sockets, and the hangings for the door of the court,

*The Hangings of the Court.*] *Ch. xxvii. 7.*

*Hangings for the Door of the Court.*] *Ch. xxvii. 16.*

18 The pins of the tabernacle, and the pins of the court, and their cords,

*The Pins of the Tabernacle.*] *Ch. xxvii. 19.*

19 The clothes of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons to minister in the priests office.

*Clothes of Service.*] Described *Ch. xxviii. 4, &c.* Some, however, takes these *Clothes of Service* to have been Garments for covering the Vessels of the Tabernacle.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came both men and women, as many as were willing hearted, and brought bracelets, and



and of the women, all jewels of gold, and every man brought an offering of gold unto the LORD.

¶ The workmen were sent for, and came in mass, and did call to one another, saying, Then let us bring an offering to the LORD, like as the LORD commanded.

¶ Every Man brought an Offering of Gold, of Ophir, and of On, which were called by Menahem, Woman of the Dan Tribe.

23 And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats hair, and red skins of rams, and badgers skins, brought.

The women of the Offerings of the lower Sort of People. See the Appendix, p. 25, 26.

24 Every one that did offer an offering of silver, and of gold, or of brass, or of iron, and every man with whom was found the tall wood for any work of the sanctuary, brought.

¶ The women of the Offerings of the lower Sort of People. See the Appendix, p. 25, 26.

25 And the women that were wise hearted, came and brought that which the LORD commanded, of blue, and of purple, and of scarlet, and of fine linen.

26 And the rulers whose heart stirred them up to work, brought.

27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate.

The great Men offered suitably to their Quality, precious Stones, and such things as the People could not furnish, for the Use mentioned. Ex. xxv. 7, xxviii. 9.

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart stirred them up to bring for all manner of work, which the LORD had commanded to be made, by the hand of Moses.

¶ The Offering of the Children of the Gilead, an Oblation which is not forced, but is a voluntary offering of Heart.

30 And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

¶ The Offering of the Men of the Tribe of Judah, Bezaleel, who was called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah.

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

¶ The Offering of the Men of the Tribe of Judah, Bezaleel, who was called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah.

32 And he hath called them to work in gold, and in silver, and in brass,

¶ The Offering of the Men of the Tribe of Judah, Bezaleel, who was called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah.

33 And he hath called them of stones to set them, and in cutting of wood to make any manner of cunning work.

¶ The Offering of the Men of the Tribe of Judah, Bezaleel, who was called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah.

34 And he hath put in his heart that he may teach, both he and Aholiab the son of Ahisamach of the tribe of Dan.

35 Then hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, and of them that do any work, and of those that devise cunning work.

¶ The Offering of the Men of the Tribe of Dan, Aholiab, who was called by name Aholiab, the son of Ahisamach, of the tribe of Dan.

¶ The Offering of the Men of the Tribe of Dan, Aholiab, who was called by name Aholiab, the son of Ahisamach, of the tribe of Dan.

## C H A P T E R XXXV

1 The offering of the people, and the wisdom of Bezaleel and Aholiab.

**T**HE LORD hath brought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD had put wisdom, and understanding, to know how to work in gold, and silver, and brass, for the service of the sanctuary, which the LORD had commanded.

¶ The Offering of the Men of the Tribe of Dan, Aholiab, who was called by name Aholiab, the son of Ahisamach, of the tribe of Dan.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, and every one whose heart stirred him up to come unto the work to do it.

He probably gave them Direction in Writing, how all Things were to be done.

3 And thus received of Moses all the offering which the children of Israel had brought, for the work of the service of the sanctuary, to make it according to that which the LORD commanded to be made, by the hand of Moses.

The Hearts of the People were so enlarged, that every Day they brought new Contributions. Thus it is no new Thing to see People exceeding zealous in the Observance of outward Ordinances of Service, while they neglect the weightier Duties of Religion and Morality, as the *pharisees* had done lately, Ex. xxix.

4 And all the wise men that wrought all the work of the sanctuary, came every man from his work which they made.

5 ¶ And they spake unto Moses, saying, The people bring much more than enough for the service of the work which the LORD commanded to make.

This shew them to have been Men of Integrity, as well as Skill in their Employments. So far were they from being inclined to perjoin any Thing for their own Use, that when they found the Offerings sufficient, they came with one Consent to see that a Stop should be put to further Contributions.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ And every wise hearted man, among them that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet.



and scarlet: with cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

They began with the *Tabernacle*, as the Place wherein the Symbol of the Divine Presence was to reside, and the Service of GOD to be performed, making first the inner *Covering* for it. Every Thing mentioned in these Verses is explained *Ch. xxvi.*

14 ¶ And he made curtains of goats hair, for the tent over the tabernacle: eleven curtains he made them.

That is, for the second Covering, here called the Tent of the Tabernacle, because the Tabernacle was inclosed by it, like a Tent within a Tent. See *Ch. xxvi. 7. and xxxv. 11.*

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain, which coupleth the second.

18 And he made fifty taches of brass to couple the tent together, that it might be one.

19 And he made a covering for the tent, of rams skins dyed red, and a covering of badgers skins above *that*.

This is meant of the third and fourth Coverings, which were of strong Skins, as being the outer Coverings, to secure the Tabernacle from the Injuries of the Weather. See *Ch. xxvi. 14.*

Of Badgers Skins,] Rather, Rams Skins of a purple Colour.

20 ¶ And he made boards for the tabernacle, of shittim-wood, standing up.

They next proceeded to the Body of the *Tabernacle*, consisting of wooden Planks, all exactly according to the Dimensions, and fixed in the Manner described *Ch. xxvi. 15—25.*

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the south-side, southward.

24 And forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle *which* is toward the north-corner, he made twenty boards,

26 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward, he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards, and their sockets *were* sixteen sockets of silver, under every board two sockets.

31 ¶ And he made bars of shittim-wood, five for the boards of the one side of the tabernacle,

The Boards were strengthened with wooden Posts or Bars, all overlaid with Gold, and placed in the Manner described and explained *Ch. xxvi. 26—30.*

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold to *be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made a vail of blue, and purple, and scarlet, and fine twined linen: *with* cherubim made he it of cunning work.

Having finished the outward *Covering*, they were now to make that was to part the *most holy Place*, where the *Ark* was to stand, from the *holy* or ordinary Place of Worship. The Particulars whereof see in *Ch. xxvi. 31, 32, 33.*

36 And he made thereunto four pillars of shittim-wood, and overlaid them with gold: their hooks *were* of gold, and he cast for them four sockets of silver.

37 ¶ And he made an hanging for the tabernacle-door, of blue, and purple, and scarlet, and fine twined linen, of needle-work,

And he made a Hanging, &c.] For the outer Door of Entrance, with its Pillars to lean against, its Hooks, Sockets, &c. as before described, *Ch. xxvi. 36, 37.*

38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold: but their five sockets *were* of brass.

#### C H A P. XXXVII.

1 The construction of the ark. 6 Of the mercy-seat. 10 Of the table with its vessels. 17 Of the candlestick with its lamps. 25 Of the altar of incense. 29 Of the anointing oil, and sweet incense.

AND Bezaleel made the ark of shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

The House of GOD being thus finished, the Master-Workman gave his Directions for the Furniture of it; ordering every Thing exactly according to the Model given to Moses on the Mount. The principal Part of this was the Ark, the great Symbol of the Divine Presence and Protection, to be placed in the most sacred Apartment of the House. See the Particulars explained *Ch. xxi. 10—16.*

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be set by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim-wood, and overlaid them with gold.

25

3 C

5 And



5 And he put the flaves into the rings, by the sides of the ark, to bear the ark.

6 ¶ And he made the mercy-seat of pure gold: two cubits and an half was the length thereof, and one cubit and an half the breadth thereof.

*That is, the golden Cover of the Ark, with the two Cherubims on it, called the Mercy-seat. Of which, see ch. xxv. 17—22.*

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat:

8 One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out *their* wings on high, and covered with their wings over the mercy-seat, with their faces one to another; even to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And he made the table of shittim-wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

*This was the Table, on which was to be continually placed the Bread of the Divine Presence, made with all its Appurtenances, in the costly Manner described ch. xxv. 23—32.*

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth, round about: and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

14 Over against the border were the rings, the places for the staves, to bear the table.

15 And he made the staves of shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

*Covers to cover withal.] Or, Cups to pour out withal. See ch. xxv. 29.*

17 ¶ And he made the candlestick of pure gold: of beaten work made he the candlestick, his shaft, and his branch, his bowls, his knops, and his flowers were of the same.

18 And six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof.

19 Three bowls made after the fashion of almonds, in one branch, a knop and a flower; and three bowls made like almonds, in another branch, a knop and a flower: so throughout the six branches, going out of the candlestick.

20 And in the candlestick were four bowls, made like almonds, his knops and his flowers.

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it was one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

*For a Description of the Candlestick, &c. See ch. xxv. 31—40.*

25 ¶ And he made the incense-altar of shittim-wood: the length of it a cubit, and the breadth of it a cubit, it was four-square, and two cubits was the height of it; the horns thereof were of the same.

*This was the lesser Altar, called the Incense-altar, the Use whereof see ch. xxx. 1—10.*

26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it, under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves, to bear it withal.

28 And he made the staves of shittim-wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

*This was the Infusion for the holy Oil of Consecration, and beaten Spices for the Incense to be offered upon the little Altar before-mentioned. Of which see ch. xxx. 22—25.*

#### C H A P. XXXVIII.

1 *The making of the altar of burnt offerings. 2 Of the laver of brass. 3 Of the table of shittim-wood. 4 Of the golden candlestick. 5 Of the golden table of show-bread. 6 Of the golden altar of incense. 7 Of the golden table of show-bread. 8 Of the golden table of show-bread. 9 Of the golden table of show-bread.*

**A**ND he made the altar of burnt offerings of shittim-wood: five cubits was the length thereof, and five cubits the breadth thereof, it was four-square, and three cubits the height thereof.

*Having finished the Furniture of the House itself, Bezaleel, and those who worked under him, proceeded next to that of the Court of the Tabernacle, where the Sacrifices and Services were commonly performed; wherein first they made the great brazen Altar for burnt Sacrifices, with all its Appurtenances, in Mode and Form exactly agreeable to the Orders given about it in ch. xxviii. 1, 2, 3, &c.*

2 And he made the horns thereof on the four corners of it: the horns thereof were of the same, and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the flesh-hooks, and the fire-pans: all the vessels thereof made he of brass.

4 And he made for the altar a brazen grate of net-work, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

6 And he made the staves of shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver of brass, and the foot of it, of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

*And he made the Laver of Brass,] viz. The brass Font or Laver for the Priests to wash in before Service. See ch. xxv. 18.*

*Of the Looking-glasses of the Women, &c.] Which were antiently of polished Brass, before the Invention of Glass. Pliny says, those of Brass and Tin mixed together were esteemed the best, before those of Silver came to be in Use.*

*Of the Women assembling, which assembled at the Door of the Tabernacle of the Congregation,] It was the Custom of the Eastern Women to carry a Looking-Glass along with them when they went to the Temples and Places of public Worship. This Custom seems to have been followed by the Jewish Women, when they assembled at the Door of the Tabernacle, &c. at the Door of Moses's Tent, which served for the Place of stated Worship till the sacred Tabernacle was erected, ch. xxx. 10. The Use of these Glasses*







of the tabernacle, and all the pins of the court round about.

## C H A P. XXXIX.

1 *The clothes of service and holy garments made.* 32 *Every Thing being finished, the artificers bring out to Moses, and his approach of the work.*

**A**ND of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.

*They made Clothes of Service, &c.]* The Tabernacle and its Court being now fitted for Divine Service, the next Thing to be wrought was, the *Rites* for the High-Priest and Priests, to put on when they did *Service* in the holy Place; and accordingly they began with the *Ephod*, which they made of the finest variegated Thread and Yarn, interwoven with Gold Wire, and then set the precious Stones in it, punctually observing the Measures before prescribed, *Ch. xxviii. 1—14.*

2 And he made the ephod, of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut it into wires; to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.

*They did beat the Gold into thin Plates, and cut it into Wires;]* They did not then the Art which we have now, of drawing a Piece of Gold into Threads of what Length we please; but they beat it first into thin Plates, and then cut off small Wires, which they wove with the other Materials here mentioned.

4 They made shoulder-pieces for it, to couple it together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

*And the curious Girdle]* Rather, *And the Texture of the Back-side of the Ephod.* See on *Ch. xxviii. 8.*

6 ¶ And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the breast-plate of cunning-work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

The next Piece in order was the Breast-plate, with its four Rows of Jewels, and its Chains, Rings, and Laces, to tie it inseparably to the *Ephod*: all which was done according to the Model given *Ch. xxviii. 15—29.* It is observed that nothing is here said of the *Urim* and *Thummim*, which is thought an Argument that they were not distinct Things from the precious Stones in the Breast-plate.

9 It was four-square, they made the breast-plate double: a span was the length thereof, and a span the breadth thereof, being doubled.

10 And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings.

14 And the stones were according to the name of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breast-plate chains, at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings: and put the two rings in the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put them on the two ends of the breast-plate upon the border of it, which was on the side of the ephod inward.

20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breast-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod of woven work, all of blue.

As appointed *Ch. xxviii. 31—36.*

23 And there was a hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rent.

24 And they made upon the hems of the robe, pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made bells of pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the hem of the robe to minister in; as the LORD commanded Moses.

27 ¶ And they made coats of fine linen, of woven work, for Aaron and for his sons,

Of each whereof see *Ch. xxviii. 40, &c.*

28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen,

29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needle-work; as the LORD commanded Moses.

30 ¶ And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

They finished all with the High-Priest's Plate, or Crown, to be worn upon his Forehead, with the Inscription on it, as prescribed *Ch. xxviii. 36.*

31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 ¶ And











spoken of, though 400 Years had passed, and the Time was given, and a great Variety of Changes, Accidents, and Conditions had intervened, whereby the Light and Clarity of GOD'S Promises was effulgent, so that they were, however long they layd, and whither GOD made in the Way, easily come to Light. But this is not the principal Thing, that comes out at present in the Book of *Exodus*, but a Father and more perfect Manifestation of the Godhead to Mankind, who had your minds, as the Book of *Genesis* we find he made them, and brought them to Light, and clearly by a Voice, and whereby a Vision appeared, it was such a clearly seen, that Reason, and Divinity. But in the Book of *Exodus* we find them made, as it were, to a whole Nation, in the most instant, bright, and glorious Manner, of the Godhead, in Glory and Splendour, so as it were to mortal Eyes to gaze on, and declaring to them, that they would hearken to all his Words, *to do them*, then we find he became their King, and dwell amongst them. In old times we find he appointed a Tent or Tabernacle to be made for the Habitation of his Glory, that he might give them a Tent, Evidence of his being amongst them in all Times. And not only this, but what full declares our higher Attention, GOD was pleased to ordain an *Exodus*, to *lead them out of Egypt*, and to make an Agreement for their Sins, that they might not die for their Transgression. This very extraordinary Purposal, ought to be considered as a new Revelation of GOD to Man, for nothing like it is before recorded in the Scripture.

And in all this, we can see with any Reasoning, that GOD had Regard to the *Exodus* only; but rather, that he desired thereby to give Mankind his last Purposal, so that it would agree to him, Man to be saved, to give him a Vision of his Glory, to have a Manifestation of his Commandments, and what he had in the Place of his Habitation, to see the Holy Spirit, and that he would have them to be saved, by his Grace, and to be saved, so that they would return to their original State, to hearken to all his Words, to do the Will of GOD, to walk in his Way, and to keep his Commandment, that he would give them a Vision of his Glory, that they might abide in him, and live. See *Deut. x. 16, 17*.

Upon the whole, can we who have received GOD'S Blessings, Ours, to Mankind in and through Christ, whereby *Light and Life* is brought to Light, and to reign as partakers with Christ the Son of GOD in the Kingdom of Heaven, is promised to Man, if he will but hearken to his Words to do thereafter; whereby Life and Death is again set before us. Can we imagine that GOD did not intend in all the Manifestations that he made of himself to the *Israelites*, and in all that he ordered or did unto them, to prefigure the Restoration of Mankind to his Love and Favour, and to Life and Glory. So that when the Fulfillment of Time was come, that this was to be fully revealed and brought to Light, it might be seen that it was indeed the *ex. Part* of GOD from the Beginning; and that all his Dispensations had been opening by Degrees to bring on this full and perfect Day. So that, when the true Light arose, it might be known by the Rays which it had shed before; and the most perfect Dispensation might be contemplated and illustrated by the Shadows and Figures of it which had been given in past Ages.

From GOD'S appointing a Tabernacle to be made for him among the *Israelites*, we may rationally conclude, and look upon it as a Declaration, that he has not forsaken the Covenant of Mercy, or is full, (though he is not full) of his Love and Grace, that he has a Communion with them, and is so close unto them that it is upon him. But in a more particular Manner, we may look upon it as a Type of that wonderful Event of the Love and Grace

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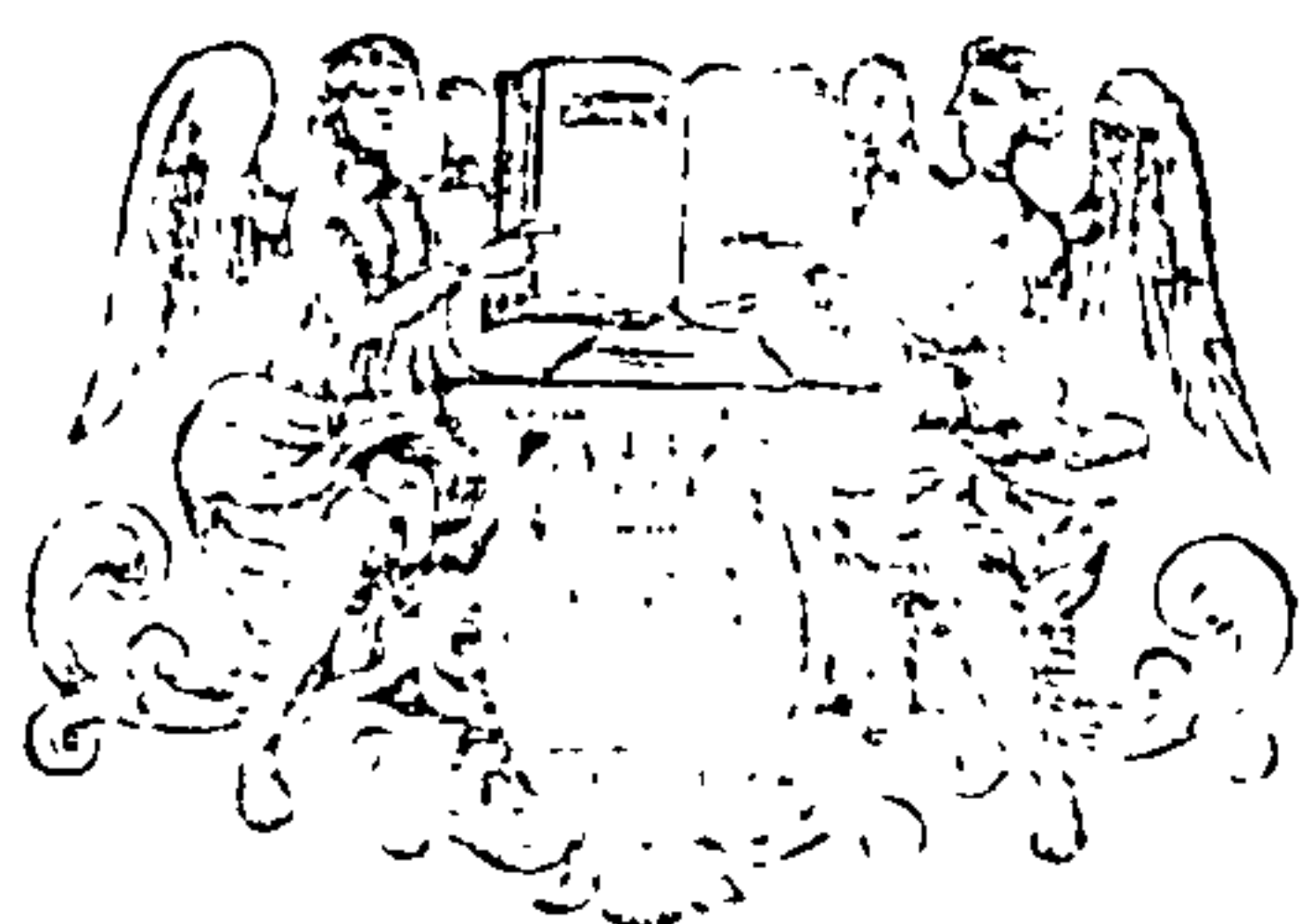
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*It is his Offering be a Burnt-offering.]* Which was wholly given to GOD, and consumed upon his Altar, for none of the Priests nor Levites had any Share of it, 1 *Sam.* viii. 9. and 2 *Ch.* 29. of the Chapter. It is the principal Sacrifice, and the first mentioned here, being that which speaks the Good-will of the Offerer, and his Acknowledgment of his Faults, 2 *Ch.* 29. 24. and being a picture of the entire and unreserved Devotion of the Worshipper to GOD, then dedicating themselves *wholly* to his Service, *Rom.* vi. 13. The Legs, as well as the Inwards, were therefore to be washed and offered all together upon the Altar, to show that both the outward and inward Man, the external Rectitude of the Body, and the internal Devotion of the Mind, are necessary to constitute that Sacrifice which is acceptable to GOD.

*L. cham. after a Male*] There were no count of the best, and therefore appointed to be offered in whole Barnd oblong.

*Wash at Blemishes.*] The Sacrifices were to be free from any natural Blemishes, in Token of that Purity and unblemished Sincerity, which ought to accompany all our Religious Services.

*He shall offer it of Love or Zeal or Will.*] This is already proposed in ver. 2. and therefore it ought undoubtedly to be rendered, for Goodness, or Acceptance, i. e. that he may gain Acceptance with God; in which Sense the same Word occurs Eccl. xxviii. 78. Job. lvi. 7. Isa. 7. and is so understood here by the LXX, and most other Versions.

*At the Door of the Tabernacle*] Where the Altar of Burnt-offering was placed, *Exod. xl. 6, 29*. Here it is required to be offered, and no where else, upon Pain of being cut off from GOD'S People, *Ch. xvii. 4, 7*. Because this was the Altar consecrated to the true GOD, and to offer Sacrifice upon any other Altar had a Tendency to Schism, and opened a Door to Pagan Superstition and Idolatry.

*Before the Lord.*] Before the Place where the Divine Majesty dwelt by terrible Symbols of his Presence.

4 And he shall put his hand upon the head of the burnt-offering : and it shall be accepted for him to make atonement for him.

*Thy Hand put his Hand upon the Head of the Burnt-Offering.* ] See the Rite explained, *Exod.* xxix. 10. It was accompanied with Prayer and Confession of Sins, as is gathered from *Lev.* xvi. 5, 21. and the same Passage shews that the Offerer laid both Hands upon the Victim.

*It shall be accepted for him, to make Atonement for him.]* i. e. It shall be so accepted as to Recommend him to the Favour and Friendship of GOD. Not that any Gifts or Sacrifices, though never so costly, can of themselves avail ought to obtain the Favour of GOD, or make Atonement for Sins; but they were always acceptable to GOD, in Consideration of that most inestimably worthy Sacrifice, which was a real and full Atonement for the Sins of the World, *viz.* JESUS CHRIST, the Son of GOD, who offered himself to purchase a Reconciliation for us.

5 And he shall kill the bullock before the LORD : and the priests Aaron's sons shall bring the blood, and sprinkle the blood round about upon the altar, that is by the door of the tabernacle of the congregation.

*And he shall kill the Bullock*] That is, the Person who offered it, for every Man might kill his own Sacrifice. The Offerer was debarred from killing the Victim only when he was not clean, as 2 *Chron.* xxx. 17. But in public Sacrifices the Victim was killed by the High-Priest, *Lev.* ix. 15, 18.

And the Priests shall bring the Blood, &c.] The Blood was considered as containing the Life, Gen. ix. 4. Lev. xvii. 11. and therefore the Priest's sprinkling it upon the Altar was a Kind of Substitution of the Life of the Victim, as a Ransom for the Life of the Offerer. The Blood was to be offered by the Priest alone, which, as *Le Clerc* observes, served to remind the Person who brought the Victim, that he was in a sinful State, and so not worthy to have Access to GOD but through a Mediator.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

This Fire was originally kindled from Heaven, when the first Sacrifices were offered, *Cb. ix. 24.* and was always kept burning upon the Altar, *Cb. vi. 13.* and therefore this Expression of *putting Fire upon the Altar*, is to be understood not of kindling, but feeding the Fire with fresh Fuel, or disposing and putting it in Order.

8 And the priests Aaron's sons shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar.

9 But his servants and his Pes Chai<sup>t</sup> were weary  
water, and they perished from thirst because they  
had no water. And he said to them, "Come,  
and I will give you living water." They said to him,

The  $U$  and  $P$  are given by the following expressions, which are valid for  $z$  within the boundary layer, i.e.  $z \ll \delta$  and  $z \ll \delta^*$  (where  $\delta^* = \delta + \int_0^\delta \delta^* dz$  is the displacement thickness):

$$U = U_0 \left( 1 - \frac{z}{\delta} \right)^{1/2} \quad (1)$$

$$P = P_0 \left( 1 - \frac{z}{\delta} \right)^{1/2} \quad (2)$$

where  $U_0$  and  $P_0$  are the velocity and pressure at the edge of the boundary layer, respectively. The velocity profile  $U$  is assumed to be the same as for a flat plate boundary layer, and the pressure profile  $P$  is assumed to be the same as for a flat plate boundary layer. The velocity profile  $U$  is assumed to be the same as for a flat plate boundary layer, and the pressure profile  $P$  is assumed to be the same as for a flat plate boundary layer.

100. And he said unto him, I will be to thee as a father, or as a brother, or as a friend, and I will bring thee into a large country.

If the Maxwell stress tensor is  $T_{ij}$ , then the force on a volume  $V$  is the limit of  $\int_V \nabla \cdot T_{ij} dV = 0$  as  $V$  approaches the surface  $S$  of the body, thus making perfect sense.

III And he that hath offered up his life  
 next towards heaven, the Lord of all the powers of  
 iron's sons, that frankincense has burnt to smoke  
 on the altar.

12 And he shall cut it into his pieces, and his head and his feet, and the parts thereof, and order on the wood that is on the fire which is upon the altar.

13 But he shall wash the silver's and the gold's  
with water, and the priest shall bring the silver and  
burn it upon the altar, or if it be a gold's, he shall  
offer it in fire by fire, or a priest shall burn it, or the  
Levite.

14. And if the burnt offering be slain, or if it be brought to the altar, or if it be slain, or if it be brought to the altar, offering of turtle-doves, or of young pigeons.

Those who were not able to visit the Church of the Holy Spirit, Goutin, a friend of Burd's, was given a letter of introduction. His Expense, was accepted & he entered the service of the Church. It was great a Burd to him, that his overship GOD had made, by an Offering of Flour, is appears in his 1<sup>st</sup> chapter, 1<sup>st</sup> of the fives, that it was not the Gift but the Pledge from the Church that GOD regarded.

*He faults his Offering of Twelve Birds, &c. &c. [Page 10.]*  
*Manfred* observes, that these Birds were of the most innocent,  
 and consequently so cheap, that the poorer Sort could afford to  
 afford to bring this Oblation. They were not the most choice  
 Prey, or of the coarser kind, but such as were of the most use-  
 less, innocent, and wholesome Nature, and so preserving the  
 Purity and Innocence of Mind which became the Way to GOD.

15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar: and the blood thereof shall be wrung out at the side of the altar.

19 And he shall pluck away his crop with his feathers, and call it beside the altar on the east-part, by the place of the ashes.

That he was to separate from the Sacrifice, that it might be clean, and cast it as far as might be from the most holy place, which was on the West Part, to teach, that National Uncleanness was to be removed from the Worship of God.

17 And he shall cleave it, with the wings thereof, *but* shall not divide it afunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.

Here GOD comforteth the Poor, by promising the full Acceptance of his final Sacrifice, as of the Bull, Ram, or Goat, of the richer Sort. *For where there is a willing Mind, the Offering is accepted, according to what a Man hath,* 2 Cor. viii. 12. The Heart is the Sacrifice that GOD demands, and if that be offered, the smallest Oblation will find Acceptance.

C H A P. II.

1) Of the meat after the of flour with oil and water. 12) Of the  
action of the fly on the wax.



**A**ND HE SHALL BRING IT A YEAR OFFERING unto the LORD, as a memorial of it, unto the LORD, by fire, of a sweet savour, and put frankincense thereon.

The Word *Memorial* is used in many places, and signifies a thing which is remembered, or a thing which is a memorial of something else. In this place, it signifies a thing which is a memorial of the offering, and is to be offered unto the LORD, by fire, of a sweet savour. The Word *Memorial* is also used in many other places, and signifies a thing which is a memorial of something else. In this place, it signifies a thing which is a memorial of the offering, and is to be offered unto the LORD, by fire, of a sweet savour. The Word *Memorial* is also used in many other places, and signifies a thing which is a memorial of something else. In this place, it signifies a thing which is a memorial of the offering, and is to be offered unto the LORD, by fire, of a sweet savour.

*And he shall bring it to Aaron's sons the priests: and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof: and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD.*

*The Priest shall burn the Memorial of it upon the Altar.]* He shall burn a Portion of it upon the Altar as a Memorial or Testimony that the Whole is offered and dedicated to GOD, *Num. v. 26.*

*And the remnant of the meat-offering shall be Aaron's and his sons: it is a thing most holy of the offerings of the LORD made by fire.*

*The Priest shall burn the Memorial of it upon the Altar.]* He shall burn a Portion of it upon the Altar as a Memorial or Testimony that the Whole is offered and dedicated to GOD, *Num. v. 26.*

*And the remnant of the meat-offering shall be Aaron's and his sons: it is a thing most holy of the offerings of the LORD made by fire.*

*And if thou bring an oblation of a meat-offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.*

*It shall be a memorial.]* A peculiar stress is laid upon this Circumstance, *Lev. ii. 11.* *A Meat-offering, thou shalt offer, which ye shall bring unto the LORD, and it shall be a memorial.* For which Prohibition several Reasons are assigned: Some of them are mentioned, on *Ex. xxi. 8.* *Memorial* signifies, it was to distinguish the Worshipping of the true GOD from the *Zathan* Idolaters of those Times, who offered to *their Gods no Bread but leavened*, as he learned from their Book.

*And if thy oblation be a meat-offering baken in a pan, it shall be of fine flour unleavened, mingled with oil.*

*Thou shalt part it in pieces, and pour oil thereon: it is a meat-offering.*

*And if thy oblation be a meat-offering baken in the frying pan, it shall be made of fine flour with oil.*

*And if thou bring a meat-offering, it shall be of fine flour, and oil, and shall be a memorial of it, unto the LORD, by fire, of a sweet savour.*

*And the priest shall take thereof his handful, and shall burn the memorial of it, unto the LORD, by fire, of a sweet savour.*

*And if thou bring a meat-offering, it shall be of fine flour, and oil, and shall be a memorial of it, unto the LORD, by fire, of a sweet savour.*

*No meat-offering, whereof shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.*

*Ye shall burn no Leaven, nor any Honey, &c.]* Several Reasons are assigned for the Prohibition of Honey in the *Levitical* Sacrifice. *Philo* and others make it allegorical, importing a Prohibition from all Vicious Inclinations, and carnal Indulgences. *Maimonides* particularly observes, that this was one of the idolatrous Rites of the ancient *Zathan*, to offer to their Gods Cakes anointed with Honey. *Spencer*, says, the Reason why the use of both *Leaven* and *Honey* was forbidden to the *Jews* in their Meat-offerings, might be, that their having the these things in their hands, might be a temptation to the *Jews* to eat of them, and so to be guilty of the same sin as the *Zathan* were guilty of, in offering them to their Gods. *Spencer* also says, that the use of both *Leaven* and *Honey* was forbidden to the *Jews*, because it was a thing most holy, and therefore it was not to be offered to the LORD, by fire, of a sweet savour.

*As for the oblation of the first-fruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.*

*The First-fruits of Honey is what was first gathered from the Hives in the Spring. The Meaning is, that though *Honey* was one of the First-fruits, yet it was not to be burnt upon the Altar.*

*And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.*

*Every Oblation of thy Meat-offering shalt thou season with Salt:]* This *Maimonides* says was likewise in Opposition to the Custom of the early Heathens who used no *Salt*, but *Honey*, and other Sweets, to season their Sacrifices. *Spencer*, who holds that the Design of the *Mosaic* Institution was to reform the public Religion from all the superstitious Innovations that had been added to it, and to bring it back to the Simplicity of the patriarchal Age, as far as the Ignorance and Perverseness of the *Jews* would permit, says, that the Reason why *Leaven* and *Honey* were rejected from the Altar, but *Salt* commanded, is, that the former were Innovations, but the latter dignified by the venerable Example of their religious Ancestors. Add to this, that there is Ground to think the ancient  *Egyptians* had abolished the Use of *Salt* in their Sacrifices for some superstitious Reason, or other. Now it was probably in Opposition to this Superstition, with which the *Israelites* might have been tainted in *Egypt*, that *Moses* here recalls the primitive Custom of offering Sacrifices with *Salt*. We are likewise warranted by the New Testament, to consider this Circumstance in a moral Light. As *Salt* has two Qualities, to season Meat, which is unflavoury without it, and to preserve it from Corruption; so it more fitly denoted that Integrity and Uncorruptedness of Heart which seasons every Sacrifice, and renders Mens Persons and Services grateful to GOD. See *Mark ix. 49.* *Eph. iv. 26.* *Col. iv. 6.* It might also signify Steadfastness in covenanting with GOD. Hence a perpetual Covenant is called a Covenant of *Salt*, *Num. xviii. 19.*

*Neither shalt thou suffer the Salt of the Covenant of thy God to be lacking from thy Meat-offering:]* As Men were wont in early Times to make Covenants by eating and drinking together, where *Salt* was always used; so Sacrifices were to the *Jews* a federal Rite, a Token of their being in Friendship and Covenant with GOD. Therefore the *Salt* that was cast upon these Sacrifices is called the *Salt of his Covenant*.

*And if thou offer a meat-offering of thy first-fruits unto the LORD, thou shalt offer for the meat-offering of thy first fruits, green ears of corn dried by the fire, even corn beaten out of full ears.*



*And if thou offer a Male, thou shalt offer it with the Head, &c.]* This is different from the Oblation of the Female, mentioned ver. 12. no Part of which was to be burnt to the Lord, but was in this Manner, or Peace-Offering, *see* ver. 13. This seems to have been a supplem<sup>t</sup> to the offering to GOD, in that it was to be the Fruits of the Tithes, and being them to the Ministry. It differed from the *Mant-Graze* in that it was not to be filled only of grain, but of Corn, or new Corn, thence it is called the Host, *Lev. 16.* whereas that in ver. 11. was the Flour of old Corn.

17 And thou shalt put oil upon it, and lay thine hand thereon: it is a meat-offering.

18 And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord.

## C H A P. III.

1 *Of the peace-offering of the Lord. 6 And of the flock, either a lamb, or a goat.*

**A**ND if his oblation be a sacrifice of peace-offering, if he offer it of the herd, whether it be a male or female; he shall offer it without blemish before the Lord.

These *Peace-Offerings* were principally Offerings of Thanksgiving, for Peace, i. e. for Mercies received; for Peace, in the Hebrew Language, signifies all Manner of Prosperity and Happiness. Hence they are called *Peace-Offerings for Thanksgiving*, *Lev. vii. 15.* Sometimes again they were offered by Way of Vow, in Hope of Peace, or future Blessings, *ib. ver. 16.* and *Procc. vii. 14. Jer. i. 19.* And sometimes they were offered without any antecedent Obligation of a Vow, in which Case they were called *Freewill Offerings*, *Lev. vii. 11, 16.* These Sacrifices which were called Sin Offerings and Trespas-Offerings, supplem<sup>t</sup>ed the Offerer obnoxious and GOD displeased, and they were appointed for Atonement and Reconciliation. But Peace-Offerings supplem<sup>t</sup>ed GOD reconciled to the Offerer, and him to be at Peace with GOD. In Testimony of which Reconciliation, the Offerer was here admitted to partake of the Altar. For whereas in the Holocausts the Altar consumed all the Flesh of the Sacrifice, neither Priest nor People being allowed to partake; and in the Sin and Trespas-Offerings, though the Priests did partake, yet the Offerers had no Share; in these Peace-Offerings the Offerers themselves were allowed to partake of the Sacrifice, and to feast upon it. They did partake of the Lord's Table, and that was a Sign of Favour and Friendship: For eating together was always esteemed so; and was therefore used of old in making Covenants and Agreements.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: And Aaron's sons the priests shall sprinkle the blood upon the altar round about.

*And he shall lay his Hand upon the Head of his Offering.]* See on Ch. i. 4. Here the *laying on of Hands* might denote the same as in the former Case, viz. the Offerer's *devoting* the Sacrifice wholly to GOD. This Ceremony of laying on the Hands was in Peace-offering accompanied with a solemn Thanksgiving to GOD, and Acknowledgement of those Mercies which were the Occasion of it. *This laying on of Hands,* says Concilius, *signifies Devotion and Faith, with Acknowledgement of the Divine Benefits, for which we can offer nothing of our own, but only return to GOD what we have received; that we may understand Gratitude and Thanksgiving to be the greatest of Services.*

*The Priests shall sprinkle the Blood, &c.]* See on Ch. i. 5.

3 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards.

For the Reasons of offering the Fat, see on Ex. xxix. 13.

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt-sacrifice, which is upon the wood that is on the fire: it is an offering made by fire of a sweet savour unto the Lord.

*Upon the Peace-Offering, &c.]* See on Ex. xxix. 13. The Fat and blood were appropriated to the Altar; and partly, according to *Maimonides*, in Opposition to a superstitious Practice that prevailed amongst the Children of those Times, who were wont to eat the Blood of their Sacrifices, imagining that hereby they were admitted to Society with their Gods, and enabled to forestall Things to come.

6 And if his offering be a goat, then he shall offer it before the Lord.

7 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

8 And he shall offer thereof his offerings, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards.

9 And he shall offer the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

10 And the priest shall burn them upon the altar: it is the food of the offering made by fire unto the Lord.

11 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

12 And the priest shall burn them upon the altar: it is the food of the offering made by fire unto the Lord.

*It is the Food of the Offering, made by Fire, &c.]* See on Ex. xxix. 13. The Fat and blood were appropriated to the Altar; and partly, according to *Maimonides*, in Opposition to a superstitious Practice that prevailed amongst the Children of those Times, who were wont to eat the Blood of their Sacrifices, imagining that hereby they were admitted to Society with their Gods, and enabled to forestall Things to come.

13 And if his offering be a goat, then he shall offer it before the Lord.

14 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

15 And he shall offer thereof his offerings, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards.

16 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

17 And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savour. All the fat is the Lord's.

18 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

*That ye eat neither Fat nor Blood.]* Partly out of Reverence to GOD, in whose Honour the Fat and blood were appropriated to the Altar; and partly, according to *Maimonides*, in Opposition to a superstitious Practice that prevailed amongst the Children of those Times, who were wont to eat the Blood of their Sacrifices, imagining that hereby they were admitted to Society with their Gods, and enabled to forestall Things to come.

## C H A P. IV.

1 *Of the offering for sin committed through ignorance. 3 For the priest. 13 For the congregation. 22 For a ruler. 27 For any private person.*

**A**ND the Lord spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things



things which ought not to be done, and shall do against any of them :

The next Kind of Sacrifices appointed, were for *Expiation* of *particular Sins*, or legal Impurities, called *Expiatory Sin-Offences*. The first sort of these were for *Sins of Ignorance*, and *Surprise*, the second for Commission of any Things expressly forbidden ; and the third by the *High-Priest*, ver. 3. or by the whole Body of the Community, ver. 13. or by their Rulers, ver. 22. or by any one of the common People, ver. 27. In order to excite the People to greater Diligence in the Study of their Laws and Religion, a Sin-Offering is imposed by Way of Fine, viz. on those who sinned through Ignorance or Inadvertence ; but this is to be understood only in Things merely or such particular Cases where the Plea of Ignorance could be admitted : For as to notorious Violation of the moral Law, in the Case of Murder, for Instance, Adultery, or the Worship of Idol, in such Cases Ignorance of the Law could be no Excuse, because there are knowable by the Light of Reason, and therefore could not be reckoned Sins of Ignorance, but presumptuous Sins ; and for them no expiatory Sacrifice was admitted, *Nam. xvi. 32.*

*Shall sin through Ignorance.* ] And his Sin come afterwards to his Lot, whence ; for this is understood, as appears from ver. 23.

*And shall do against any of them.* ] In order to make the Sense complete, we must supply, *shall bring an Offering for his Sin*, or some such Expression. For it is first said, that all Sins of Ignorance are to be atoned for by certain Rites ; then it is shewn how these Rites are to differ, according to the different Characters of the Offenders, and according as the Offence is public or private.

3 If the priest that is anointed, do sin according to the sin of the people, then let him bring for his sin which he hath sinned, a young bullock without blemish, unto the LORD for a sin-offering.

*As relating to the Sin of the People.* ] In the Manner before mentioned, ver. 2. or, as the Word may be rendered, If he sin *in* the *Crime* of the People, viz. by misinforming them, or drawing them into Error by his Example.

*For a Sin-Offering.* ] The *Hebrew* Word *Cbattab* signifies either *Sin* or *Sin-Offering*. According to the same Idiom CHRIST is said to have been *made Sin for us*, i. e. a *Sin-Offering*, 2 Cor. v. 21.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation, before the LORD ; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

*Before the Vail of the Sanctuary.* ] Which parted the *Holy Place* from the *Outer Court*. This Sprinkling of the Blood by the Priest was a Sort of Substitution of the blood of the Victim instead of his own, in Acknowledgment of the Demerit of his Sin. It became him to make his Confession and Atonement in the Sanctuary itself, where he had frequent Access to minister in divine Service ; but for others, it sufficed to make Expiation in the Court of the Tabernacle, their Place of Worship, by sprinkling of the Blood upon the Altar of Burnt-Offerings, ver. 32.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation ; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

*And the Priest shall put some of the Blood upon the Horns of the Altar of Sweet Incense.* ] This Rite served to put the Priest in Mind that Sin rendered him unworthy to offer *Incense*, Prayers, or any Service to God ; that it rendered the very Altar and Sanctuary which he touched, in a certain Sense, polluted, *Lev. xvi. 19.*

*Shall pour all the Blood.* ] i. e. *And the rest of the Blood*, which is plainly understood.

8 And he shall take off from it all the fat of the bullock for the sin-offering ; the fat that covereth the inwards, and all the fat that is upon the inwards.

9 And the two kidneys, and the fat that is on them, which is by the flanks, and the lobe above the liver, with the kidneys, it shall be taken away,

10 As it was taken off from the bullock of the sacrifice of peace-offerings ; and the priest shall lay them upon the altar of the burnt offering.

11 And the skin of the bullock, and all his fat with his head, and with his legs, and his inward, and his dung,

12 Even the whole bullock shall be carried without the camp, unto a clean place, where ashes are poured out, and burn him on the wood with fire : where the ashes are poured out, shall he be burnt.

*The whole Bullock shall be carried out out of the Camp.* ] Of other Sin-Offences the Priest was to eat, *Ch. vi. 26.* but of this, being for himself, he was not to taste, because he was in a State of Guilt. Its being carried without the Camp, which was consecrated by the Divine Presence residing in the Midst of it, served to express the Abominableness of Sin in the Sight of GOD. Yet it was to be burned in a clean and decent Place, where no dead Carcases, Dung, or other Filth was laid ; to denote, that nothing relating to the Service of GOD should be treated in a rude or negligent Manner.

*And burn him on the Wood with Fire.* ] Not upon an Altar, but upon the Ground, which, as *Maimonides* observes, served also to denote the Odiousness of Sin.

13 ¶ And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD, concerning things which should not be done, and are guilty :

14 When the sin which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD : and the bullock shall be killed before the LORD.

*The Elders—shall lay their Hands.* ] Some of them at least, in the Name of the People as their Representatives.

16 And the priest that is anointed, shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the vail.

18 And he shall put some of the blood upon the horns of the altar, which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn it upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this : and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock : it is a sin-offering for the congregation.

22 ¶ When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God, concerning things which should not be done, and is guilty ;

*And is guilty.* ] It ought rather to be translated, *and is sensible of his Guilt*, as the same Word signifies, *Heb. v. 15.*



23 Or if his sin, wherein he hath sinned, come to his knowledge: he shall bring his offering, a kid of the goats, a male without blemish.

*Or, if his sin, wherein he hath sinned, come to his knowledge, &c.]* It is to be noted, that the sin-offering for the common people, was of less value than the two former, his sin being of no extensive a nature, as that of the Priest, especially the High-Priest, or of the whole Congregation.

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the Lord: it is a sin offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord, concerning things which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

*He shall bring his Offering, a Kid of the Goat, a Female.]* Being a common Person, less was required of him than of a Prince, who was to offer a Male, *Lev. 23.* to shew that the sins of Princes are more punishable, as being of more pernicious Influence to the Society.

29 And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar, for a sweet savour unto the Lord: and the priest shall make an atonement for him, and it shall be forgiven him.

*The Priest shall make an Atonement for him,]* In this kind of sacrifice, the Owner was considered as not perfectly reconciled to GOD, and therefore for the present being in a State of legal Guilt, the Priest made Atonement for him by this sin-Offering.

32 And if he bring a lamb for a sin-offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin offering, in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings: and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

*According to the Offerings made by Fire.]* This may be rendered, *Upon or together with the Offerings made by Fire, &c. i. e.* they shall

be consumed, as in the Altar, together with the burnt-offering, *Lev. 23.* and *Lev. 24.* It shall be as if he had committed a sin, and he shall bring his offering, a female without blemish, for his sin which he hath sinned, &c.] This is to be understood of those who have committed a sin, and are not yet reconciled to GOD, and therefore for the present being in a State of legal Guilt, the Priest made Atonement for him by this sin-Offering.

## CHAPTER V.

*Or if a soul touch any unclean thing, &c.]* This is to be understood of those who have committed a sin, and are not yet reconciled to GOD, and therefore for the present being in a State of legal Guilt, the Priest made Atonement for him by this sin-Offering.

**A**ND if a soul sin, and hear the voice of the Lord, and be a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

*And if a soul sin, &c.]* This is to be understood of those who have committed a sin, and are not yet reconciled to GOD, and therefore for the present being in a State of legal Guilt, the Priest made Atonement for him by this sin-Offering.

*He shall bear his iniquity, &c.]* This is to be understood of those who have committed a sin, and are not yet reconciled to GOD, and therefore for the present being in a State of legal Guilt, the Priest made Atonement for him by this sin-Offering.

*He shall bear his iniquity, &c.]* This is to be understood of those who have committed a sin, and are not yet reconciled to GOD, and therefore for the present being in a State of legal Guilt, the Priest made Atonement for him by this sin-Offering.

*He shall bear his iniquity, &c.]* This is to be understood of those who have committed a sin, and are not yet reconciled to GOD, and therefore for the present being in a State of legal Guilt, the Priest made Atonement for him by this sin-Offering.

2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hid from him; he also shall be unclean, and guilty.

*Or if a soul touch any unclean thing, &c.]* This Passage is not to be understood simply of those who had touched any unclean Thing, but of such as having contracted that legal Defilement, and not knowing themselves at that Time to be unclean, came into the Sanctuary, or out of the holy Things, before they had washed themselves, as the Law prescribes in such Cases, *Lev. 15.* 24, 31, *Ch. xv.* 3, and *Nom. xiv.* 7, 15. So soon as they came to the knowledge of their Uncleanness, then they were to expiate this ceremonial Guilt by Sacrifice, in the Manner appointed *Lev. 5.* 6. The Design of this Law, is of many others, which respects the People with a high Veneration for their holy Things.

3 Or if he touch the uncleanness of man, whether forever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

*And it be hid from him, &c.]* If such Person, not knowing himself to be unclean, approached the sanctuary before he had purified himself, as the Law requires *Ch. xi.* and *Nom. xiv.* then, as soon as he is informed of his Case by the Priest, or otherwise, he too shall be obliged to offer the sacrifice mentioned *Lev. 5.* 6.

4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty.



nothing; when he knoweth of it, then he shall  
be guilty in one of them.

*On the Oath sworn, promising with it, I p<sup>r</sup>o<sup>u</sup>n<sup>d</sup> I will, or I will  
 p<sup>r</sup>o<sup>u</sup>n<sup>d</sup> I will which we render *promissum* e.g., signifies to pro-  
 mise, *Gen. 28. 20. Gen. 42. 15. Ps. 138. 18.* So the meaning is,  
 " I will do it him in a Hat of Pardon, or other wise make an  
 " Oath to do a Person an Injury, or to do him a Kindness, and  
 " afterwards forgetting his Oath, still fall in the Performance;  
 " to do which he recollects him that he shall make Atonement for  
 " it. Offence." In the Case of threatening private Revenge,  
 the Oath ought to be nullified, as being in itself unlawful; but  
 the Delinquent was justly liable to a Fine for his rash Swearing  
 (see our Example in the Oath which *David* pronounced against  
*Doeg*, 1 Sam. 26. 25.) And for the same Reason he was pun-  
 ished for it with an Oath he promised any Thing which was not  
 in his Power to perform. It may also be understood of a Person's  
 making a Vow to do something either *beneficial* or *harmful* to him-  
 self, as to fast or afflict himself, for that is the Sense of *swearing*  
*to one's self*, (i.e. to his own Hurt).*

*Forgetful, lat. f. m. lat. f. m.*, i. e. It through Forgetfulness he neglects punctually to perform what he promised upon Oath.

When he knoweth it, he shall be guilty in one of these,] i. e. So soon as he recollects himself, and comes to the Knowledge of such an Omission, he shall be obliged to expiate his Offence by Sacrifice, being guilty in one of these, i. e. in one of these Things which ought not to be done, or which are forbidden to be done, as is expressed Lev. 17.

5 And it shall be, when he shall be guilty in one of the *felonies*, that he shall confess that he hath sinned in that *felony*.

*Hezekiah* [c. 2.] When he laid his Hand upon the Head of the Sinner, as it is understood by all the *Hebrew* Doctors, it was Circumstance, though it be here adjoined only to this Particular, it understood to belong to all Sins whatsoever. For this is a general Maxim among the *Hebrews*, that every Man who is convicted, when he maketh Repentance, is bound to confess to the GOD. And no Atonement is made for the Party till he hath confessed and repented. Then Confession was in this Form, "O God, I have sinned, I have done perversely; I have  
" justified before thee, and have done so and so. Lo! I repent,  
" and am ashamed of my Doings, and will do so no more."

6 And he shall bring his trespass-offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering : and the priest shall make an atonement for him concerning his sin.

7 And if he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle doves, or two young pigeons, unto the Lord, one for a sin-offering, and the other for a burnt offering.

*See young Pigeon — one for a Sin-Offering, and the other for a Burnt-offering. He was first to make his Peace with GOD by a Sin-Offering, Lev. 1. and then his Burnt-Offering, or Gift, might be accepted. To which our SAVIOUR alludes, Mat. v. 23, 24.*

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and wing off his head from his neck, but shall not divide it afunder.

9 And he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin-offering.

*It is a Sin-Offering.*] Whereof the Blood only was to be offered to GOD, and the Flesh to be eaten by the Priest in the Holy Place, *Lev. vi. 29.*

10 And he shall offer the second *for* a burnt-offering, according to the manner: and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned, shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin-offering.

*He had put me before it, & there—Fountain of Oil & Wine.*  
Kinship, being met for pay. Occasion, were not to me to a  
company an Oil & Wine for sin, which betokens Grace and Trans-  
lation. See Num. vi. 15.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *and* a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin offering.

*A M w and thereof* See Ch. ii. 2

13 And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him : and *the remnant* shall be the priests, as a meat-offering.

14 ¶ And the Lord spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD, a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

*Sin through Ignorance in the Hol. Things.]* These *Hol. Things* were many, and by various Ways a Man might, even unwittingly, be guilty with respect to them.

*With thy Effimation*] The Meaning is, according to our Version, that the Priest was first to value the Thing so detained, which the Offender was to pay, besides a fifth Part of the Value over and above, *or* 16. and then he was to offer a Ram by way of a Trespasts-Offering. *Le Clerc* reads it thus: *He shall bring for his Trespass a Ram—or, according to thy Effimation of the Price, (viz. of the Thing detained) Shew'st after the Shewel of the Sanctuary.* Thus he makes the Particle *or* to be understood as it is *Deut. xvii. 1. 1 Sam. xx. 12.* So the Meaning is, according to him, that the Delinquent was to redeem his Offence by offering a Ram; or if the Thing detained was of small Value, he was to pay the Price of it in Money, with a fifth Part more.

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest : and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not ; and it shall be forgiven him,

19 It is a trespass-offering : he hath certainly trespassed against the Lord.

C H A P. VI.

1 *Of the offerings for sins done unwittingly, but afterwards confessed voluntarily.* 8 *Particular laws in regard to the burnt-offering,*  
14 *And the meat-offering.* 19 *The offering at the consecration of a priest.* 24 *The law of the sin-offering.*

AND the LORD spake unto Moses, saying,  
2 If a soul sin, and commit a trespass against  
the LORD, and lie unto his neighbour in that which  
was delivered him to keep, or in fellowship, or in a  
thing taken away by violence, or hath deceived his  
neighbour ;

*Against the Lord,]* Every Sin which Men commit, is against GOD, the Supreme Lawgiver and Judge; but especially such Sins as being committed in Secrecy, or lying out of the Reach of human Jurisdiction, cannot be punished by Men, or which are not very liable to be detected, unless by the Conviction of Men's Consciences, and an awful Regard to the Majesty of GOD.



who knows the secret Thoughts of the Heart. Now the Things here mentioned are of this Kind, and therefore emphatically find to be committed against the Lord.

*And he unto his Neighbour, in that which he was delivered to keep.]* By Breach of Trust in any Goods committed to his Care, and Denial of the Fact, when brought upon his Oath before the Judge.

*Or in Fellowship.]* Heb. *In putting the Hand*, alluding to the Form of making Contracts, by the Parties giving the Hand to each other. So it may either signify in carrying on a common Trade, by joint Stock, or in any Matter of Trust for which he gave his Hand and pledged his Faith to another.

*Or in any Thing taken away by Violence.]* By Robbery or Stealth; for the Word signifies both. That it not being punished among the Jews with Death, they tendered an Oath to those who were accused or suspected of it, to clear themselves from the Imputation, *Lev. xxii. 11.*

*Or hath deceived his Neighbour.]* Rather, *defrauded his Neighbour*, as *Mal. iii. 5.* where it signifies, *to defraud an Hiring of his Wages*, and to oppress the Widow and Fatherless by Acts of Injustice.

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein :

*And sweareth falsely.]* The Thief, or he that was suspected of Theft, was, among the Jews, put to his Oath to purge and clear himself, where there wanted sufficient Proof, *Ex. xxii. 11.*

*In any of all these that a Man doeth.]* In any of these Acts of Injustice, which, to the Reproach of Human Nature, are common among Men: for that is the Meaning of the Phrase, *that a Man doeth*.

4 Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

*Then it shall be, because he hath sinned, and is guilty.]* It ought to be rendered, *When he hath sinned, and is sensible of his Guilt*, or acknowledges his Guilt, as the Word *Apham* signifies, *Hos. v. 15.* For to say *he is guilty*, after having sinned so grievously as before mentioned, would be superfluous. But the Meaning is; "If the offending Party, without being legally detected, makes a free and voluntary Confession of his Injustice, either to his injured Neighbour, or before the Judge, he shall be obliged only to make immediate Restitution of the Principal, either in Kind or in full Value, and then to add a fifth Part more, as an Amends for the Damage sustained." And this removes any seeming Contradiction between this Law and that in *Ex. xxii. 1, 7, 9.* which provides, that the Restitution made should in some Cases be five-fold, in some fourfold, in others double; for that relates to such as persisted in the Offence till they were discovered, and legally convicted by Witnesses; but this, to such as being touched with a Sense of their Sin, came voluntarily and acknowledged their Crime, without being convicted.

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.

6 And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest.

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him, for any thing of all that he had done, in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

*And the Lord spake unto Moses.]* Here begins a new Subject, and if our Bibles were rightly divided, it ought to begin a new Chapter; as it is in *Junius and Tremellius*, who join the first seven Verses of this Chapter to the former,

9 Command Aaron and his sons, saying, This is the law of the burnt-offering: (It is the burnt-offering, because of the burning upon the altar all

night unto the morning, and the fat thereof shall be burning in it.)

*Command Aaron and his sons.]* Here begins a new Subject, and if our Bibles were rightly divided, it ought to begin a new Chapter; as it is in *Junius and Tremellius*, who join the first seven Verses of this Chapter to the former,

*People should be with him.]* The People should be with him, as it is in *Ex. xxv. 1.* where it is said, *Let the People be with him*, when he is to offer the Sacrifice.

*For the Burnt-Offering.]* The Burnt-Offering was a Sacrifice of the most solemn and venerable Nature, and was offered every Morning. The Law of the Burnt-Offering is contained in *Lev. i. 3.* where it is said, *Let the Priest take a lamb of the first year without blemish, and offer it for a burnt-offering*. The Sacrifice was offered upon the Altar, and the fat was burnt upon the Altar. The Law of the Burnt-Offering is contained in *Lev. i. 3.* where it is said, *Let the Priest take a lamb of the first year without blemish, and offer it for a burnt-offering*. The Sacrifice was offered upon the Altar, and the fat was burnt upon the Altar.

*And the Fat.]* The Fat of the Burnt-Offering was offered upon the Altar, and the fat was burnt upon the Altar. The Law of the Burnt-Offering is contained in *Lev. i. 3.* where it is said, *Let the Priest take a lamb of the first year without blemish, and offer it for a burnt-offering*. The Sacrifice was offered upon the Altar, and the fat was burnt upon the Altar.

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar.

*And take up the ashes.]* The Priest was to take up the ashes of the burnt-offering, and put them beside the altar. The Law of the Burnt-Offering is contained in *Lev. i. 3.* where it is said, *Let the Priest take a lamb of the first year without blemish, and offer it for a burnt-offering*. The Sacrifice was offered upon the Altar, and the fat was burnt upon the Altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp, unto a clean place.

*And he shall put off his Garments.]* When the Priest is to carry the Ashes out of the Tabernacle, he shall dress himself in his common Apparel, or in some Habit of less Dignity than those Garments wherein he ministered.

12 And the fire upon the altar shall be burning in it, it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it, and he shall burn thereon the fat of the peace-offerings.

*And the Fire upon the Altar shall be burning in it, it shall not be put out.]* As the Altar was at first lighted from Heaven, *Gen. ix. 24.* so it rendered the Service more solemn and venerable, that all their Sacrifices were consumed by an uninterrupted Continuation of the same celestial Flame, which the Priests, watching Day and Night for that Purpose, fed with constant Fuel.

13 The fire shall ever be burning upon the altar: it shall never go out.

14 ¶ And this is the law of the meat-offering: the sons of Aaron shall offer it before the LORD, before the altar.

These Directions relate to the Duties of the Priests on this Occasion.

*The Sons of Aaron shall offer before the Lord, before the Altar.]* The Priest was first to present it to the Lord before the Altar, as prescribed *Ch. ii. 8.* and then to burn an Handful of it upon the Altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar, for a sweet savour, even the memorial of it unto the LORD.

*The Memorial of it.]* See *Ch. ii. 2.*

16 And



16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place: in the court of the tabernacle of the congregation they shall eat it.

*[And the Remainder thereof shall Aaron and his Sons eat.]* Unless they had some legal Uncleaness upon them, *Ch. xxii. 6.* This preserved the Dignity of the Sacrifice, to have it only eaten by the Priest, and by them only in the holy Place.

*[Unleavened Bread shall it be eaten.]* There is nothing in the *Hebrew* to answer either to *unleavened* or *Bread*; so it ought undoubtedly to be translated, *unleavened it shall be eaten*, as is prescribed *Ch. ii. 11.* and *Ch. x. 12.* As to the Reasons why unleavened Bread was preferred to leavened, see on *Exod. xii. 8.*

*[In the holy Place, in the Court of the Tabernacle, &c.]* The Tabernacle, or Sanctuary was divided into three distinct Apartments, *viz.* the *Holy Place* or Court, wherein stood the Altar of Burnt-Offering; the *Holy Place* within the first Vail, which we may call the *inner Place*, wherein was the golden Altar of Incense, upon which the Priests offered Incense daily at the Time of the Morning and Evening Sacrifice; lastly, the *Holy Place* within the second Vail, wherein was the Ark, the Mercy Seat, and Cherubims, which is commonly called *Kodesh Kodeshim*, the *Holy of Holies*, or the most holy Place.

17 It shall not be baken with leaven: I have given it unto them for their portion of my offerings made by fire: it is most holy, as is the sin-offering, and as the trespass offering.

*[As is the Sin-Offering, and as the Trespass-Offering.]* See ver. 26. and *Ch. vi. 6.*

18 All the males among the children of Aaron shall eat of it: It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: Every one that toucheth them shall be holy.

*[It shall be a Statute for ever, &c.]* i. e. As long as the Law about Sacrifices shall last.

*[Every one that toucheth them shall be holy.]* The Meaning is, that as none but Priests and consecrated Persons were to touch the Sacred Things, so neither were they to eat thereof unless they were *holy*, i. e. free from all legal Defilement.

19 And the Lord spake unto Moses, saying,

20 This is the offering of Aaron, and of his sons, which they shall offer unto the Lord, in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

*[In the Day when he is anointed.]* It may also be rendered, *from the Day*; for it was to be offered by the Priest, not only upon the Day of his Consecration, but ever after daily, as long as he continued in his Office; whence it is called here, a *Meat-Offering perpetual*. The Priests were not all bound to offer this Sacrifice every Day, but only he who was in Waiting, to whom it belonged to offer the daily Burnt-Sacrifice, he did it in the Name of all the rest.

21 In a pan it shall be made with oil, and when it is baken, thou shalt bring it in: and the baken pieces of the meat-offering shalt thou offer for a sweet savour unto the Lord.

22 And the priest of his sons that is anointed in his stead, shall offer it: It is a statute for ever unto the Lord, it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

*[Every Meat-Offering for the Priest shall be wholly burnt.]* The Priest had all the Meat or Bread-Offerings of the People, except a Handful that was offered to the Lord, *Ch. ii. 2, 3.* but of their own *Meat-Offering* they were not to taste; because, says *Maimonides*, as the Priests themselves offered their Oblation to GOD, had they applied it to their own Use, it would have been all one as offering nothing. See an other Reason, *Lev. x. 17. &c.* Their eating the Sin-Offerings of the People was considered as an Expiation or bearing their Iniquity; but their being prohibited to eat of their own Sin-Offering, was to teach them that they could not atone for their own Iniquity.

24 And the Lord spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This is the law of the sin-offering: In the place where the burnt offering is killed, shall the sin-offering be killed before the Lord: it is most holy.

26 The priest that offereth it for sin, shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

*[The Priest that offereth it for Sin, shall eat it.]* Though the Person who offered the Sin-Offering was not permitted to eat of the sacrifice himself, being confined in a mortal state, and to unfit for holding Communion with GOD, which was the Meaning of Eating of the Sacrifice; yet he was admitted to that Privilege by Proxy, and GOD, by allowing the Priest, or the Representative of the People, to partake of the sacrifice, shewed himself reconciled to the People.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled, in the holy place.

This was appointed out of Reverence to the Place, which being holy, was not to remain upon any Garment, whether of the Priest or of the Offerer, but to be washed out, *viz.* in the holy Place, i. e. in the Court of the Sanctuary.

28 But the earthen vessel wherein it is sodden, shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

*[The earthen Vessel wherein it is sodden shall be broken.]* For understanding this Passage, it is to be observed, that it relates not to the consecrated Vessels of the Tabernacle, for none of these were of Earth, *Exod. xxv. 16.* but to such Vessels as were sometimes employed by private Persons in dividing the Meat of their Sacrifices, whereof we have an Example *1 Sam. ii. 13, 14.* Now with Respect to these the Law enjoineth, that all earthen Vessels wherein the Flesh of a Sacrifice had been boiled should be broken; that so what retained the smallest Tincture of the Holy Things might not be profaned by being afterwards employed in common Use.

*[If it be sodden in a brazen Pot, it shall be scoured, &c.]* Vessels of Brass, being more solid, and less apt to imbibe, might be thoroughly cleansed from all Tincture of the Sacrifice by washing and scouring; and therefore all that is required as to them is, that they be well scoured and washed before they be employed in common Use.

29 All the males among the priests shall eat thereof: it is most holy.

30 And no sin offering whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

*[And no Sin-Offering, whereof any of the Blood is brought into the Tabernacle—shall be eaten.]* Rather, *But no Sin-Offering, &c.* Of this Kind were the Sin-Offerings for the High-Priest, *Ch. iv. 3.* and for the whole Congregation, either upon particular Occasion, *Ch. iv. 13.* or upon the Day of general Atonement, *Ch. xvi. 2.* These Sacrifices were of all others the most holy, and therefore were to be wholly consumed, and none of them applied to a common Use.

## C H A P. VII.

1 The law of the trespass-offering, 11 and of the peace-offering, 12 whether it be for a thanksgiving, 16 or a vow, or a free-will offering. 22 The fat, 26 and the blood are forbidden. 28 The priests portion in the peace-offerings.

**L**ikewise this is the law of the trespass-offering: it is most holy.

Here the Priests are directed in their Office about Trespass-Offerings, as the People had done before. As to the Difference between the Sin-Offering and the Trespass Offering, see on *Ch. v. 6.*

2 In the place where they kill the burnt-offering, shall they kill the trespass-offering: and the blood







LORD, even the soul that eateth it, shall be cut off from his people.

This confirmeth the Prohibition against eating of Fat, to the Fat of thick Cattle, which were made Use of in Burnt-Offerings. And some think it reasonable to bring it further, namely, to that Part of the Laver-Suet which was appointed to be burned on the Altar.

26 Moreover, ye shall eat no manner of blood, whether of fowl or of beast, in any of your dwellings.

*[Lev. xvi. 7.]* This is added to signify that they might be more careful of the blood of those Beasts which they killed at home, than of those slain at the Altar.

27 Whatsoever soul it is that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD, shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

*[Heb. xiii. 16.]* Some understand it thus: "Before he shall offer his sacrifice, he shall see that GOD has his Part of it." Or, "Whoever brought the Sacrifice, should also bring his Oblation (*Korban*) that is a *Makel* or Bread-Offering together with it. But it seems to me, more than that the Offerer was to present his Offering himself, and not by another, as the next Words explain it.

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave-offering before the LORD.

*[Heb. xiii. 16.]* The Sacrifice being slain and divided, the Priest was to put what belonged unto the LORD into the Man's own Hands, viz. the Fat, with the Breast and Shoulder, that he might present them himself unto the LORD.

*[That the Breast may be waved, &c.]* See on *Exod. xxix. 24, 27*. By this Ceremony it was consecrated to GOD.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons.

32 And the right shoulder shall ye give unto the priest for an heave-offering, of the sacrifices of your peace-offerings.

33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for his part.

34 For the wave-breast, and the heave-shoulder have I taken of the children of Israel, from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

*[For the Wave-Breast, and the Heave-Shoulder.]* Heb. *The Breast of Exaltation, and the Shoulder of Exaltation*; i. e. these Parts which are consecrated to me by lifting or *heaving* them up towards Heaven.

*[By a Statute for Ever.]* An Ordinance to continue so long as the Law of Sacrifice should remain. And the Equity of it remains still: For as they who waited at the Altar were Partakers with the Altar, even so hath the Lord ordained, that they which preach the Gospel, *preachers of the Gospel*, 1 Cor. ix. 13, 14. Or in other Words, the Ministers of Religion, who devote their Time and Labour to the Service of the Publick, have a Right to be maintained by the Publick.

35 ¶ This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them, to minister unto the LORD in the priests office:

*[That the Portion of the anointing, &c.]* i. e. This is their Portion in Regard of their Union to the Priest's Office.

*[In the Day when he presented them, &c.]* *Rejem* may signify *from the Port*, as well as *in the Day*. See *Ch. vi. 20*. So the whole may be rendered, "This is appointed their Portion by GOD, from the Day that he has made them draw near to minister, &c."

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever, throughout their generations.

37 This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings:

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

*[In Mount Sinai,]* Rather, *By Mount Sinai*; for Moses had been some Time come down from the Mount, and these Commands were given him from the Tabernacle, *Lev. i. 1*. But he and the People were still *in the Wilderness of Sinai*, as it is in the last Words of the Verse, *i. e.* in that Tract of Land adjoining to Mount Sinai which was desert and thinly inhabited, and therefore called *the Wilderness of Sinai*.

#### C H A P. VIII.

1 *Moses consecrateth Aaron and his sons.* 14 *The sin-offering.* 18 *The burnt-offering.* 22 *The ram of consecration.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,  
2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread.

All sufficient and needful Directions having been thus given Moses about Sacrifices, and the Rites belonging to them, he is now ordered by GOD to set about the Consecration of the Priests, by robing, anointing, and sacrificing for them, according to the particular Injunctions given before in *Exod. xxviii. xxix. and xxx. Chapters*. And pursuant thereto he is appointed to assemble the Heads and Representatives of the People, as Witnesses that these Persons, and their Successors after them, were not Intruders into the sacred Office, but were solemnly and specially appointed to it by GOD himself.

*[And the Garments.]* See on *Exod. xxviii. 2, 4*.

*[And the anointing Oil,]* See on *Exod. xxx. 25*.

*[And a Bullock for the Sin-Offering, and a Basket of unleavened Bread,]* See on *Exod. xxix. 1, 2*.

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

*[And gather thou all the Congregation together,]* By their Heads and Representatives, called the Elders of Israel, *Ch. ix. 1*. It is likely also that as many of the People as the Place would conveniently hold, met together to be Spectators of the Solemnity.

4 And Moses did as the LORD commanded him, and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and washed them with water.

At the Laver mentioned *Exod. xl. 30*. He begins their Consecration by Washing having first washed himself as *Priest* for the Time, *Exod. xxix. 4. xl. 31*.

7 And he put upon him the coat, and girded him with the girdle, and cloathed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

*And*



And he put upon him the Coat, and girded him with the Girdle.] The Coat was an inner Garment which sat to the Body, *Lev. xxviii. 39* and therefore it could be clothed with a Girdle. Hence *Le Coat* is touching the Clothing to the upper Garment, for this being loose, no Girdle is needed, which at the same time made fast all the other Garments. See on *Exod. xxix. 5*.

8 And he put the breast plate upon him: also he put in the breast plate the Urim and Thummim.

9 And he put the miter upon his head; also upon the miter, even upon his fore-front did he put the golden plate, the holy crown; as the LORD commanded Moses.

See Notes on *Exod. xxviii. 36, 37, 38*.

10 And Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them.

Consecrated them by Unction for the religious Use to which they were designed, *Exod. xxix. 26*, and *xl. 9, 10, 11*.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him.

*He poured.* This shews that there was a plentiful Effusion of this holy Oil upon Aaron's Head. To which *Ps. cxxxiii. 2* alludes. The Reader will observe, that though the Consecration of Aaron and his Sons be mentioned here, together with the Consecration of the Tabernacle and its Furniture, yet some Time intervened between the two.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

As directed *Exod. xxviii. 40*.

14 And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

See *Exod. xxix. 1, 10, 14*.

15 And he slew it, and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar; and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

*And Moses took the Blood and put it upon the Horns of the Altar.* See on *Exod. xxix. 12*.

*And purified the Altar.* This Ceremony of touching the Altar with the Blood, emphatically signified, that all the Services which sinful Mortals offer to GOD partake of their Impurity; that the very Altar which consecrates their Oblations is defiled by their unhallowed Touch. But the sprinkling it with the Blood of the Victim, which by divine Appointment was substituted and accepted instead of the forfeited Blood of the Sinner, betokened Repentance, Purification, and the Removal of Guilt; on which Account the Altar is said to be *purged* and *sanctified* by this Action.

16 And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

17 But the bullock and his hide, his flesh and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

As commanded *Exod. xxix. 14*. The Priests were not to eat of their own Sin-Offering, *Lev. iv. 12*, nor of their own Meat-Offering, *Lev. vi. 23*, to teach them that they could not make a proper Atonement for their own Sins, much less for the Sins of others; though GOD was pleased to appoint their eating the Sin-Offering of others to be a Sign to the People of GOD's accepting their Sacrifice; and their eating the Sin-Offering is therefore

called *the sin-offering*, *Lev. iv. 12*, *Lev. vi. 23*, *Lev. x. 17*, *Lev. xiv. 14*, *Lev. xix. 7*.

18 ¶ And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

See the Explanation *Exod. xxix. 18*.

19 And he killed it, and Moses took the blood, and put it upon the altar round about.

20 And he cut the ram into pieces, and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

*The Ram of Consecration* for a Peace Offering, *Lev. ix. 14, 31, 32*. The Offering in these Sacrifices is not only most rational; for first there was a knowledge of sin offered, (*Lev. 14*) and an Acknowledgment of it in Unbelief. Then followed the *whole Burnt Offering*, *Lev. ix. 15*, which was a Sign of their devoting themselves henceforth wholly to the service of GOD. See on *Lev. 15*. After which followed the *Peace Offering*, which was a *Peace Offering*, as appears from *Lev. ix. 19* and betokened their being brought into Love with GOD, and his Communion with him, and partake of his sacred Feast.

23 And he slew it, and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

See on *Exod. xxix. 20*.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys and their fat, and the right shoulder.

See on *Exod. xxix. 13, 22*.

26 And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder.

27 And he put all upon Aaron's hands, and upon his sons' hand, and waved them for a wave-offering before the LORD.

28 And Moses took them from off their hands, and burnt them on the altar, upon the burnt-offering: they were consecrations for a sweet savour: it is an offering made by fire unto the LORD.

*They were Consecration for a Sweet Savour* i. e. They were Ceremonies instituted in order to consecrate them to GOD, and render them acceptable as his Ministers. See *Exod. xxix. 33*.

29 And Moses took the breast and waved it for a wave-offering before the LORD: for of the ram of consecration it was Moses's part; as the LORD commanded Moses.

*And Moses took the Breast and waved it, &c.* See on *Exod. xxix. 26, 27*.

*It was Moses's Part*;) Usually the Shoulder, as well as the Breast, was given to the Priest, *Lev. vii. 31, 32*. Here Moses, who officiates as Priest, has the Breast only.



30 And Mose took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron's head, and upon his garments, and upon his sons' heads, and upon their garments, with him: and thus he anointed Aaron and his sons, and his garments with him.

31 And Mose said unto Aaron, and to his sons, Put on the door of the tabernacle of the congregation, and there eat it with the bread of shew-bread: for it is a part of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

*Leviticus, 17. 11. XX. and most Version, under it, as I have commanded, &c. GOD, which seems more proper, for there is no Mention of Mose having given Aaron this Command before.*

32 And that which remaineth of the flesh and of the blood shall be burnt with fire.

33 And ye shall be gathered out of the door of the tabernacle on the seventh day, until the days of your consecration be at an end: for seven days shall ye consecrate you.

*Aaron and his sons were to be consecrated seven Days.]* It is said, that Aaron and his sons were to be consecrated seven Days, but it was not in the Tabernacle, but at the Door of the Tabernacle, that the consecration was performed, *Lev. 3. 31, 35.* neither might they go into the Sanctuary till the Ceremony was completed. The expression must not be understood so strictly, as if they were not allowed the Liberty to stir for seven Days from the Door of the Tabernacle: it seems to import no more than that they were to attend regularly, or be at no great Distance, till the Ceremony was completed, or that some or other of them were to keep Watch there Night and Day.

*For seven Days.]* Perhaps to denote that they were consecrated to the Service of that GOD who had created all Things in the Space of six Days. See on *Exod. xxix. 30.*

34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

*As he hath done this Day, so the Lord hath commanded to do, &c.]* Or, *as he hath done, &c.* He hath commanded all the Ceremonies of Consecration, which are performed this Day, to be repeated seven Days successively.

35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night, seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

*Therefore shall ye abide at the Door of the Tabernacle—Day and Night.]* i. e. Apply yourselves assiduously to the Worship of GOD, and the Business of your Consecration; let nothing divert you from this sacred Duty.

*Keep the Charge of the Lord.]* i. e. Be careful to observe this Law, which GOD hath given you: or, in general, attend to the Duties of your sacred Function, *Num. viii. 26.*

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

#### C H A P. IV.

1 The sin-offering of Aaron for himself and the people. 8 The sin-offering. 12 and the burnt-offering for himself. 15 The offerings for the people. 23 Moses and Aaron bless the people, and the glory of the LORD appears. 24 Fire cometh from the Lord upon the altar.

**A**N D it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;

*And it came to pass on the eighth Day.]* On the next Day after their Consecration, which lasted seven Days, *Ch. viii. 33, 35.*

2 And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the LORD.

This is the first Sacrifice that was offered to GOD by a High Priest of the Order of *Aaron*. It was for a *Sin-Offering*, for all Sins in general, not for any determinate Offence, *Lev. xiv. 30. Ch. vi. 7.*

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf, and a lamb, both of the first year, without blemish for a burnt-offering;

*Unto the Children of Israel—speak, saying, Take ye a Kid of the Goats.]* The Hebrew Word is *Seri*, which denotes a *He-Goat*. *Moses* assigns this Reason why so many He-Goats were appointed for sacrifice, namely, that the most prevailing Idolatry of those Times was that of belonging to *Demetrius*, who were wont to appear in the Form of *Goats*; for which he quotes, *1 Macc. 1. 64. They shall no more be called Serim*; which we translate, *unto Demetrius*; but he translates it, *unto Goats*; for the Word *Serim* is but the plural Number of *Seri*, a *He-Goat*.

The same Order is observed here that was at *Aaron's* Consecration; first a Sin-Offering, then a Burnt-Offering, then a Peace-Offering, *Ch. viii. 22.*

4 Also a bullock and a ram, for peace-offerings, to sacrifice before the LORD; and a meat-offering mingled with oil: for to day the LORD will appear unto you.

Will give you an illustrious Token of his Presence, by sending Fire from the Shechinah to consume the Sacrifice, *Lev. 23. 24.* and therefore it is fit that you prepare and sanctify yourselves with all Kinds of sacrifice, that you may be qualified to be Partakers of the Blessing.

5 And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

Before the Tabernacle, the Habitation of the Divine Glory. Their Elders laid their Hands upon the Head of the Victim, in the Name of the whole Congregation, *Ch. iv. 14.*

6 And Moses said, This is the thing which the LORD commanded, that ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt-offering, and make an atonement for thyself and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

*Make an Atonement for thyself, and for the People;]* First for his own Sins, and then for the People's, *Heb. vii. 27.* This was the great Imperfection of the *Aaronical* Priests, that they were Sinners like other Men, and by Reason hereof bound, as for the People, so also for themselves, to offer for Sins, *Heb. v. 3.* This Imperfection is remedied by the Gospel Dispensation; for our High-Priest is *holy, harmless, undefiled, & separate from Sinners, &c.* *Heb. vii. 26.*

Here we may observe an internal Proof of the Divinity of these Commands. In other Religions we find the Priests setting themselves up as perfectly holy, expecting to be distinguished as if they were something more than Men. But here they are set upon a Level with the rest of the People; they acknowledge themselves Sinners like other Men, and that they stand in Need of an Atonement to be made for them. Certainly, if we consider what Human Nature is, we can scarcely believe that an High Priest, whose Office and Dignity it was to make an Atonement for the Sins of his People, would confess that he himself was under Sin, and needed an Atonement, unless he had been influenced by something more than the Spirit of a Man. For this was manifestly to lessen his Dignity, to introduce Imperfection into his Office and Institution, and to give his People a contemptible Opinion of him. Thus, had *Moses* and *Aaron* acted of themselves as Men, would certainly have been the Strain of their Reasoning; and accordingly we find, that it was the constant Practice of the Priests and Legislators over all the World besides, to possess their People with the most profound Veneration for them, and to pretend to extraordinary Perfection and Purity, which their People could not attain to. They offered sacrifices as an Atonement for the Sins of others, but none for their own. And indeed natural Reason seems to dictate, that he who is to make Atonement for the Sins of others, ought to have nothing to atone for himself. But

GOD,



[illegible]

Then hence we may discover the full Perfection of the Christian Religion. For if, as it is proved, truly, & clearly, that it was necessary to have holy, pure, and complete Mediators, to offer up their Persons to God, as they were for them; and yet, as Human Nature, was not sufficient to make to Holiness, and to work perfect conformity to the Law, there are none but what need a Mediator or an Advocate, most to be made for the Mankind, to render him acceptable, and consequently an unfit to attend and mediate for others. Therefore, the Religion which proposes an holy, pure, a Divine, a Disinterested, and Intercession for us, can receive from the Divine perfectly well pleased, but evil, and vile, of the highest Effect, the utmost Efficacy, and of being of Divine Original. For indeed Men stood in Need of a Mediator, and that they did, has been the Confession of the whole World, and is fully every Man, then certainly a perfect and full Mediator was necessary. But where was such a one to be found on Earth? He must needs come down from Heaven for the Purpose, as the Christian SAVIOUR did, *he last of his days, and in the Form of a servant, and was made in the likeness of Man*, that he might give us Grace, and then he *descend again on the right Hand of the Majesty on High, to rule the World in Judgment*.

8 ¶ Aaron therefore went unto the altar, and flew the calf of the sin-offering, which was for himself.

*André's* *Le Cœur de l'Enfer* (*The Heart of Hell*) is intended to be funny; if this was not necessary, Proust's *Le Temps Retrouvé* would have been called *The Heart of Hell*.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar.

By the Altar here is meant not the Altar of Incense, but of Burnt-Offering. For although it is ordered, *Lev. vi.* that the High-Priest should carry some of the Blood of his Sin Offering unto the Sanctuary, and put it upon the Horns of the Altar of *Incense*, yet at present *Aaron* not being fully consecrated, nor having Access into the holy Place, till he had prepared his Way thither by this first Sacrifice in the Court, he was the more to observe the same Rites of Expiation as a private Person.

10 But the fat and the kidneys, and the caul *above* the liver of the sin-offering he burnt upon the altar; as the Lord commanded Moses.

11 And the flesh and the hide he burnt with fire,  
without the camp.

See Notes on Ex. 2. viii. 14.

12 And he flew the burnt offering, and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

See *Ci.* i. 8, q.

14 And he did wash the inward's and the legs, and burnt *them* upon the burnt-offering on the altar.

That is, he burnt the Inwards and the Legs, with the rest of the Ram, *Lev. 2.* which he had laid before upon the Altar, to be all consumed together, as the Manner was in Burnt Offerings. See on *Ch. i. 8, 9.*

15. ¶ And he brought the people's offering, and took the goat which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

And he brought the People's Offering. Having finished his own Sacrifices, he became qualified to make supplication for the People.

[illegible][illegible][illegible][illegible]

10 And the fir of the bull, the end of the ram,  
the rump, and that which is between the rump, and  
the kidneys, and the caul above the liver.

20. And thou shalt put the fat upon the altar, and thou shalt burn the fat upon the altar:

*The first part*, *Preliminary Propositions*, by Ockham's analysis of the relation between GOD and his creatures, shows how he burns upon the altar.

and the left hand and the right foot of the boy waved for a wave-offering before the altar, as Moses commanded.

They were first presented to GOD, and then burned to the Priests Portion. See on *Lev.* 34.

22 And Aaron lift up his hand to the people, and blessed them; and came down from offering of the sin-offering, and the burnt offering, and the peace-offerings.

*But Jesus left up his Hand towards the People; He lifted up his Hand towards that Part of the Heavens, where he appeared, in Token of his anproving the Devil's Power; and that the Power of the Devil, which blinding his Followers, could not perform any useful Sign in Foundations, was to be overcome by the Power of the Holy Spirit, who prayed the Church to say, "We thank thee, O Lord, in the Name of our Sovereign Lord Jesus Christ, who art seated at the Right Hand of the Father, for that thou hast delivered us from the Power of Satan, and hasten to deliver us from all iniquity." As this was said, a bright Light appeared in the Church, and at once, he that lay by the Walls, and was not yet removed out of the Church, in blessing our Divine Lord Jesus Christ.*

*And He died there!* This was a Part of the College Office from the Buildings, and was a great Part of the Education of the Priests. *Dec. 8, 1806* was the day when the *Mass of the Elevation* *Mass* delivered to him in Old Dorchester Church, when he and the other Priests held the *Mass of the Elevation* vi. 24. And some think he died that very day. *Dec. 10, 1806*

And some have termed it the *Black Ocean*, which name was first pronounced the Bluffing Bank, as seen in the *Chart*, which is supposed, from *F. A. N. 26* to have stood upon the *Grand*.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people.

It being now about the Time of the Evening Sacrifice, *Abner* went into the Sanctuary to burn Incense upon the Altar, according to the Law, *Levit. xxi. 6.* and *Abner* was now with him, to instruct him, in his duty, how to perform it, and other Parts of his Service, which were to be done only in the holy Place.

*And came out, and I, &c. (Ps. 133: 3)* They came out, and both of them together pronounced this Prayer, or Benediction, upon



the People. And we may suppose, that immediately upon their pronouncing that Part of the Benediction, *The Lord made his Face to look upon them—the Lord kept them in his Countenance, as before*, Num. vi. 25. the Divine Glory appeared.

*And the Glory of the Lord appeared.*] That Glory which filled the Tabernacle, Exod. xl. 35. 35. now appeared without, and shone upon all the People with a splendid and most delightful Brightness.

24 And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering, and the fat: *when* all the people saw, they shouted, and fell on their faces.

*And there came a Fire out from before the Lord.*] That Glory which now appeared unto them sent out Flashes of Fire, which burnt up the Sacrifice. See on Ch. x. 2. This celestial Fire the Priests are ordered to keep always burning upon the Altar, Lev. vi. 13. and it is said to have lasted till the Time of Solomon, when GOD sent Fire anew from Heaven, to consume the Sacrifices which he offered at the Dedication of the Temple. And that again is said to have been preserved till the Destruction of that first Temple.

*And there came a Fire out from before the Lord.*] This betokened GOD's Acceptance, Judges vi. 21. xiii. 23. Hence that Expression, Ps. xxi. 3. *Remember all his Offering, and accept (Heb. turn to him) his Burnt-Sacrifice.* It seems most natural and easy to take this *Burnt-Offering*, and its *Fat*, for the Evening Sacrifice, which concluding the Work of the Day, GOD gave a special Token of his Acceptance of all the other Sacrifices, by consuming them. And likewise publicly testified his Approbation of the Ministry of Aaron, whose Authority was hereby established by Miracle. In the same Manner was the Place of Worship dedicated in the Time of David, 1 Chron. xvi. 26. Thus also was the Temple of Solomon dedicated by Fire from Heaven, 2 Chron. vii. 1. And this was the Authority of *Elijah*, to restore the true Religion, James, i. 17. 18.

*And all the People saw, they shouted.*] They shouted for Joy, as the Word properly signifies, lifting up their Voices to GOD, in exultation of Praise, as they did when the Fire came down at the Consecration of Solomon's Temple. When the People saw it they praised the Lord, saying, *For he is good, for his Mercy endureth for ever*, 2 Chron. vii. 3.

*And fell on their Faces.*] Prostrated themselves before GOD with awful Veneration. Thus religious *Fear* was intermingled with their Joy, such as is described, Psal. ii. 11.

#### C H A P. X.

1 Nadab and Abihu, for offering of strange fire, are burnt by fire: 6 Aaron and his sons are forbidden to mourn for them. 8 The priests are forbidden when they are to go into the tabernacle. 12 The law of eating the holy things. 16 Aaron's excuse for transgressing thereof.

**A**ND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

*And Nadab and Abihu, the Sons of Aaron.*] He had other Sons, but these were his two eldest, Exod. vi. 23.

*Took either of them his Censer.*] *Censer*, that is, a certain Vessel in which they put Coals of Fire for burning Incense. This is supposed to have happened on the last Day of their Consecration, when Fire came down from Heaven, Ch. ix. 24. Their Fault was, that they offered Incense with what is here called *strange Fire*; i. e. common Fire; or Fire not taken from the Altar. Thus Incense, which was not such as was prescribed, is called *strange Incense*, Exod. xxx. 9.

*Which he commanded them not.*] This is what we call a *Mistake*, where more is understood than is expressed: It implies not only that they did it of their own proper Motion, without any Command or Authority from GOD, but that they did it against his express Command. In this Sense the Expression is used, Jer. xxii. 35. For though there is no Law extant, prohibiting to offer common Fire, yet it is not to be supposed they would have been condemned to Death, had they not either done something which GOD had expressly forbidden, or omitted what he had expressly commanded. As *strange Incense* (i. e. other Incense than GOD had appointed) is expressly forbidden, Exod. xxx. 9. so *strange Fire* is implicitly forbidden Lev. i. vi. 12. as afterwards GOD sheweth, Lev. xvi. 12. It is not easy to say whence two such excellent Persons, who had the Honour to be with GOD upon the Mount, Exod. xxiv. 1. 9. 12. could be guilty of this fatal Error. Some think they had drank too liberally at the Feast upon the Peace-Offerings, which made them forget themselves; because of the Prohibition against drinking Wine, or strong Li-

quor, which immediately fell on the Relation of this Event, Lev. x.

2 And there went out fire from the Lord, and devoured them, and they died before the Lord.

*There went out Fire—and devoured them.*] Not reduced their Bodies to Ashes, as the Word signifies in the End of the former Chapter, but struck them dead in a Moment, as with Lightning; for their Vestments remained entire, Lev. x. 5. To take off from our Surprise at this great Severity, let it be considered, that the wisest Legislators have always judged it necessary to inflict a heavy Punishment upon the first Transgressors of a Law, especially in Cases of great Moment, in order to deter others from the like Offence. Had this first Irregularity been connived at in the inferior Priests, it might have emboldened them, and much more the High-Priests, to introduce further and more important Innovations, to the total Subversion of established Order and Decency.

3 Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

This awful Stroke having wounded *Aaron* with deep Anguish, *Moses* endeavours to allay his Sorrows, by representing to him how very faulty his two Sons had been, and how agreeable their Punishment was to the Wisdom of the Divine Government, and what good Ends it might achieve.

*The Lord spake, saying, I will be sanctified in them that come nigh me.*] To come nigh, or to approach to GOD, in Scripture Language, to perform those Acts of Piety and Devotion which by the Ministry of Priests, which from the World, and fixes his abode, and immediate Attention upon GOD. Now this being the great Privilege and Duty of the Priests, hence they, in a peculiar Manner, are mentioned as the Men who *come near to GOD*, Ex. xix. 22. Num. xvi. 5. Besides, they approached nearer than others to the most holy Place, where GOD was peculiarly present. See Ex. xlii. 13. Now had they who were to be Leaders to the People, and shew them an Example, been licensed to violate the sacred Institutions of Divine Worship, what would not others have done? Therefore GOD declares he would, in a special Manner, be sanctified by them. Though we nowhere read these very Words which *Moses* ascribes to GOD, yet we have the Sense of them, Ex. xix. 22. *Let the Priests which come near to the Lord sanctify themselves, lest the Lord break forth upon them.* Or we may understand the Words to have been delivered by GOD to *Moses*, at this very Time, to satisfy him of the Reason of inflicting so signal a Severity. It is to shew that he *will be sanctified*, or had in Reverence by them that come nigh him. They then only sanctified and glorified GOD when they dispensed to his People, as Parts of his Religion, what he had commanded: But when they varied from it, and performed what he commanded not, then they assumed to themselves a Power that belonged not to them, then they acted of themselves; and so, instead of glorifying GOD, sought their own Glory.

One great End and Purpose of the Laws which GOD gave to the *Israelites* was, to bring them back to that original State which Man was designed for, and which he can alone be made happy by, viz. a hearkening to the Word and Directions of GOD, instead of following his own Imaginations. As not hearkening to the Words of GOD, was the Beginning of Error and Misery to Man, so has it continued ever since, and Man is ever propense to it. It seems therefore to have been highly necessary, and entirely agreeable to that infinite Wisdom with which GOD governs, that this first hearkening to their own Imaginations in the People, which he had vouchsafed to give peculiar Laws to, should be thus signally punished, it possible to deter them from that which would most certainly in the End corrupt all his most wise Laws, and render ineffectual all his gracious Designs towards them. Alas! what sad Error have Mankind drawn from the Holy Scriptures themselves, by joining their own Imaginations to the Word of GOD? Ah! wretched Blindness and Self-Opinion! we wrest even these Treasures of all Knowledge, and all Truth, to our Destruction: We come not to them, to be solely directed by them in all Things, but to support our own Imaginations. We cannot be content with what they say to us, but must needs join something to them of our own. If we would indeed diligently and strictly keep to what is enjoined in them, without turning therefrom to the Right Hand or to the Left, or without adding to the Word which is commanded, or diminishing ought from it; then indeed we should soon see that they contain all that is true, all that is just, all that is wise, all that is lovely, all that is pure, all that is able to build us up unto SALVATION.

*Before all the People I will be glorified.*] I will vindicate the Honour of my Laws by inflicting Punishment upon the Transgressors of them, Exod. xxviii. 22. We glorify GOD when we think and speak of him with pious Awe and Veneration, such as becomes the



the Glory and transcendent Excellence of his Nature. Even those who have not yet attained to so much of the *light of Conscience* as to glorify GOD out of Love and final Duty, are yet led by the *Force of Bondage*, and Motives of Fear, or servile Fear, to glorify his Power, and dread the Violation of his Laws. Thus the Men of *Bethzemej* gave Glory to GOD, when they saw some Thousands smote with Death, for profanely looking into the Ark; and they said, *How shall we stand before our holy Lord GOD?* See 1 Sam. vi. 19.

*And Aaron beheld.* [His Reverence of the Duty made him submissive and resigned to the divine Will. He silently adored the divine Providence in this awful Dispensation, without Murmuring or Complaint; being satisfied that GOD had a wise and good Design in executing this Judgment upon his Son. *Ps. xxix. 9.* Or he was struck dumb with Grief; for Grief is sometimes too big for Utterance. Thus extraordinary Sorrow is best expressed by Silence, *Lam. ii. 10. Ps. xlviii. 5.*

4 And Moses called Mishal and Elzaplan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

*Come near, carry your Brethren.* i. e. Your Kinsmen; for all near Kindred are called Brethren in scripture. Without this special Order these two Persons could not have been admitted into the Sanctuary, being not of the Family of the Priests. *Moses* calls them to this Office, not the Sons of *Aaron*, who would have been defiled by touching the Dead, and so unfit for serving at the Altar, *Ch. xvi. 12.*

*Out of the Camp.* According to the Manner of burying in ancient Times; which was not performed in Cities, or in the Midst of dwelling Places, but in Caves and Places of Retirement in the Fields.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

*And carried them in their Coats out, &c.* In their linen Vestments wherein they ministered; which being defiled by their Carcases, were no longer fit to be used in Divine Service.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar his sons, Uncover not your heads, neither rend your clothes; lest you die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

*And Moses said unto Aaron, and—his Sons, uncover not your Heads.* i. e. Use not the Habit and Gesture of Mourners.

*Neither rend your Cloaths;* Which was another Rite of Mourning, not only among the *Israelites*, but among almost all People in ancient Times. The Design of this Prohibition seems to have been, to teach them that the Service of GOD was not to be interrupted by any human Accidents or Customs. Besides, it being esteemed indecent in those Countries for Mourners to come into the Presence of their Kings, (as appears by the History of *Egypt*, *Ch. iv. 2.*) it would have appeared unbecomly for those who attended upon the Divine Majesty to be seen in such a Habit.

*And lest Wrath come upon all the People;* Not that the People were to be punished, or incur the Divine Displeasure for the Error of their Priests; but the Meaning is, that this would be a great Misfortune to the People, that they should suffer greatly by the Loss of their Priests, who were to bless them, and teach them, and make Atonement for their Sins.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest you die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

*For the anointing Oil of the Lord is upon you.* You are devoted and consecrated by a solemn Unction, *Ch. viii. 12.* to the Service of GOD, and of the Publick; which must not be omitted, out of Respect to any Person whatsoever. The Ministers of Religion ought to consider that this Law is still binding upon them as to the Spirit and Intention of it. They ought to be so heavenly-minded, of such elevated Affections, as to maintain an unbroken manly Fortitude, amidst all the Calamities and Afflictions, both private and publick, which are incident to Humanity in its present State. Though Religion does not require that they should divest themselves entirely of their Passions, yet they ought to be an Example to others how to moderate those Passions, and keep them within due Bounds; especially they must not be so swallowed up with the Sorrows of the World, as to incapacitate themselves for discharging their Duty to GOD.

8 ¶ And the LORD spake unto Aaron, saying, Do not drink wine nor be drunken, thou, or thy sons with thee, when ye go in unto the Sanctuary of the congregation: lest ye die: for it is a statute for ever throughout your generations.

This was a just Obligation, as was observed in the Ministry of *Levi* and *Phineas*, was so necessary to the Service of GOD, that it was necessary to be observed with strictness. And therefore, it was a Law of the Sanctuary. It being a duty of the Priests to be sober and temperate, and to be free from all such things as might be a hindrance to the Service of GOD. Upon Pain of Death, they were forbidden to drink wine, or any other strong drink, when they went into the Sanctuary. By this Law, it was intended to prevent any intoxicating Liquors from being used in the Sanctuary, and of Course, to prevent any such things from being used in the Sanctuary, particularly *Wine*, which was the most common of such things, and was a common beverage of the People. The Intention of this Law was always to be kept in mind, and required of the Ministers of the Gospel, that they should not give cause of offence.

But the learned Dr. *Wheeler* observes, that the Heart sinking within him upon what was said in *Lev. 21. 8.* he would have taken some various Pretext, to support his point against the Lord of Sinners, but now he is forced to confess, and that this occasioned the Crime and now even here, and there seems to be some Reason for the Crime, and now may observe it is immediately and directly addressed to the Priests.

9 And that ye may put difference between holy and unholy, and between unclean and clean.

10 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

Here is the Reason of the Precept, that preserving their Minds from being clouded, as *Acad's* and *Abel's* were, who put no Difference between *holy* and *common Fire*, they might both be able themselves to read holy Things with a due Devotion, and also to teach the People how to behave in the Worship of GOD.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar his sons that were left. Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy.

*And Moses spake unto Aaron—take the Meat-Offering, &c.* *Moses* being apprehensive that *Aaron*, in the Confusion of his Grief for the Loss of his two Sons, might be apt to forget, or omit some Part of his Duty, here puts him in Mind of it; repeating to him the Order about eating the Remains of the *Meat-Offering*, *Ch. vi. 15, 17.* and about the Shoulder and Breast, *Ch. vii. 31, 32.* The former of which the Priests alone might eat, and that in the holy Place only; the other might be eaten in any decent Place by them and their Families.

13 And ye shall eat it in the holy place, because it is thy due and thy sons due of the sacrifices of the LORD made by fire: for so I am commanded.

*In the holy Place.* i. e. In the Court of the Tabernacle. See on *Ch. vi. 16.*

14 And the wave-breast, and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons due, which are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder, and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave it for a wave-offering before the LORD, and it shall be thine, and thy sons with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron, which were left alive, saying,

*And Moses diligently sought the Goat of the Sin-Offering.* Which had been offered for the People, *Ch. ix. 15.*

And



And the *angel* took the candles *M*'s cupbids, that  
 from the *cross* and the *altar* in the holy *Temple* : for upon  
 the *cross* and the *altar* the *angel* laid open the *Vitae* door  
 for the *angel* to *bring* the *angel* which they ought to have  
 called the *angel* of the *angel*.

“*My dear Mother, I am, I assure you, not willing to give you a view of my Brother-in-law, but I long to say, but expectate, with his Son, for their Neglect.*”

10. Will ye not eat the sin offering in the holy place, being it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?

$H^1(\mathbb{R}^n, \mathbb{R}) \cong \mathbb{R}^n$  and  $H^1(\mathbb{R}^n, \mathbb{R}) \cong \mathbb{R}^n$  (see, e.g., [1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100]).

Of the same nature, *as to the Liberty of the Congregation, to make a Covenant, as I do the People, &c.* But is given them as an Encouragement to the Circumference of that Part of their Duty, whereby they become Partners for the People, and as to the People, *It is given them, that the Priests call on the People, to be engaged the Sin of the People to be forgiven, So that it is not forgiven by them.* In Addition to which, *Circumference, as to the People, is, Part. ii. 24.* It is but a few words, that in a Place, treating upon the Remission of the Sin, the Law commands, *It is with GOD, and his King, Covenant, as to the People, is, Part. ii. 24.* Offering, which were made, as to the People, and of the Sacrifices, taken to be made, *Part. ii. 24.* In the Mean, were admitted to the Covenant, and is concluded with GOD. See *Chap. V. 24.*

14. But, if it is clear that it was not brought in, why did I not say, you should indeed have eaten it, if it were a gazelle, as I commanded.

But *Levi* & *Bene* *put* *it* *into* *the* *mouth* *of* *the* *High* *Priest*.) And consequently it was none of those sacrifices ordered to be burnt, *Lev. vi. 25*, but should have been eaten in the Court of the Tabernacle, *Lev. vi. 26*.

14. And Aaron said unto Moses, Behold, this day have they offered their sin-offering, and their burnt-offering before the LORD; and such things have befallen me: and if I had eaten the sin-offering to day, should it have been accepted in the sight of the LORD?

2. *Edwards' "Theology of the Cross"* (1974) with 14 questions only. *Edwards' "Theology of the Cross"* (1974) taken from the Reprint to him, it, makes *Edwards' "Theology of the Cross"* (1974) taken from the Reprint to him, it, makes *Edwards' "Theology of the Cross"* (1974) taken from the Reprint to him, it, makes

[illegible]

But notwithstanding all this I confess that I am, every day, returning, how apt I am to be, to my own long generations upon the earth, to my Country and to GOD. The God of the Universe had been exactly commanded by GOD to be in the Holy Three, therefore, whether a point of GOD or not, GOD to the contrary, could not be that which every man could say it made upon the earth, and so, the Lord, that in his own Will, he that is, is the Lord, that is, the total Source of all Man's being, that he will either add to, or take from, what GOD has put upon him.

20 And when Moses had said this, he was comforted:

*Journal of Musicology*, 19, 1 (1996), 113-120. I have received a copy of the Apology, and I am glad to hear that you have accepted it. I am glad to hear that you have accepted it. Thus where the Heart is possible, the Love of God will come. I am glad to hear that you have accepted it. Informal, in the sense of the term, is not a formal, in the sense of the term. 18, 19, 20. When the Love of God is the Love of God, it is the Love of God. Place to Mary, Mary, and the Love of God.

## C H A P. XI

1) What is the main idea of the text?  
2) What is the main idea of the text?

AND the Lord spake unto Moses, and to Aaron, saying unto them,

to  $M_1$  and to  $M_2$  respectively, to the one of the two  $G$ -regions, and to the other  $H_8 = H_1 \cup H_2$ , both being greatly concerned in the execution of it.

2. Speak unto the children of Israel, saying, I have given you the bread which ye shall eat among you and your beasts that are on the earth.

[illegible]

And accordingly we find, that though some Thousands of Year have past since this Separation of them from other People was made, and though they have been scattered abroad first among every Nation upon Earth; though their Government and Temple has been entirely destroyed; yet this Prohibition of particular Foods has still kept them distinct and separate from every other People. For, when Men cannot eat together, they have neither Inclination, nor indeed nearly the Power, to enter into any strict Communication together. No other distinguishing or peculiar Rite can make so great a Separation, because this is in Use daily and almost hourly.

This is contended to be the general Purpose and Intention of all the ceremonial Institutions which were prescribed to the Jews, even to keep them a separate People, lest by contracting too intimate an Intercourse with the Gentiles, they might be drawn into imitate their superstitions and idolatries. But though this very well accounts for the Wisdom of the Institution in general, yet this does not hinder but there might be particular Reasons for permitting them the Use of Fire Animals for Food, and prohibiting others. Accordingly, *Maimonides* is of Opinion, that the Creatures here called unclean, were all forbidden to be eaten, for the Jews because they were unwholesome Food. “As the Bible” “is the Secret of the Soul,” say another of the Rabbins, “God” “would have it a fit Instrument for his Companion, and he” “has removed from his People all those Obstructions which may” “hinder the Soul in its Ascent,” for which Reason all such” “Meats are forbidden as being in blood; among which it there” “be none whose Hurtfulness is not so manifest to us, as next to” “the Rabins, wonder not at it, for the faithful Physician who” “forbids them is wiser than any of us.”

Agreeable to this Opinion the learned Author of the *Meditation de Vieillesse*, in the Latin Edition, after having made some exact Observations about the Nature of Plethora, and the Effects upon the Body, in altering the Juices, &c. The preventive of Distempers, draws the red wing Conclusion, "That what has been said under the preceding Article, is the Cause of the *Maintenance* of animal Aliment, or Reason of the very appearance, why it pleas'd the Supreme Being to forbid the People that inhabited a very warm Climate, the Use of many Sorts of Animals as Food; and why they were oblig'd to fast away a great deal of Blood from their bodies, by fasting."

"It would be prudent if we, though in a Climate of a colder Nature, would however believe, that He who created us has confided our temperal Welfare in every particular, &c."



tion he has laid upon us, though the Reasons for it may always be very obvious; for this would surely incline us, by Act or implicit Obedience, to secure to ourselves Happiness and Health.

But that I may fit the Test-stages occurring to the Children  
of *Ipsal* from these Prohibitions in a stronger Light, I shall  
make the following Observations on the Foods they were for-  
bid to use, with this farther Remark, that in us, even in our  
cold Climate, **would** conform to the Rules laid down by the  
wise Legislator of the *Yam*; Lengthy would be more frequent  
among us, as we should be much less subject to be affected by  
epidemical Distempers, and acute Ducre of all Sorts, which  
carry off at least two thirds of Men and. Nor would chronic  
Affections perhaps be so terrible, and difficult to conquer,  
as they are at present.

“ It must be remembered, that the Climate the Children of  
 “ *India* lived in was very hot; and that therefore every Species of  
 “ Aliment which is improper to be eaten in our Climate, on Ac-  
 “ count of its Tendency to an *Excessive* Putrefaction, was much  
 “ more pernicious in the warm Country inhabited by the *777*.”

" The Aliments forbidden the *feet* were *Blood*. This ex-  
 " tremely subject to an alkaline Putrefaction, and the Juices  
 " formed from it are highly *acidulent*, and subject to putridity.  
 " For the same Reason, all Animals whatever, killed without be-  
 " ing suffered to bleed sufficiently, are improper Food. It is well  
 " known to common Observers, that the more succulent and  
 " juicy the Flesh of Animals is, the more subject it is to Putre-  
 " faction.

“ If an Animal has been heated by hunting, there seems a further Reason to let it bleed, in order to let in the Tendency to Putrefaction it acquires by exercise and Heat; and thus we find it directed, *Levi*. xvii. 13.

“ Animals which die of themselves are unwholome, both as  
 “ they do not bleed, and as their Juices are generally in an ac-  
 “ tual State of Putrefaction, or near it, before they die. And  
 “ we find the Effluvia of such Animals to be in the above quoted  
 “ Chapter, *æc.* 15.”

He then goes on to shew the Unwholesomeness of the several Animals here forbidden; and, as his Remarks are both cautious and solid, we have inserted them in the following Exposition under their respective Heads.

3 Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud among the beasts, that shall ye eat.

*Whatever parteth the Hoof, and is cloven footed, &c.*] These are not alligned as Reasons why such and such Animals are proper Food, but only as Marks whereby to distinguish them. In some Animals the Hoofs are solid, and not at all divided, as Horses, Asses, and Mules; others are divided into several Parts, like Trees, as Lions, Wolves, Dogs, of which *Moses* speaks *Gen.* 27. a third Sort are cloven, or divided into two Parts, as Oxen, Deer, Sheep, Goats, &c. These last are of two Kinds, for in some the Hoof is divided, but not cloven quite through, as the Camel, in other it is both *parted* and cloven, which are therefore allowed by this Law to be *clean* Creatures.

The Author of the *Moral and Dietary* observes, that under his Prohibition (namely, of Beasts which do not both divide the hoof and chew the Cud) are included all Beasts, of Prey, and those which eat Flesh, whose Juices are highly alkaline, for many Reasons. All Animals of the Horse, and Ass kind, are likewise here prohibited. And we find that the Flesh of all these is difficult to be digested and assimilated by the vital Powers, and that the Juices are rank and *alkaline*, perhaps, because they are frequently heated by the habitual Exercise they are obliged to do for the Service of Man.

And *cheereth the Cud among the Rumin.* [See.] Such are Oxen, Sheep and Goats, which for Want of the upper Fore-teeth cannot chew their Food perfectly at once; nor can the Stomach make a perfect Digestion till it be ground a second Time. And therefore such Creatures are provided with a double Stomach; an upper, into which the Food goes down after the first Chewing; and another, into which it is sent after it hath been grinded a second Time. Such Animals as chew the Cud are ruminant and more profitable, because they grind and digest their Food better, and consequently yield a lighter and more nutritious Food than others.

4 Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof : the camel, because he cheweth the cud, but divideth not the hoof ; he is unclean unto you.

any of the forementioned Marks were wanting, such Creatures  
might be eaten; for the Laws of moral and unchangeable  
obligation must still take Place of those which are positive and

herein, according to the method that De la Cruz, *Et al.*,  
 VI, 6.

That the *Cattle* from *Verdes* which had been fed on the *Verde* *Herbage* [?] Had more Hoofs, giving them a more solid and lower. The *Herbage* at *Camel* [?] had more and was more tender. At this Day, so that by this the comparative Judgment is made between the *Cattle* and their way of feeding, and that the first mentioned only Vegetables and Water, by the means of the tenderness of the Food and great Quantity of Food, and the Salt and Hydricks, excited by such a great Quantity of Food, the *Wine* [?] knows, I know, that they have a more solid position to Water, Blood and Crystals, forming a more solid matter to bear Malice, that they have a more solid Crust, which is the Liver, some Physicians say, is excusable, they then require feeding on Cattle in the fields, so as to make constant motions and relaxations of the parts, and to supply the weather more Reason for performing the Use of the said and some other Means, namely, that when we want to partake of the quality of the Animals which feed upon.

5 And the cory, becauf he clim'd in the end,  
but disceit not the foot: he is tuck'd in an o'board.

*And the Cony,* H. B. *Scaplan*. I doubt whether we can fix the Word right. It's not the same as a large species of Rat, somewhat between a Cony and a Rat, which was said to be in *Egypt* and *Palmyra*. This Animal seems to be the same now here given, for it chews the Cud, but my Cony, which is frequent in those Countries, and dwells in rocky places, does not, as the Cony chews not the Cud, neither does it live in the same manner as *Scaplan* does, *Pp.* civ. 18. *Pp.* cxx. 26. but it is not the same Ground; and what is still more, it is not the same, as it is to have been anciently known, but is a different thing, as it is to *Spoke*. Now as the genus of the Cony is a small kind, their Juves must be confounded with many other kinds, as *Putridation*, and the foregoing them, it being unknown.

6 And the hare, because he cheweth the cud, but divideth not the hoof: he is unclean unto you.

*Lepus* the Hare, is very fond of the *Caul*, &c. The Hare is said to exert very probably because he has a *Ruminant* Stomach, as those Animals have very great *Power* of Digestion. The Hare has only one Stomach, and chews the *Caul*. It is agreed that the original Word *Lepus* is rightly rendered *Hare*, and thus the *Jews* and *Arabs* it, who bestowed the name on it, as we learn from *Plutarch*. The Hare is remarkable for being extremely timorous, and this makes it use a great deal of Exercise, by Way of Precaution, when it goes to seek its Food, and at the Approach of any Danger, either real or imaginary. This habitual Exercise probably contributes to the Excretion of the Salts. We find in Effect that the Hare has a very high Taste, even in our cold Climate; and this high Taste universally is an evidence, that the Animal Flesh which gives it is strongly inclined to an *alkaline* Putrefaction.

7 And the swine, though he divide the hoof, and be cloven-footed; yet he cheweth not the cud: he is unclean to you.

[*And the same, &c.*] This Article is remarkable for its tone, and for its manner of Ordure, even Caricature itself. In our Way; and therefore, a *Sexualizing in the Moon*, is for aught as an Emblem of Impurity, by Writers sacred and profane, *see Pet. iii. 22.*

And *Mammaries* alludes its Filthiness was the chief Reason of its Flesh being prohibited. *Tiglis* adds another, that it was apt to breed the Leprosy, a Disease incident to those Countries. The same, says the Author of the *Medical Dictionary*, is the only Animal in the Creation subject to the Leprosy; and also something very like what we call the King's Evil, called in *Lazarus's* *Idiote*, from *Scripsa* a Sow. The Measles is another filthy and contagious Disease, which this Animal is often infected with. In this Distemper all the fleshy Parts are full of numerous small, round, white, and hard Substances, somewhat like Tyel Stones. Hence it must appear to every reasonable Observer, that the Flesh of this Beast, as an Aliment, must be highly improper for People subject to Leprosies, as the *Jews* appear to have been, and who were Inhabitants of a warm Climate, which rendered every Thing more inclinable to Putrefaction. And, considered on these Considerations, this Animal's Way of living is lazy and unactive, and the Flesh is continually rising upon plainly shews that its Flesh is full of vicious and gross Juices, fit to produce Humours of the same Nature in those who eat it.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch : they are unclean to you.



6. ¶ These shall ye eat, of all that are in the water: whatsoever hath fins and scales in the water, in the seas, and in the rivers; them shall ye eat.

7. And all that have not fins nor scales in the seas, and in the rivers, of all that move in the waters, and of any living things, which is in the waters, they shall be an abomination unto you:

*And the Fish without Fins nor Scales—shall be an Abomination unto you.* These are what medicinal Writers call *Piscimoles*, the soft kind of Fish. And all Sorts of Fish are very subject to an *alkaline* Putrefaction, so those without Scales incline sooner and more to Putrefaction, than those furnished with Scales; and Small Fish most of all. And it may be laid down as a certain Rule, that of all Sorts of Animals, whether terrestrial or aquatic, those which putrefy soonest incline the Juices of our Bodies more to Putrefaction, when used as Food, and so are least fit for Aliment.

8. They shall be even an abomination unto you: ye shall not eat of their Flesh, but you shall have their carcases in abomination.

9. Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

10. ¶ And these are they which ye shall have in abomination among the fowls, they shall not be eaten, they are an abomination: the eagle, and the osprey,

*And these are they which ye shall have in Abomination among the Fowls.* Next, as to Fowls and Birds of several Species, all such as are rapacious, and live upon Prey, as the Eagle and several kinds, Hawks, Kites, Vultures, Ravens, &c. are forbidden, seemingly upon a moral as well as natural Account, their Flesh being neither so good in itself as that of others, nor so fit to be used by a Society that was consecrated to GOD, and professed greater Innocency, Justice, and Purity, than the Rest of the World. Dr. James observes, that all these Fowls are highly *alkaline*, and so more inclined to Putrefaction, both as they are Birds of Prey, and as their habitual Exercise is great.

*The Eagle.* Whose Flesh is hard, and whose Nature is very rapacious. *Origen* is of Opinion, that *Moses* prohibited the Eagle, the Hawk, and some other Birds, to be eaten by the *Israelites*, because they were employed by the *Egyptians* and other Nations in their Divination; that so he might guard them against the idolatrous Worshipping of them, it being absurd to worship an unclean Beast.

*The Osprey.* From the *Latin Osprey*, a Kind of Eagle, so called from breaking the Bones of its Prey, which it does by carrying them up on high, and then letting them fall down upon a Rock.

*The Osprey.* Another Kind of Eagle, the same with the *Haliaetus*, or Sea-Eagle, as it is here rendered by the LXX. *Bachart* thinks it rather means the *Melanurus* or black Eagle, which *Homer* mentions, *Il. xvi. 252.* as the strongest and swiftest of Birds.

11. And the vulture, and the kite after his kind:

*The Vulture, and the Kite.* Known Birds of Prey. *Bachart* takes the Word *Sha*, which we render a Vulture, to be a Kind of Hawk, the same which the Ancients called *Nealos*, a Bird celebrated for its Sharp-sightedness, *Job. xxxviii. 7.*

12. Every raven after his kind:

*Every Raven.* All Interpreters agree that the *Hebrew* Word *Gnareb*, signifies a Raven, from *Gnareb*, the Evening, so called on Account of its Colour.

13. And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

*And the Owl.* The original Word signifies a Bird which inhabits solitary and desolate Places, as appears from *Is. xlii. 21. xxiv. 13.* and *Jer. l. 39.* which Description agrees well to the Owl.

*And the Night-hawk.* *Bachart* takes the *Hebrew* Word *Akchamas*, which we translate Night-hawk, for the Male Ostrich; for the Word signifies *impure* or *unnatural*, being derived from *chamas* to defile, which remarked, comes to the Ostrich, a Creature intempestuously unnatural to its Eggs and Young, *Job. xxxix. 14.*

*And the Cuckow.* According to the LXX and Vulgate a *Dapper*, or Sea-mew; which *Transter* on *Bachart* says, &c.

*The Hawk.* The *Hebrew* Word *Shay* signifies a Hawk, as appears from *Is. lvi. 9.* and *Jer. l. 39.* which Description agrees well to the Hawk. One knows there are various kinds of Hawks. *Bachart* says, that the Hawk is not so much a Hawk as a Hawk.

14. And the little owl, and the cormorant, and the great owl,

*And the little Owl.* The *Hebrew* Word *Shay*, and after *Is. lvi. 9.* the original Word signifies a *Batman*, so called because it makes a disagreeable Noise like an Ass. But in the *Hebrew* Word *Shay*, the LXX, who render it a *Night Raven*, or an Owl.

*The Cormorant.* The *Hebrew* Word *Shay*, and after *Is. lvi. 9.* the Impetuosity with which it dives in the Water, and so to this the *Hebrew* Name, &c.

*The great Owl.* The LXX and Vulgate render it the *Hebrew* Kind of Hawk, famous in *Is. lvi. 9.* for eating up the *Hebrew* Country. But *Bachart* supports our Translation, saying the Name from a Word that signifies *Dapper*.

15. And the swan, and the pelican, and the great eagle.

*And the Swan.* The *Hebrew* Word *Shay* is very ambiguous, for *Is. lvi. 9.* It is ranked among the *Reptiles*; we render it the *Mole*; and here it belongs to the flying Kind. Some will translate it the *Bat*, which is not unlikely, since there is a resemblance between the Bat and the Mole. Dr. James, who takes it for the *Swan* or *Cygnus*, says it is of no great importance, which is here meant, for the Juices of both are much *alkaline*, and then Fish rank, and so easily digestible.

*And the Pelican.* With this Verse in the LXX agrees the *Hebrew* Word *Shay*, that the *Hebrew* Name *Kuati* can belong to the animal as well as to the *Pelican*, for it comes from *Kuati*, to cut, and so fitly denotes a singular Property of that Animal, which first swallows the Shell-fishes of the River, then after it has collected them in its stomach, vomits them up again, for the use of the Shell opens, it may take out the Meat. The Vulgate renders it *Quadrupes*, the *Pattern*, which Fowl, Dr. James observes, feed on Fish, and whose Flesh is very rank, and subject to Putrefaction.

*And the Great Eagle.* Of *Is. lvi. 9.* for *Is. lvi. 9.* is a *Vulture*, or *Eagle*. This Translation *Bachart* vindicates, by saying that it signifies a Fowl of a dubious Kind between an Eagle and a Vulture, and therefore is happily by us rendered a *Great Eagle*. And it is observed that no Fowl takes more Care of its Young, than the Vulture. Which Description agrees to the *Hebrew* Name *Raham*, *Mercy*. Accordingly we are told that the Vulture, on Account of this Tenderness for its Young, was an Emblem of Mercy among the *Egyptians*.

16. And the stork, the heron after her kind, and the lapwing, and the bat.

*And the Stork.* Heb. *Clafua*, which in part signifies Tenderness, as well as the former *Raham*; and therefore agrees well to the Stork, whose Piety, or Love to its Parents, is celebrated by old Authors. But it feeds upon Serpents, which *Bachart* thinks might be the Reason of its being prohibited to the *Israelites*. Dr. James observes, that the Stork feeds on Frogs, Serpents, and other Reptiles, which, in general, are extremely *alkaline*, and therefore it must afford Juices in a State very near to Putrefaction.

*The Heron.* The *Hebrew* Word is *Shay*, which *Bachart* takes to be a Kind of Eagle, the same that the *Greeks* call *Shay*. The Name he derives from *Shay*, Anger, because it is an extremely fierce Bird, and prone to Anger. This Fowl feeds on Fish, and utters a great deal of Noise; and for both these Reasons its Juices highly *alkaline*.

*The Lapwing.* So the Word is rendered by the LXX and Vulgate Versions. Which Rendering *Bachart* thinks the most probable. The *Lapwing* is a Bird that is perpetually on the Wing, and which feeds on Insects. The Flesh is of a very high Taste, and near to a State of Putrefaction.

*And the Bat.* *Moses* begins his Catalogue of Birds with the noblest, and ends it with the vilest, which is a Bat; an Animal of a dubious Kind, between a Bird and a Mole. It feeds on Insects, as Dr. James observes, and so is improper Food for the Inhabitants of very warm Climates.

17. All fowls that creep, going upon all four, shall be an abomination unto you.

*All Fowls that creep.* The Word signifies any Animal or Reptile Creature, especially of the Reptile or Insect Kind, *Gen. i. 25. vii. 21. Lev. v. 2. xli. 10. 20. 21. 23. &c.* so it ought to be translated, *Every winged Animal that creeps upon all four, or every winged Animal that goes upon all four*, as in *Gen. 21.* Such are Bats, and the several kinds of Them.



21 Yet tuck may ye eat of every flying creeping thing that goeth upon a four, when he creepeth above their feet, to leap withal upon the earth.

*What kind Locusts are they, to leap withal?* There is a Description of the Locust, with a little four smaller feet, have two larger ones, by means whereof they leap about.

22 *Lean tuck of them ye may eat.* the Locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

*The Locust after his kind.* The Hebrew Word *Chalab* is sometimes a common Name for all Locusts, but here signifies a peculiar Sort of them. The Name (from *Ratay*) imports a *Multitude*, no Animal being more prolific.

*The Bald-locust.* The Hebrew Word is *Sallam*, which in the Chaldee imports *to consume*. As it is not easy to determine what Species of Locust this is, nor has it any Name in modern Languages, it might be better, in a Translation, to retain the original Name.

*The Beetle.* The Hebrew, *Hargel*, is in the Opinion of good Critics not truly translated a *Beetle*, for none ever eat *Beetles*; nor are they four-footed, with Legs to leap withal. It is rather to be taken for another Sort of Locusts unknown to us. *Beetle* derives it from the Arabic *Hargala*, *to march* or *to go*; which is very applicable to the Cicada, whose Anns cover the Country sometimes for twelve or fifteen Miles.

*The Grasshopper.* The Hebrew *Chayav* is another Species of Locust. *Bechart* derives it from the Arabic *Chayava*, *to creep*, because they fly in such swarms as sometimes to *creep*, or *darken* the Sun. But how to distinguish these Locusts from the rest is no easy Matter. *Ludolphus* says, *Hargel* hath a Bunch on its Back, and a Tail, *Arish* hath neither, *Sallam* hath a Bunch but no Tail, and *Chayav* a Tail but no Bunch. It is evident, that before our Saviour's Time these several kinds of Locusts were well known, since *John* the Baptist had no other Diet but Locust and wild Honey.

23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them, shall be unclean until the even.

*For these ye shall be unclean.* If they did either eat of them, or so much as touch the Carcase of them, they were not for that Day to come into the Tabernacle, to eat of any holy Thing, nor to converse freely with their Neighbour.

*Until the Even.* i. e. Such Persons shall keep apart by themselves, all that Day; for their Day began in the Evening. See on *Gen. i. 5*. It appears from the following Verse, that as a Sign of their legal Uncleanness, they were to bathe in Water, which was the usual Rite of Purification in such Cases.

25 And whosoever beareth ought of the carcase of them, shall wash his clothes, and be unclean until the even.

26 The carcases of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them, shall be unclean.

*The Carcase of every Beast, &c.—are unclean.* They were prohibited to touch their dead Carcases, but not to touch their Bodies when alive; for they used Camels, Horses, Asses, &c. for necessary service. See *Gen. xii.*

27 And whatsoever goeth upon his paws, among all manner of beasts, that go on all four, those are unclean unto you: whoso toucheth their carcase, shall be unclean until the even.

*Whatsoever goeth upon his Paws—those are unclean.* The same Rule to hold for such Creatures as have Feet somewhat resembling Hands. For so it is in the Hebrew, *whatsoever goeth upon his Hands*, as Apes, Lions, Bears, Dogs, Cats, &c.

28 And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even: they are unclean unto you.

29 ¶ These also shall be unclean unto you among the creeping things that creep upon the earth: the

worm, and the mole, and the serpent, and the lizard.

*Worm, &c.* The Hebrew Word is *Chalab*, which in the Chaldee imports *to consume*.

*The Mole.* The Hebrew Word is *Chalab*, which in the Chaldee imports *to consume*. The Mole is a Creature that diggeth up the earth, and is very common in the Land of Canaan.

*The Serpent.* The Hebrew Word is *Chalab*, which in the Chaldee imports *to consume*. The Serpent is a Creature that is very common in the Land of Canaan, and is very venomous.

30 And the lizard, and the chameleon, and the snake, and the scorpion, and the mole, and the serpent.

*And the Lizard.* The Hebrew Word is *Chalab*, which in the Chaldee imports *to consume*. The Lizard is a Creature that is very common in the Land of Canaan, and is very venomous.

*The Chameleon.* The Hebrew Word is *Chalab*, which in the Chaldee imports *to consume*. The Chameleon is a Creature that is very common in the Land of Canaan, and is very venomous.

*The Snake.* The Hebrew Word is *Chalab*, which in the Chaldee imports *to consume*. The Snake is a Creature that is very common in the Land of Canaan, and is very venomous.

*The Scorpion.* The Hebrew Word is *Chalab*, which in the Chaldee imports *to consume*. The Scorpion is a Creature that is very common in the Land of Canaan, and is very venomous.

*The Mole.* The Hebrew Word is *Chalab*, which in the Chaldee imports *to consume*. The Mole is a Creature that diggeth up the earth, and is very common in the Land of Canaan.

31 These are unclean to you among all that creep: whosoever doth touch them when they be dead, shall be unclean until the even.

32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

*Upon whatsoever any of them shall fall—shall be unclean.* i. e. It shall not be used till it be cleansed, by washing in Water.

33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.

*Every earthen Vessel.* The Hebrew Word is *Chalab*, which in the Chaldee imports *to consume*. This is prohibited because of the danger of infection.

34 Of all meat which may be eaten, that on which *ye* have cometh, shall be unclean; and all drink that may be drunk in every vessel, shall be unclean.

*Of all Meat.* The Hebrew Word is *Chalab*, which in the Chaldee imports *to consume*. This is prohibited because of the danger of infection.



is before named, came upon an *Mear*, which might otherwise be lawfully eaten, it made it unclean also.

35 And every *thing*, whereupon *any part* of their carcase falleth, shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you.

*Ranges for Pots.*] The LXX. and most of the ancient Versions, have *Chetropides*, or *Pots with Feet*. So *Le Clerc*, *Calmet*, and others, translate it simply *Pots*; and the Reason of the Thing shews that the Word ought to be so rendered: For as the Oven was for Bread, so the Pots were for Flesh; and under these two are comprehended all Vessels wherein they either baked or boiled.

36 Nevertheless, a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase, shall be unclean.

*Nevertheless a Fountain or Pit, wherein there is Plenty of Water, shall be clean.*] What we render *Pit*, signifies a *Cistern*; such as were commonly used in those hot Countries for receiving Rain Water. This Exception was a merciful Provision for their speedy cleansing from their legal Pollutions, as well as of general Benefit, considering the Scarcity of Fountains and Rivers in those Countries.

37 And if *any part* of their carcase fall upon any sowing-feed which is to be sown; it shall be clean.

But other Grain, not intended for Seed, was made unclean. The Reason of this Difference is plain, because Seed sown went through many Alterations before it could become Food, which took away all the Taint or Pollution.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon; it shall be unclean unto you.

The Meaning seems to be, if Water be put upon it to prepare it for Food; and so it is distinguished from Seed to be sown.

39 And if any beast of which ye may eat, die; he that toucheth the carcase thereof, shall be unclean until the even.

*If any Beast—die.*] *Viz.* of itself, which, doubtless was unwholesome, as having died of some Disease.

40 And he that eateth of the carcase of it, shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it, shall wash his clothes, and be unclean until the even.

If he eat of it ignorantly: for such as did it knowingly were to be cut off. *Num.* xv. 30.

41 And every creeping thing that creepeth upon the earth, shall be an abomination: it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all four*, or whatsoever hath more feet among all creeping things that creep upon the earth; them ye shall not eat, for they are an abomination.

Perhaps *Moses* prohibits these Insects because some of the neighbouring People use them for Food, as the *Phrygians* did those called *Xilphagi*, a kind of Worm breeding in the Bark of Trees, or in rotten Wood, and all of these Kinds are certainly unwholesome.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

Ye shall not defile your Consciences by transgressing these Laws, nor render yourselves abominable in the sight of GOD, who for wise Reasons hath commanded you to abstain from certain Meats, which are used by other Nations.

44 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

*Sanctify yourselves.*] Sanctification here is primarily to be understood not of moral, but ceremonial Purity or Holiness. *2 Sam.* vi. 4. But as these ceremonial Institutions were Images of Internal Purity, so the Text may be understood in its ultimate intention to signify that moral Purification which all who worship a holy GOD are bound to study, in Conformity to that unblemished Model of moral Rectitude. Hence it is applied as a Means to enforce the study of moral Purity upon the Professors of Christianity. *He that hath added unto these things shall add all Manner of Corruption, because it is written, Ye shall be holy, for I am holy.* *1 Pet.* i. 15, 16. Thus the Passage is understood by the most solid of the *Jersey* Interpreters. And therefore *Micaëlis* concludes his Treatise of unclean Meats thus: “The Purity of the Body bringeth one unto the Purity of the Soul; and the Purity of the Soul is a Means to make us like unto GOD; as it is written, *Ye shall purify yourselves, and ye shall be holy, for I am holy.*” Thus the simple Meaning of the Passage is this; that as the *Israelites* were a People peculiarly devoted to GOD, so they were to be distinguished by a Peculiarity of Diet, which by reminding them of their peculiar Relation to GOD, served emblematically to figure, and as a Sign to put them in Mind of their Obligation to study moral Purity.

45 For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

*For I am the Lord, &c.*] I am *JEHOVAH* your GOD. See on *Exod.* iii. 15. The Meaning is, “I *JEHOVAH*, who am distinguished from all other Gods, am your peculiar God: I reign, have separated you from all other Peoples; therefore ye must be *holy*, i. e. distinguished from all other Nations by peculiar Manners and Institutions, and especially make a Distinction between Meats clean and unclean in your Diet, that you may know yourselves to be set apart from the other Nations of the World, and shew yourselves to other Nations to be a People peculiarly devoted to GOD.”

*That bringeth you up out of the Land of Egypt.*] See on *Exod.* xx. 2.

46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten, and the beast that may not be eaten.

## C H A P. XII.

1 The purification of a woman after child birth: 6 Her offerings for her purifying.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man-child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

This legal Uncleaness may denote the Impurity of our Conception, and our Birth.

3 And in the eighth day, the flesh of his foreskin shall be circumcised.

This Circumstance of circumcising the Child on the eighth Day agreed with the Law for all other young Creatures, which were not fit to be offered to GOD before the eighth Day, *Exod.* xxii. 30.

4 And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the Sanctuary, until the days of her purifying be fulfilled.







9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest:

*When the Plague of Leprosy is in a Man, &c.]* i. e. When Symptoms of a Plague of Leprosy are in a Man, &c. If the Priest plainly sees it has reach'd not only the Skin, and changed the Hair, but even into the very *Flesh*, that he can see the *Whiteness* there, as well as in the Skin, he shall look upon it as an evident Case, and without shutting him up at Home for further Trial, shall judge it a Leprosy that has been long breeding, and of the worst kind, and accordingly remove the Person out of the Camp, that he may dwell by himself, &c.

10 And the priest shall see him: and behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising,

*Quick raw Flesh in the Rising.]* According to our Version the Meaning is, if the skin be broken through, so that the quick raw Flesh appear. But *quick Flesh*, or *living Flesh*, according to the *Hebrew*, signifies *hard Flesh*, or Flesh not corrupted. So the Meaning is, if it had broken through the Skin, and affected the *hard Flesh* with white Spots. Or rather, as *Le Clerc* renders it, Though the Flesh appear sound in the Place where the spot is.

11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague, from his head even to his foot, where-soever the priest looketh;

13 Then the priest shall consider: and behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.

*If the Leprosy have covered all his Flesh.]* It may seem pretty strange, that a Man who is all over leproous should be pronounced clean, and yet one who is but partially leproous, be unclean. But the Sense seems to be this; if Whiteness was over all the Body of any one, it was not a Sign of a Leprosy; whereas if only some Parts of the Skin were unusually white, and the rest of the natural Colour, this preternatural Whiteness was to be deemed to arise from a Leprosy, and so became unclean. Thus by *the Leprosy covering all the Flesh*, is only meant, if the Body was all over white as if a Leprosy had covered the whole Flesh.

*It is all turned white, he is clean.]* This Sort of Breaking-out was rather a Relief to the Body than a Disease, and there was no Danger in this Eruption; just as among us those who have the Measles or Small-Pox are likely to do well, when they come out every where, but not when they stick in the Skin. The most solid Account of this Matter is, that this Kind of Leprosy which covered all the Body was not infectious, and for that Reason, he who was affected with it is here pronounced clean. In Confirmation of this we are told, that this white or universal Leprosy is not attended with an Itching, as in the other Kinds.

14 But when raw flesh appeareth in him, he shall be unclean.

*When raw Flesh appeareth in him.]* Heb. *When living Flesh appeareth in him*, i. e. when some of the Flesh appears in its sound and natural State, the rest of the Skin being white. This was a Token of Nature's being unable to throw out all the leproous Humour into the Skin, and of its working inward. Consequently the Person in that State was to be pronounced unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.

16 Or if the raw flesh turn again, and be changed unto white; he shall come unto the priest:

*Or if the raw Flesh turn again, &c.]* The Particle *or* in this Place is plainly adverbative, and ought to be translated *and*. The Sense is, If those Spots in the Flesh which had for some Time appeared of a vivid ruddy Colour, like that of the Life, or like Flesh in its living natural State; if those vivid Spots shall again turn white, so that the Body shall again become of one Colour, white all over; then the Priest shall pronounce him clean, as in the Case mentioned *ver.* 13.

17 And the priest shall see him: and behold, if the plague be turned into white; then the priest

shall pronounce him clean: for the plague is clean.

18 ¶ The Pesh also, in which, even in the Pesh, thereof, was a bile, and is healed,

This is another particular Case, when an old Ulcer happened to break out anew, so as to have the Appearance of a Leprosy. If the Part plainly appears to be still to have the Symptoms of a Leprosy, viz. a white Ring, or rather a white Spot, together with a white Ring, or rather a white Spot, and at the same Time it is healed, it is then turned to the Pesh. If the symptoms were dubious, he was to be counted for a *Wound*, or *Suspicion*; and then if it kept at a *Scab*, and gave no certain Signs, it was to be judged only a common Ulcer.

19 And in the place of the bile there be a white rising, or a bright spot white, and somewhat reddish, and it be shewed to the priest;

*And somewhat reddish.]* The Word *reddish* is not only *red*, but *yellowish*. Here the Reducible is *reddish*, i. e. the Sense, so that instead of *reddish*, or *yellowish*, it may be rendered *exceeding in red*, or *intensely yellowish*; which agrees to the Description of the Leprosy in other Places, viz. *ver.* 10. 2 Kings v. 27. in all which Places the Word *reddish* is to be *white*, or *yellowish*. But it is possible the *reddish* should be both very *red*, and *yellowish*.

20 And if when the priest seeth it, behold, it is in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of its hole.

21 But if the priest look on it, and behold, there be no white hairs therein, and it is not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days.

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

23 But if the bright spot stay in his place, and spread not, it is a burning bile; and the priest shall pronounce him clean.

*It is a burning Bile.]* Heb. *It is the Burning of an Inflammation*, i. e. It is the burnt Mark of an Inflammation, which sometimes leaves a white Scar behind it, resembling the Whiteness of a Leprosy.

24 ¶ Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;

Another Case was that of the Symptoms of a Leprosy appearing in some Part of the Body that had been burnt, or where there had been an Inflammation. The Words in our Version are hardly intelligible. In the *Hebrew* they run thus: *Or when in the Skin of the Flesh there shall have been a Burning of Fire, and the Soundness of the Burning shall be a white bright Spot, somewhat reddish, or white.*

*The quick Flesh that burneth.]* Heb. *The Quickness of the Burning*; i. e. the Place which had been burnt, and is healed; in which Case the Skin used to bear a white Mark.

25 Then the priest shall look upon it: and behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

26 But if the priest look on it, and behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days.

27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it



a rising of the burning; and the priest shall pronounce him clean: for it is an inflammation of the burning.

*It is a Rising of the Burning.]* It is said to be a rising of the Mark or Scar of the Burning, for when a Burning is healed, it leaves only a Scar, not a Rising, or Tumour.

*In inflammation of the Burning.]* It is a lump, or a smart Mark.

29 ¶ If a man or woman hath a plague upon the head or the beard,

Another Case was the Leprosy in the *Head or Beard*. The Case of these seems to be that Kind of Disease, which *Petrus* says, came into *Levi* in the Middle of the Reign of *David*, and was called *Molegra*, because it commonly began in the Chin; and was so filthy, that any Death was preferable to it. In this Sort of Leprosy, *Maimonides* tells us, the Hair on the Head or Beard fell off by the Roots, and the Place of the Hair remained bare.

30 Then the priest shall see the plague: and behold, if it be in sight deeper than the skin, and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

Besides the common Symptom afore mentioned, one certain Sign of its being a Leprosy was, that, instead of *black Hair*, as in other Kinds of this Disease, there was *yellow Hair* in this, and not so thick as the *black*.

31 And if the priest look on the plague of the scall, and behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall, seven days.

It ought to be rendered, *not that he is clean: He is not.* See *ver. 55*. The Sense is, If the Spot be not deeper than the Skin, and yet other Signs render it suspicious, particularly if the Hair be yellow, so that there remain no *black Hair*, (for black Hair was a Sign of Soundness, *ver. 37*.) the Case was doubtful, and therefore the Person was to be shut up seven Days for further Tryal. This Explication removes all Appearance of Contradiction between this Verse and Verse 37, where black Hair is mentioned as a Mark of Soundness.

32 And in the seventh day the priest shall look on the plague: and behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin;

*The Priest shall look on the Plague.]* So it is called because it had a Resemblance of a Plague of Leprosy.

*And behold, if the Scall spread not.]* The Nature of the Disease was to spread itself from the Chin all over the Face and other Parts, with a filthy Scurf upon the Skin, which is here called a *scall*.

33 He shall be shaven, but the scall shall he not shave: and the priest shall shut up him that hath the scall, seven days more.

The Place where the *scall* appeared was not to be shaven; because the Priest was to observe of what Colour the Hair in it was.

34 And in the seventh day the priest shall look on the scall: and behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.

If after the Scall had been at a Stand a good while, it began to spread much, the Priest was not to look for any other Token, but immediately declare him a Leper.

37 But if the scall be in his skin at a stay, and there is black hair grown up there, the scall is healed, he is clean: and the priest shall pronounce him clean.

The Hair being offered to its natural Colour, which in this Case was black, was a certain Indication that the Disease could not be an Inquiry.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, or a white bright spot;

39 Then the priest shall look, and behold, if the bright spots be in the skin of their flesh as do skin white, it is a freckled spot that groweth in the skin, he is clean.

When there was no other Symptom but this, of a White Spot in the Skin, the Priest was to observe, whether it was a Leprosy, and if the Spot was perfectly white, without any Clouding in it, it was not a Leprosy.

40 And the man whose hair is fallen off his head, he is bald: yet he is clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he is bald: yet he is clean.

*For the Man, whose Hair is fallen off his Head.]* The Disease of the two Verses is to be understood of the same Man, who is here called Sick, and who is here called bald, and who is here taken for a Sign of Leprosy.

42 And if there be in the bald head, or in the bald forehead, a white reddish sore, it is a leprosy that is up in his bald head, or in his bald forehead.

*And if there be in the bald Head, or in the bald forehead, a white reddish sore.]* To be translated, *And if there be in the bald Head, or in the bald forehead, a white reddish sore.*

43 Then the priest shall look upon it: and behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean, his plague is in his head.

45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

*And the Leper—his Clothes shall be rent.]* Whatever *Leviticus* 12 found and declared by the Priest to be a *leper*, shall be in the Condition, and in all Respects behave as a *Man*, that he might sensibly declare his altered Condition.

*His Clothes shall be rent.]* In the Manner of Mourning.

*And his Head bare.]* Another Token of Mourning.

*And he shall put a Covering upon his upper lip.]* Either with his Hand, or with the Skirt of his Garment; this being a Sign both of Mourning, *Leviticus* 19. 27, 22, and Shame, *Job* 41. 7. By covering the Lip was implied, according to the *Hebrew Doctors*, that the Leper was not to salute any Man all the Days of his Uncleaness.

*And he shall cry, Unclean, unclean.]* This was required partly that others might avoid the Infection, partly that they might avoid legal Pollutions, as appears by the next Verse. To this *Jeremiah* plainly alludes, *Lamentations* 1. 15.

46 All the days wherein the plague shall be in him, he shall be defiled; he is unclean: he shall dwell alone, without the camp shall his habitation be.

*Without the Camp shall he have to dwell.]* See *Nom.* 1. 2. So in After-Times they were shut out of the Cities, as now out of the Camp, *2 Kings* 7. 3. and there dwelt by themselves, *2 Kings* 19. 5. And so it was among other Nations.

47 ¶ The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment,

Having



Having appointed their Rules to judge of the *leprous* Defilement in Persons, the next were how to know it in Things; particularly in Garments of Linen, Woollen, Linnen, &c. which it seems were wont not only to be infected with Leprosy, but to give evident Signs of it if being infected, though this is a Matter now but little understood, there being no Instances of it now-a-days. The Infection which adheres, now, to Houses and Cloaths after some contagious Distempers being of a quite different Nature.

48 Whether *it be* in the warp, or woof, of linen or of woollen, whether in a skin, or in any thing made of skin:

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest.

50 And the priest shall look upon the plague, and shut up *it that hath* the plague, seven days.

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean.

*It is a fretting Leprosy,]* The Word *Mamereth*, which we translate *Fretting*, is variously rendered. *Bechart* derives it from an *Arabic* Root, signifying *to irritate*, or *exasperate*. So when the Leprosy is *sharp* and *pungent*, eating into the Garment, it is called *Mamereth*, a rankling, fretting, or corrosive Leprosy.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague is, and he shall shut it up seven days more.

55 And the priest shall look on the plague after that it is washed: and behold, *if* the plague have not changed his colour, and the plague be not spread; it is unclean, thou shalt burn it in the fire; it is fret inward, *whether it be* bare within or without.

*If the Plague have not changed its Colour, and the Plague be not spread,]* i. e. If Washing had not altered that vicious Colour mentioned *ver.* 49. though the Plague had not spread. For so the Particle ought to be rendered here, as in *ver.* 31.

*It is fret inward,]* Though it did not spread in Breadth, yet it fretted in Depth.

*Whether it be bare within or without,]* The Meaning is, whether the Leprosy have eaten into the right Side of the Garment, or into the wrong Side. For this Sort of Leprosy was wont to eat off the Nap of the Cloth, and make it thread-bare.

56 And if the priest look, and behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

If it had changed its Colour from Green or Red, and was become dusky, then the Priest was to cut out that Part of the Garment where the Spot was.

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is, with fire.

If after the Spot was out, the neighbouring Parts appeared to have a Tincture of the vicious Colour, it was to be taken for a Demonstration of a *spreading* Leprosy.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in the garment of woollen or linen, either in the warp, or woof, or any thing of skin, to pronounce it unclean, or to pronounce it unclean.

# C H A P. XIV

1 *The rites and manner of washing of the leprosy, in the day of his cleansing: he shall be brought unto the priest, in an house.* 48 *The cleansing of the leprosy.*

AND the LORD spake unto Moses, saying, 2 This shall be the law of the leper, in the day of his cleansing: he shall be brought unto the priest:

The Priests being now instructed how to judge of the Leprosy, the next Directions are about the Kinds and Manner of those sacrifices that were requisite to the Cleansing of the Leper before he was re-admitted into the civil and religious Privileges of the Jewish Community.

*He shall be brought unto the Priest,]* To some Place without the Camp where the Priest shall appoint to meet with him. See the next Verse compared with *Chap.* 14.

3 And the priest shall go forth out of the camp, and the priest shall look, and behold, *if* the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed, two birds alive and clean, and cedar-wood, and scarlet, and hyssop.

*Two Birds alive—and Cedar-wood, and scarlet, and Hyssop,]* The *Hyssop* bound with *scarlet* round a stick of *Cedar-wood*, served for an *Absorption*, or Instrument to sprinkle the Blood and Water. And both *Discordes* and *Pary* inform us, that the Juice or Resin of Cedar, together with Hyssop, were reckoned medicinal for cutaneous Distempers; that the former was in particular used to cure the Elephantiasis, a species of the Leprosy; and that Hyssop was of Virtue to dissolve Spots, and recover the Colour of the Skin; and this might be the Reason why these Things were prescribed upon this Occasion. By *Scarlet* is here meant finer Wool, which, perhaps, was likewise considered as a balsam to such Distempers, for the same *Discordes* tells us it was used to lay some of it upon Wounds. Many moral and metaphysical Reasons are given for the Use of these Particulars, which are only conjectural. We shall only mention that of *Abraham*, who imagines that these four Things signified the Leper to be cured of the four Evils he laboured under; the *living Bird* denoting that his dead Flesh was restored to Life; the *Cedar-wood*, which is not easily corrupted, that he was cured of his Putrefaction; the *Scarlet Wool*, that he was restored to his good Complexion; and the *Hyssop*, which is purgative, and in that Country of a very odorous Smell, that his Disease was purged off, and the Stench of it gone.

5 And the priest shall command that one of the birds be killed in an earthen vessel, over running water.

*Over running Water,]* i. e. The earthen Vessel was filled with Fountain or River Water, and the Bird killed over the Vessel. Water being more limpid and refined by running, was therefore more proper for Purification.

6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird, in the blood of the bird that was killed over the running water.

7 And he shall sprinkle upon him that is to be cleansed from the leprosy, seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

*And shall let the living Bird loose,]* To shew that the Leper was restored to a free Conversation with his Neighbours, as the Bird was with the rest of its Kind.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.



13 And the priest shall take some of the blood of the burnt-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

14 And the priest shall take some of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take some of the oil, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

16 And the priest shall take two he-lambs, and one ewe-lamb of the first year, without blemish, and three tenth-deals of fine flour for an atonement, mingled with oil, and one log of oil.

17 And the priest shall take the two he-lambs, and the ewe-lamb, and the three tenth-deals of fine flour, and the oil, and shall wave them before the LORD.

18 And the priest shall take one of the he-lambs, and shall offer it for a trespass-offering, and the log of oil, and wave them for a wave-offering before the LORD.

19 And the priest shall take the lamb that is to be made clean, and shall put it at the door of the tabernacle of the congregation, and shall wave it before the LORD.

20 And the priest shall take one of the he-lambs, and shall offer it for a trespass-offering, and the log of oil, and wave them for a wave-offering before the LORD.

21 This being the first Time of the Leper's appearing in the Assembly of GOD's Worship after his Recovery, it was proper he should pay this publick Testimony of Homage and Gratitude to his Deliverer, beginning with an Act of Humiliation for Sin, which is the Source of all those Pains and Debility to which both the Bodies and Souls of Men are obnoxious.

And wave them, [See.] See on Exod. xxix. 27.

22 And he shall slay the lamb, in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for as the sin-offering is the priests, so is the trespass-offering: it is most holy.

23 Both of them were to be eaten by the Priests in the Court of GOD's House, Ch. vii. 7. and therefore were equally holy. See on Ch. ii. 3.

24 And the priest shall take some of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

25 The same Ceremony was used in the Cleansing of the Priests, Ch. viii. 24. As to the Leper, the exact Performance of so many ceremonial Signs in the Face of the Church, served to testify all Men that he was perfectly purified, and so authorized to affiliate himself with the rest of GOD's People. See Matt. viii. 4.

26 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:

27 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger, seven times before the LORD.

28 Before the Lord,] i. e. Before the Sanctuary, where Jehovah was peculiarly present.

29 And of the rest of the oil that is in his hand, shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

30 Upon the Blood of the Trespass-Offering,] i. e. Upon the same Part which was before sprinkled with the Blood, &c. as it is more clearly expressed, ver. 28.

31 And the priest shall take one of the turtle-doves, or two young pigeons, such as he is able to get, and the one shall be a sin-offering, and the other a burnt-offering, with the meat-offering. And the priest shall make an atonement for him before the LORD.

32 And the priest shall take the lamb that is to be made clean, and shall put it at the door of the tabernacle of the congregation, and shall wave it before the LORD.

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35 And the priest shall take the lamb that is to be made clean, and shall put it at the door of the tabernacle of the congregation, and shall wave it before the LORD.

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37 And the priest shall take the lamb that is to be made clean, and shall put it at the door of the tabernacle of the congregation, and shall wave it before the LORD.

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41 And the priest shall take the lamb that is to be made clean, and shall put it at the door of the tabernacle of the congregation, and shall wave it before the LORD.

42 And the priest shall take the lamb that is to be made clean, and shall put it at the door of the tabernacle of the congregation, and shall wave it before the LORD.

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45 And the priest shall take the lamb that is to be made clean, and shall put it at the door of the tabernacle of the congregation, and shall wave it before the LORD.

46 And the priest shall take the lamb that is to be made clean, and shall put it at the door of the tabernacle of the congregation, and shall wave it before the LORD.

47 And the priest shall take the lamb that is to be made clean, and shall put it at the door of the tabernacle of the congregation, and shall wave it before the LORD.

48 And the priest shall take the lamb that is to be made clean, and shall put it at the door of the tabernacle of the congregation, and shall wave it before the LORD.



atonement for him that is to be cleansed, before the LORD.

32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get *that which pertains* to his cleansing.

33 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

Hence some infer that this Plague was a supernatural Stroke, and that it began in the Houses, which were not infected by the Inhabitants, but the Inhabitants by the Houses. But it cannot justly be inferred from this Expression of *God's putting the Plague in a House*, that the Stroke was supernatural; since, as has been said before, in the Scripture Style to ascribe all Events to GOD. And we think, that this Language is not more pious than it is strictly just and philosophical. For what are all the Events in the natural World, but the Effects of that Constitution of Nature which GOD has appointed, and over which he constantly presides?

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

36 Then the priest shall command that they empty the house, before the priest go *into it* to see the plague; that all that is in the house be not made unclean: and afterward the priest shall go in to see the house.

37 And he shall look on the plague, and behold, *if* the plague be in the walls of the house, with hollow strokes, greenish or reddish, which in sight *are* lower than the wall;

*With hollow Strokes*] There was the same Kind of Mark of Leprosy in a House, as in the Body of a Man; for as in the one, if there was a Spot in the Skin deeper than the Flesh, *Ch. xiii. 3.* it was a leprous Symptom; so, in the other, if there appeared hollow, or depressed Strokes in the Wall. This shews of what a corroding Nature this Disease must have been, to eat into the very Walls.

*Greenish or Reddish*] Rather *bright Green* or *bright Red*, which was the Mark of Leprosy in a Garment, *Ch. xiii. 49.*

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

If at first Sight the Infection had eaten but a little Way into the Walls, or Wood, the Priest was to order the House to be shut up for a Week, to see how it would proceed.

39 And the priest shall come again the seventh day, and shall look: and behold, *if* the plague be spread in the walls of the house;

If at the Week's End he found it spread, or to have eaten deeper into the Parts affected, he was to judge it the leprous Plague; and to order every such Part to be pulled out, or knocked down, and new and fresh Stuff to be put in its Room. The whole House to be all over scraped clean, and new plastered over. The old Plaster, along with the infected Parts, to be thrown into some common Sink or Dunghil.

40 Then the priest shall command that they take away the stones, in which the plague is, and they shall cast them into an unclean place without the city.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off, without the city into an unclean place.

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the

stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and hold, *if* the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.

If, upon a third Inspection, after this Cleansing and Repairing, he finds the Infection to break out again, he is to pronounce it an incurable Leprosy, and shall order the House to be pulled down, Stick and Stone, and all its Material to be thrown away, as no further fit to be used.

*A fretting Leprosy*] Of the same Nature with that in a Garment, which could not be stopped, *Ch. xiii. 51.*

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house: and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up, shall be unclean until the even.

Whoever lodges, eats, or but enters into such a House, during the Time of its Suspicion and Examination by the Priest, shall be defiled for that Day, and shall wash his Clothes and his Body, before he comes into Company, or to the Tabernacle to worship.

47 And he that lieth in the house, shall wash his clothes: and he that eateth in the house, shall wash his clothes.

48 And if the priest shall come in, and look *on it*, and behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop.

50 And he shall kill the one of the birds in an earthen vessel, over running water.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

*And make an Atonement for the House*] Cleanse it so as to be fit for any Man to dwell in it. See on *Lev. 18.*

54 This is the law for all manner plague of leprosy, and scall,

55 And for the leprosy of a garment, and of an house,

56 And for a rising, and for a scab, and for a bright spot:

57 To teach when it is unclean, and when it is clean: this is the law of leprosy.

#### C H A P. XV.

1 *Laws about other uncleanesses of men, 19 and of women, 23 and of the manner of purifying them.*

AND the LORD spake unto Moses, and to Aaron, saying,

After this, *Moses and Aaron* are instructed in some other Case which were to be accounted Matters of legal Uncleaness, in Man or Woman; on Account whereof they were to be debarred from Conversation, and the Worship of the *Sanctuary*, for some Time, and obliged to perform certain Ceremonies for their Purification. These, though in the Main aiming at the same Design with the foregoing



Mr. C. C. Chase, a member of the National Office of Fair and Purety, and  
 of the Reverend Father, the Very Rev. J. G. O'Donnell, were  
 present. The attendance was a goodly number of moderate intelligence  
 of the Irish.

2. Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his body, because of his issue he is unclean.

*History of the Nation*. *Vol. 1*. What Physicians call a cold, or a Running of the Run, a Disease commonly proceeding from a cold Cough of the Lungs. Such a one was in a State of *torpor*, all the while it was upon him, though it might sometimes be determined to the præcordia. It proceeded merely to a violent accidental Cough, & was Murthered, not by a Strain of the Back, by carrying too great a Burden, or by violent leaping; the Man was not distressed with it, nor concerned in the Law.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

This Law was founded in Equity. Since the Dissolution here mentioned could hardly be contracted without excessive Lewdness; and, for Reason known to Physicians, it was proper that such a Man should be interdicted for a Time from the Use of the Marriage Bed.

2. Every bed whereon he lieth that hath the issue, is unclean: and every thing whereon he sitteth, shall be unclean.

Every Thing that he toucheth, his Bed, his Chair, his Bed-board, &c. are all unclean, and unfit to be used by any Body but himself; and must be either cleansed with Water, or broken in Pieces, according as the Nature of the Thing is. And whoever touch'd him, or any Thing that he us'd; whoever clapp'd to catch any of his Spittle, or to touch but his Hands, unless they were clean washed, (Lev. 11.) was defiled for that Day, and oblig'd to wash his Clothes and his Body, before he could go into Company, or to the Place of publick Worship.

This being cut off from all Communication with Mankind, and being shunned and avoided by every one as an Abomination, could not but tend to render them extremely careful how they brought upon themselves so loathsome a Distate.

5 And whosoever toucheth his bed, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sit that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon, that  
hath the issue, shall be unclean.

And what *Siddhanta*, &c.] The *Hebrew Merchant* may signify a *Chariot* or other Vehicle, in which *Sente* it occurs, 1 *King* iv. 25.

10 And whosoever toucheth any thing that was under him, shall be unclean until the even: and he that beareth *any of* those things, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the  
issue, and hath not rinsed his hands in water, he shall  
wash his clothes, and bathe *himself* in water, and  
be unclean until the even.

*And hath not rised his Hands in Water.*] This may refer either to the Man who is unclean, or to the Man whom he touches. It seems most reasonable to understand it of the former, who, if he had any necessary Occasion to touch another Person, was obliged first to wash his Hands. The Rabbins, who understand it of the latter, take *Hands* to be here put for the whole Body.

11 And the will of our he, that he you hath  
which hath the name, shall be broken: and every  
vein of wood shall be moved in water.

13 And when he that hath an illue, is cleared of his illue, then he shall number to himself seven days, for his clearing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

*Deutsche Reichsbahn* [Saxony] may keep the empty railcars. No Saxony will be able to do this, but the Saxony will be able to do this until the railcars are sold.

14 And on the eighth day he shall take to him two turtle doves, or two young pigeons, and come before the Lord, unto the door of the tabernacle of the congregation, and give them unto the priest.

17 And the priest shall offer them, the one for a sin-offering, and the other for a burnt offering; and the priest shall make an atonement for him before the Lord, for his iniquity.

Restore him to the Street School, who are fully clean, and qualify him for partaking of holy things.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin whereon is the feed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie with seed of copulation, they shall *both* bathe themselves in water, and be unclean until the even.

This Law aimed both to preserve a due Regard to natural Purity and Cleanliness, and to restrain from the immoderate Use of the Marriage Bed.

*And he uncloar until the Even.* } So as they should not dare to ap-  
proach the Sanctuary for that Day, *Until Even*; i. e. till next  
Day began.

19 ¶ And if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her, shall be unclean until the even.

*She shall be put apart seven Day.]* During the Time of her monthly Infirmity she was not to lie with her Husband, nor to approach the Sanctuary. See *Lev.* 24. and *Ch.* viii. 19.

20 And every thing that she lieth upon in her separation, shall be unclean: every thing also that she sitteth upon, shall be unclean.

For this Regulation there seems to have been a sufficient natural Reason in that hot Climate.

21 And whosoever toucheth her bed, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she  
sat upon, shall wash his clothes, and bathe himself  
in water, and be unclean until the even.

23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it; he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days : and all the bed whereon he lieth, shall be unclean.

*If any Man be guilty here at all, &c.* i. e. Unwittingly, for if it was done with the Knowledge of the Partie, both of them were to be cut off, *Ch. xx. 18.*

There was great Reason for keeping Men from the Company of Women in this Condition, if what some observe be true, that Leprosies and other Diseases were thereby propagated. However we may apprehend no Inconvenience from living with Women in their



their Infirmitie, which is a by-stander, a Consequence, follow from an unclean Place, or a World. And hence an excellent Author is of Opinion, that a Communion with a menstruous Woman was forbidden by the *Levitical* Law upon this very Account, lest, says he, by coming to mix with such an unclean Embrace, the *Zero* should contract some grievous Disorder. *Moz*, or rather GOD the Author of the *Moral* Law, by this Prohibition, as in many other Instances, committed the Safety of the People of *Israel*.

23 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the time of her uncleanness shall be as the days of her separation: she *shall* be unclean.

24 Every bed whereon she hath all the days of her issue, shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

25 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

26 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

So as to be restored to common Conversation, but not admitted to the Sanctuary, till, in Testimony of her Gratitude to GOD, she has brought an Offering in the same Manner as in the Case mentioned *Lev. 13, 14*.

27 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

This refers not to the monthly Return, but to the Case last mentioned *Lev. 25*. The Woman cured of that Disease was, upon her first Approach to the Sanctuary, to pay her Acknowledgment to GOD, the Giver of Health, by presenting the Sin-Offering here mentioned. Not as if such Uncleanness was considered as a Sin, or as if such Diseases were the Punishment of particular Sins, or always inflicted upon Persons more wicked than their Neighbours; but because all the Ills of Life are justly to be reckoned the Punishments and Fruits of Sin. Hence it is that CHRIST said to those whom he cured of Disease, *thy Sin are forgiven*; i. e. Thou art released from those Maladies which are the Fruits of Sin.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering, and the priest shall make an atonement for her before the LORD, for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.

This shews that one main Design of these Laws was to impress the Minds of that carnal People with a high Respect and Veneration towards the Worship of GOD, and whatever bore the Name of sacred. And indeed it could not but have a considerable Influence this Way, since there were so many Sorts of legal Pollutions, that it became a Business of great Care and Circumspection, to approach the Divine Presence with such Purity and Decorum as they ought.

32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith:

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean.

#### C H A P. XVI.

- 1 *How the high-priest is to enter into the holy place* 2 *On the gold*  
11 *The sin-offering for him* 15 *For offering for the People*  
20 *Of the scape-goat* 24 *Of the golden vessel*

AND the LORD spake unto Moses, saying, **A** death of the two sons of Aaron, which were offered before the LORD, and ended.

This Chapter would have naturally followed the *Levitical* Chapter, where the Death of those two Persons is related, at that being a given Occasion for declaring the foregoing mentioned Laws about Uncleanness, that unqualify an *Israelite* for approaching the Sanctuary.

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come now at all times into the holy place within the vail, before the mercy-seat, which is upon the ark; that he do not, for I will appear in the cloud upon the mercy-seat.

In the Holy Place without the Vail, the High-Priest, or one of the inferior Priests, went every Day, Morning at Evening, when they offered Incense. But into this *Holy Place* as it is called *Lev. 16*, commonly called the *most Holy Place*, as none but the High-Priest was to enter, so neither was he to enter into it at all Times, as into a common Place of Worship, or to perform Divine Service there at his own Pleasure. He entered into it for ordinary only once a Year, upon a certain Day, *viz.* the great Day of Expiation for the Transgressions of the whole *Israel* Nation. See on *Lev. 20, 30, 34*, compared with *Lev. 16, 30*, &c. *Heb. ix. 7*. But upon extraordinary Occasions he might also enter into it often, as when he was to consecrate the Oil of GOD; or when the Tabernacle was taken down, or to prepare according to the journeying of the *Levites*.

Perhaps the Sons of *Aaron* look into the *most Holy Place*, to offer Incense, which might be the Reason of giving them Life at that Time.

*For I am to appear in the Cloud upon the Mercy-seat*,] The inner Apartment he was to look upon as the Place of the special Residence of the *Divine Glory*, and therefore not to enter thither but when appointed, and in such Manner as GOD directed. The Cloud here is distinct from that mentioned, *Ex. xl. 34, 35*, for that was on the Outside of the Tabernacle, and ascended from the *Glory* that was within the Tabernacle. But this seems to be understood of the Smoke of the Incense which the High-Priest burnt, when he entered into the most holy Place, which was the Cloud wherewith the Mercy-seat was then covered.

3 Thus shall Aaron come into the holy place, with a young bullock for a sin-offering, and a ram for a burnt-offering.

Preparatory to his Entering on this solemn Piece of Service, the High-Priest was first to offer two Sacrifices in behalf of himself and his Family, as appears from *Lev. 6, viz.* a Bullock for a Sin-Offering, (for no other Sacrifice was allowed for the Sin of an High-Priest, *Ch. iv. 3*.) in Confession of his Infirmities and Transgressions, and to put him in Mind that he was but an imperfect Intercessor with GOD, *Heb. vii. 27, ix. 7*. Next he was to offer a Ram for a Burnt-Offering, in Token of his Dedicating himself wholly to GOD, with Promise of new Obedience. See on *Lev. i. 3*.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

Upon other Days, when the High-Priest officiated, he was bound to put on all the Garments mentioned *Ex. xxviii. 4*, four of which were called the golden Garments, because there was a Mixture of Gold in them; but on this Day he put on only those four linen Garments here specified, which were the Habit of the ordinary Priests as well as his. This seems to have been in Token of Humiliation, because this Day was appointed for a general Repentance and Confession of Sin.

On this high Festival the High-Priest was to wear nothing but Linen, which is a more proper Emblem of Purity than Woolen, both because it washes whiter, and is more easily cleansed.

*These are holy Garments*,] i. e. They are peculiarly holy. To be used only when he was in the Exercise of this solemn Part of his sacred Office.

*Therefore he shall wash his Flesh in Water, and so put them on*,] Besides the Washing of the Hands and Feet, as upon other Days, at the Beginning of Divine Service, *Ex. xxx. 19, 20*, the High-Priest was, on this Day, to wash his Face, or his whole Body, before he put on these Holy Garments, and entered on the solemn Service of the Day: which significant Rite fitly betokened that



7 *And he shall take of the blood of the slain bullock, and of the blood of the slain kid, and shall put it upon the horns of the altar: and he shall pour out the blood of the slain bullock, and of the slain kid, upon the ground.*

And he shall take of the blood of the slain bullock, and of the blood of the slain kid, and shall put it upon the horns of the altar: and he shall pour out the blood of the slain bullock, and of the slain kid, upon the ground.

5 And he shall take of the blood of the slain bullock, and of the blood of the slain kid, and shall put it upon the horns of the altar: and he shall pour out the blood of the slain bullock, and of the slain kid, upon the ground.

The former Sacrifice was a burnt offering, the latter a sin offering. The two goats were both slain, but two of its offerings were made. One was a burnt offering, the other a sin offering.

6 And Aaron shall take of the blood of the slain bullock, and of the blood of the slain kid, and shall put it upon the horns of the altar: and he shall pour out the blood of the slain bullock, and of the slain kid, upon the ground.

*He shall take of the blood of the slain bullock, and of the blood of the slain kid, and shall put it upon the horns of the altar: and he shall pour out the blood of the slain bullock, and of the slain kid, upon the ground.*

*And he shall take of the blood of the slain bullock, and of the blood of the slain kid, and shall put it upon the horns of the altar: and he shall pour out the blood of the slain bullock, and of the slain kid, upon the ground.*

7 And he shall take the two goats, and put them before the Lord, at the door of the tabernacle, of the congregation.

The Scape-Goat was presented to the Door of the Tabernacle, the other to the Door of the Altar, to signify that they were both concerned to remove the guilt of the sin-offering, and to be sacrificed.

8 And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat.

The Lot was cast upon the two goats, the one on the Right Hand, and the other on the Left Hand, by the High Priest, and casting into an Urn of Box-tree Wood or Metal, upon which were written the Words, *For the Lord*, and on the other, *For the scape-goat*; he then shook the Urn, and putting in both his Hands took up a Lot in each, and let fall the lot which fell upon the Goat that stood on his Right Hand, and the Left Hand Lot upon the other; by which the Fate of each was determined, either to be sacrificed, or to be sent away into the wilderness, according as the Lot fell.

*One Lot for the Lord,] To be sacrificed unto Jehovah, upon his Altar.*

*The other Lot for the Scape-Goat,] The Ceremony of the Scape-Goat was a Divine Institution, intended to represent the State of Sinners, that it renders Men only guilty, without the Devil; and to serve to raise in them an Abhorrence of Sin. Therefore the *Yer. p.* Deut. is telling us, that the Goat on which the Sins of the Nation were transferred, was loaded with all Manner of Reproach, girded with Stings, its Horns plucked, its Hoofs cut off, and loaded with Imprecations, putting it in the Wilderness, which they thought due to themselves for their evil-doing. So that they really imagined that Sins could be laid upon a Goat, like a material Load, from one Being to another, and so forth. Opinion *M. m. m.* utterly disclaims, but the *Yer. p.* Deut. is telling us, that their Sins, provided their Repentance were sincere, were carried to a Land of Foreigners, and never more to be remembered against them. And therefore, that the Scape-Goat might be the more proper Symbol, it is probable that Care was taken that it should never return from the Wilderness.*

9 And Aaron shall bring the goat upon which the Lord's lot fell, and offer him *for* a sin offering.

10 But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness.

This shews that the Scape-Goat was equally concerned to GOD as the other was, only offered to him in a different Manner. *To make an atonement with him,] As a Part of this solemn propitiatory Sacrifice, for the two Goats made but one sin-offering, ver. 5.*

11 And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an

atonement for himself, and for his family, and for the house of Aaron, and for the house of Israel, and for the house of the Lord.

And he shall take of the blood of the slain bullock, and of the blood of the slain kid, and shall put it upon the horns of the altar: and he shall pour out the blood of the slain bullock, and of the slain kid, upon the ground.

And he shall take of the blood of the slain bullock, and of the blood of the slain kid, and shall put it upon the horns of the altar: and he shall pour out the blood of the slain bullock, and of the slain kid, upon the ground.

And he shall take of the blood of the slain bullock, and of the blood of the slain kid, and shall put it upon the horns of the altar: and he shall pour out the blood of the slain bullock, and of the slain kid, upon the ground.

And he shall take of the blood of the slain bullock, and of the blood of the slain kid, and shall put it upon the horns of the altar: and he shall pour out the blood of the slain bullock, and of the slain kid, upon the ground.

The High Priest, after he had cast the lots, and found that the Lot for the Lord was upon the Goat that stood on his Right Hand, he then took the Goat that stood on his Left Hand, and offered it for a sin offering. And he shall take of the blood of the slain bullock, and of the blood of the slain kid, and shall put it upon the horns of the altar: and he shall pour out the blood of the slain bullock, and of the slain kid, upon the ground.

We may observe, that as the burning of Incense preceded the sprinkling of the Blood, in Verse 14, so the sprinkling of the Blood preceded the burning of Incense, in Verse 15, to signify that the Blood was the foundation of the Mercy-seat, and the Incense was the covering of it.

13 And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the ark of testimony, that he die not.

And he shall take of the blood of the slain bullock, and of the blood of the slain kid, and shall put it upon the horns of the altar: and he shall pour out the blood of the slain bullock, and of the slain kid, upon the ground.

14 And he shall take of the blood of the slain bullock, and of the blood of the slain kid, and shall put it upon the horns of the altar: and he shall pour out the blood of the slain bullock, and of the slain kid, upon the ground.

He went out of the Holy Place for the Blood, and then returned it to the second time.

*He shall take of the blood of the slain bullock, and of the blood of the slain kid, and shall put it upon the horns of the altar: and he shall pour out the blood of the slain bullock, and of the slain kid, upon the ground.*

15 ¶ Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood



within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

*Upon the Mercy-Seat, &c.]* This should rather be rendered, *By the Mercy-seat, and by, &c. the Mercy-seat.*

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them, in the midst of their uncleanness.

This annual Ceremony of Sprinkling the Blood in the Place of God's peculiar Residence, which was accompanied with solemn Supplication, spoke an Acknowledgement that the Sins of Priests and People, committed in the foregoing Year, had rendered their Place of Worship unfit for GOD's Habitation, as being seated among an unclean People. And therefore the Priest offered the Victim's Blood, as a Sign of their having forfeited their own Blood or Life, praying that it might be accepted in their Stead.

*Because of their Transgressions in all their Sins]* Which is not to be limited merely to legal Pollutions, but includes also such moral Impurities as are appointed in this Book to be expiated by Sacrifice, *Lev. iv. 2. v. 1. vi. 2.*

*And he shall do for the Tabernacle of the Congregation,]* When he had done all this within the Vail, he was to do the same without, in the Sanctuary.

17 And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

*And there shall be no Man in the Tabernacle, &c.]* None of the Levites, nor of the other Priests, who might enter into the Tabernacle upon other Occasions, were to have Access thither upon this solemn Occasion.

18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

*And he shall go out unto the Altar that is before the Lord,]* To the Altar of Burnt-Offering, which was in the outer Court, and is said to be *before the Lord*, *Ex. xxix. 11.* because it stood before the Tabernacle, the Symbol of the Divine Presence. Thus the High Priest was to complete the Purification of the whole *Tabernacle*, stained, as it were, with the Guilt of a sinful People, *Heb. x. 3.*

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

The fore-mentioned Rites being performed, the High-Priest is to proceed to the second Part of the People's Sin-Offering, *viz.* the live or scape Goat; which having presented at the Tabernacle Door, he is to lay both his Hands upon its Head, making humble Confession of the People's innumerable Transgressions, and praying that the Punishment of them might be laid upon the Head of this Goat, and what was done to him might serve instead of what was justly due to the Offenders. After which solemn Confession and Prayer, the Goat is to be carried by an appointed Officer, and turned loose into the barren Wilderness, to shift for itself.

22 And the goat shall bear upon him, all their iniquities, unto a land not inhabited: and he shall let go the goat in the wilderness.

This Action of sending away into the Wilderness, a Land of Forgetfulness, the Goat, over which the Sins of the People were confessed, and to which they were figuratively transferred, signified, that upon their sincere Repentance GOD would no more remember their past Offences.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there.

All that he did about the Scape-Goat was at the Door of the Tabernacle, which being done, he entered into the Tabernacle itself, to perform the rest of the Service.

*And shall put off the Linen Garments, &c.]* Having finished the solemn deprecatory Offering, he was to put off those Garments which were appropriated to this Occasion.

*And shall leave them there.]* Maimonides and others say they were never to be used more, either by him, or any Body else, and that new ones were made every Year.

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

*In the Holy Place, i. e.* in the Court of the Tabernacle, where stood the Altar of Burnt-Offering, and the sacred Laver. *See ch. vi. 16.* Here the High Priest was to wash or sprinkle his whole Body, that he might purify himself after he had touched the Goat which bore their Iniquities, just as the Man that carried him into the Wilderness was to wash after it, *ver. 26.* Which Rite signified that the Creature was made so polluted and abominable by being a Substitute for Sinners, that none could touch it without contracting some Pollution.

*And put on his Garments,]* Being now to enter upon a Service of a more joyous Kind, he was to put on his other Garments, which the Jews called his *golden Garments*, wherein he officiated on other Days.

*And come forth,]* To the Altar of Burnt Offerings.

*And offer his Burnt-Offering, and the Burnt-Offering of the People.]* To signify in his own Name, and in the Name of the People, that they and their Posterity would be henceforth wholly devoted to the Observance of the Divine Laws, (*see Lev. i. 3.*) by which Rite the Atonement was completed.

25 And the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat, shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp, and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them, shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

*And he that burneth them shall wash his Clothes,]* Being defiled by touching the Sacrifices, that were charged with so many Sins.

29 ¶ And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you.

*In the seventh Month,]* Of the sacred Year, which began with *Abib*, answering to our *March*; consequently the seventh Month, or *Tisri*, answered to our *September*.

*On the tenth Day of the Month,]* Maimonides says this Day was chosen for a Day of Repentance, rather than any other, because it was the Day on which *Moses* came down from the Mount with the second Tables, and proclaimed to the People the Remission of their great Sin, in worshipping the golden Calf.











*For the word is in the Nat. Lang.}] That is, Thy Daughters and Grand Daughters have their Original from thy own Father.*

11 Thou shalt not uncover the nakedness of thy father's wife: she is thy father: thou shalt not uncover her nakedness.

By *Father's Wife's Daughter*, may be meant his step Mother whom he adopted.

12 Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother: thou shalt not approach to his wife: she is thine aunt.

*Thou shalt not marry thy Uncle's Wife, as is explained in the next Words.*

15 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife, thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

Unlawful marriages are forbidden by the Civil Law, and contrary to the Divine Law. For the prohibiting of Marriages in the more remote Degree of Contiguity, which has natural Considerations are less obvious, than in this good Reason to be assigned, namely, that Marriage being one of the firmest Bonds of Friendship, it is proper, for the greater Good of Society, that Men should seek to enlarge the Tie of Friendship and mutual Affection, by matching, not with those to whom they were before related, but with those of different Families.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

If a Man married a Widow that had a Daughter, he was not allowed to marry that Daughter, either while the Mother was alive, or after her Death.

18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness beside the other in her life-time.

The Meaning is, that no Man should take to Wife two Sisters, which had sometimes been practised, as we see in the Example of *Job*. Though it may, perhaps, signify, that a Man was not to take a Wife much out of Incontinency, which would tend only to break his Wife's Peace; but that he ought only to take that Liberty when his Wife consented to it, as *Sarah* did in the Case of *Abraham*, in taking *Hagar*, Gen. xvi. 2. and *Rachel* in the Case of *Benjamin*, Gen. xxx. 20.

*It is Contumacious.]* Greatly justly observes, that as the Fends and Animals of the Forest, are of all others, the most keenly affected generally by the Jealousies and Emulations between them, whereof for an Example in the History of *Rachel* and *Leah*.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

This Prohibition of a Man's lying with a Woman during her seven Days Continence, or Acquiescence of her natural Infirmary, is mentioned above, Ch. xv. 19—24. and the wilful Transgressor of this Law is afterwards appointed to be severely punished, Ch. xx. 18. which would incline one to think, that such Conjunctions were taken for only indecent, but dangerous, either to the Mother or the Offspring, and that therefore it is a Duty to abstain from the Marriage-bed during that Time.

20 Moreover, thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord.

Thou shalt not lie with mankind, as with womankind: it is abomination. A Crime so horrid and unnatural, that it ought not to be mentioned among Christians; though, to the eternal Degradation of humanity, too many infamous Examples thereof are recorded. 23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. *It is Confusion.]* Not only abominable, as I have before mentioned, but a monstrous Perversion of the Law of Nature, by attempting to blend the human Species with that of a brute. 24 Defile not you yourselves in any of these things: for in all these the nations are defiled which I call out before you. 25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land will vomiteth out her inhabitants. By an eloquent Figure he represents the very Land itself, or the loathsome Wickedness of its Inhabitants, as if vomiting them out, that Account, and throwing them out, as the Stomach does Matter that offends it. 26 Ye shall therefore keep my statutes, and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: 27 For all these abominations have the men of the land done, which were before you, and the land is defiled.

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It is also interesting that a *W* may be a *D* and a *D* may be a *W* as high as 40% of the time. When we did not find a *W* in a particular fragment, we found a *D* in that fragment 10% of the time. This is not matched to any *D* in any other fragment of the same century. When

[illegible]

*Re: "The Law of the Land."* Because the law is the same for all, we must follow the "Law of the Land" as the only guide to the right and the wrong which we have to do. The "Law of the Land" is the only law which we have to follow. The "Law of the Land" is the only law which we have to follow. The "Law of the Land" is the only law which we have to follow.

21 And he shall bring his offering unto the Lord, unto the door of the tabernacle of the congregation, and a ram for a bullock's offering.

the latter, and the former, *Zeig* (*Zeig*), which was not only a female Woman, but also had nothing of her own, although the latter's former Reason the former that the *Sing* was in the former *Zeig* to the Woman only, nothing that the *Phalan* or *Zeig* to the *Zeig* was to pay a *Rain* for *Sing*, which because the Woman had not, the way to be found.

21 And the priest shall make an atonement for him with the ram of the trespass offering before the Lord, for his sin which he hath done: and the iniquity which he hath done, shall be forgiven him.

23 ¶ And when ye shall come into the land, and  
hath late planted all manner of trees for food; then  
ye shall count the fruit thereof a three years  
three years, shall it be as unincumbered unto you;  
it shall not be eaten of.

Another Tradition now given was, that, when the first of the  
 11th of *January*, they should never make Use of the Fruit of any  
 Tree, which they planted there, till they saw Yearly Growth,  
 when it was to be offered to GOD, in grateful Acknowledgment  
 of his Goodness.

Several Reasons are given for this Law. The first, namely, this, that the Fruit of the first two or three Year Growth being but scanty, waterish, and unconcocted, was not fittest to be offered to GOD, to whom they ought to present the best of every Thing. And Men were also prohibited to eat thereof, lest they should have seemed profane, in using the Fruit of a Tree which was not first consecrated to GOD by this Act of Religion.

We shall count the Fruit thereof as unincumbered,] i. e. Uncon.

24 But in the fourth year all the fruit thereof shall be holy to praise the Lord *centhal*.

*In the Fourth Year, all the Fruit of the Land, to pass to the Lord* [withal] Heb. *Kidish Hallelul Lachzakah. It shall be. A Harvest for the Priests of Jehovah: i. e. consecrated to the Priests of Jehovah.* Those sacred Fruits are called *Priests*, from the Hymns that were there sung in Honour of GOD. Hence *Jah* is, what we render *They made merry*, is in the Original, *they did sing Praises, or Songs of Joy.* So *Mak*'s Meaning is, that in the fourth Year the Fruits were to be brought to the Place where the Lord made Food, and that to be eaten before the Lord, with Praise and Thanksgiving, in the same Manner as they eat the second Tythes, *Deut. xii. 17, 18.*

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

*In the Fifth Year of all sort of the Food there is a new You shall eat it as other common Food.*

*That it may yield unto you the Increase thereof; The Seed to the 23d and 24th Verses; Ye shall it as here commanded, that the Lord may abundantly yield to you its Increase: For upon their Obedience such Blessings are promised, Lev. xxvi. 3, 4.*

*I am the Lord.]* Who bestowed this Land upon you, and by whose Blessing alone you may expect to receive the Increase thereof abundantly, and therefore to me let your Vail fruits be consecrated.

26 ¶ Ye shall not eat *any thing* with the blood :  
neither shall ye use enchantment, nor obiective charms.

*Neither shall ye use Inchantment, }* It is not cert. in what particular  
*Superstitious Usage* is here forbidden. The LXX take it to be  
 called *Jugum*, or Divination by the Flight of Birds. *For a time* as

the 1990s, the number of people in the United States who are 65 years of age or older is projected to increase from 20 million to 30 million, and the number of people 75 years of age or older is projected to increase from 10 million to 15 million (U.S. Census Bureau, 1996). The number of people 85 years of age or older is projected to increase from 2 million to 4 million (U.S. Census Bureau, 1996). The number of people 90 years of age or older is projected to increase from 500,000 to 1 million (U.S. Census Bureau, 1996). The number of people 95 years of age or older is projected to increase from 100,000 to 200,000 (U.S. Census Bureau, 1996). The number of people 100 years of age or older is projected to increase from 10,000 to 20,000 (U.S. Census Bureau, 1996).

[illegible][illegible][illegible]

And, in the *Journal of the American Board of Commissioners for Foreign Missions*, published by the American Board of Commissioners for Foreign Missions, New York, 1846, we find the following account of the same mission, written by the Rev. Mr. May, of the Board, in a letter to the *Journal*, dated 18th April, 1846, and signed by him:—“I have the honor to acknowledge the receipt of your letter of the 10th inst., and to inform you that the same has been forwarded to the Rev. Mr. May, of the American Board of Commissioners for Foreign Missions, New York, who will be pleased to send you a copy of the same, if you desire it. I am, Sir, very respectfully, your obedient servant, J. May, Secretary of the American Board of Commissioners for Foreign Missions, New York.”

of  $Y$  that is not a  $\mathbb{Q}$ -divisor. It is possible to construct a resolution for the double point singularity of  $Y$  by blowing up  $Y$  at the point  $p$  (see [10]).

He then went to the sick, and to the poor, and to the other things that were necessary for the relief of the people, and he was very diligent in his work. He was also very kind to the poor, and he was very diligent in his work. He was also very kind to the poor, and he was very diligent in his work.

For the Dead:  $H^1(F) = a$  So,  $\bar{H}^1(F) = 0$  i. e. for a Soul departed.

*No print any Marks up you.]* This I once refer it to the former, to those Marks and Prints which the *Gentils*, in the Transitions of their Grief, were wont to make in their Flesh, in order to appease the angry infernal Powers. Others refer it to the imprinting of Marks upon their Bodies, as Tokens to what Deity they belonged. Thus *Herodotus* tells us, that he who devoted himself to *Isis*, received a *Mark*, giving up *himself to that God*. And the carrying of the Priests of the *Solar Goddess*, *to wear a mark, to wear their Hair, others on their Noses*. And this Practice is alluded to *Rom. xiii. 16, 17.* and *I. xliii. 16.*

20 ¶ Do not prostitute thy daughter, to cause her to be a whore, kilt the land full to whoredom, and the land become full of wickedness.

It is hardly to be imagined that any Man would be the Instrument of prostituting his own Daughter, but from some imperfect Motive. The Cause, in all Probability, the Thing is, is justified in the universal Custom of Parents prostituting their Daughters in Honour of some Person Distant. As there was a custom in Practice among the Heathens, so the Priests of *Zeus* & other impure Divinities, to prostitute themselves to the Associates of that Divinity, who were thereby compelled to have Intercourse with the Divinity itself.

*Let the Law fall to His Lot and Let the People labor for evil Example, and Whoredom multiplied by the sinners of Babel will overflow the Land.*

30 Ye shall keep my sabbaths, and reverence  
my sanctuary : I am the Lord.

[*Y'at'at'ap m. 8 H H'.*] Let the *T'at'at'* remember themselves and voted to (GO) on a period in Germany, when in the observance of the Sabbath is a *P'at'at'* sign. *T'at'at'* year. *At'.* By *At'at'at'* here, them to be numbered, all those *T'at'at'* days as which were appointed to be observed by the *T'at'at'* in honor of *Y'at'at'*. Called *Sat'at'at'* because they *rejoiced* upon those Days from all terrible Labors.

of the Church, "Section 1: Performance of Worship but according to the Rubric of the prayer book and practice that Worshipers."



and the most impious superstitions, such was the Perverse-ness of the Egyptian People, that they pursued their idolatrous Practices, and would not be brought to repent, till they were brought out, they went back-ward, and turned their Faces toward the Land of Egypt, till they should receive Mercy, turning their Backs upon the Shachinah.

31 ¶ Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

*Regard not them that have familiar spirits.]* i. e. Them that have a Spirit or Gift of Divination, familiar Spirit being here put for the Gift which were supposed to be communicated by Demon or Familiar Spirits, just as the Word *Spirit* is put for spiritual Gifts, 1 Cor. xiv. 12, 32. 17. &c. iv. 1.

The Reason of this Prohibition must be, either that those familiar Spirits with whom they had Commerce, were of an impure Diabolical Nature, and were apt to procure Intercourse with them, Rites obscene were used; or most of those who pretended to a Familiarity with Demons were mere Impostors, suborned by the idolatrous Priests and others, who, in order to support the Credit of established Polytheism and Idolatry, pretended to the Gift of Prophecy or Divination, and amused the credulous Vulgar with dark and ambiguous Predictions, which were capable of answering the Event which ever Way it fell out. And on this Account, all Intercourse with those Pretenders to Prophecy and Inspiration was prohibited to the People, on Pain of Death, lest such unlawful Commerce had proved a snare to them, and an Inlet to Idolatry.

*Neither seek after Wizards.]* The Hebrew Word *Jadegnom* comes from *jadeg*, to know, and seems to import the same as those we call *Changelings*, *Misers*, or *Future Seers*. Their Knowledge they pretend to obtain, say *Magicians*, by putting the Bone of a certain Bird into their Mouths, and using certain Hume and Apparition, which threw them into Convulsions, and in those Fits they uttered their Predictions.

*Not to be defiled by them.]* The Insinuations of Computers, Wizards, or *Fortune-Tellers*, have a Tendency to corrupt and defile Men's Minds with Superstition, and to create a Distrust of the Divine Providence, on which it is both our Duty and Happiness to rely, with Patience and Security.

32 ¶ Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.

*Thou shalt rise up before the hoary Head.]* To pay Honour to those who are our Superiors in Age, is one of the plainest Dictates of Nature, and accordingly has been inculcated by all civilized Nations. Among the *Lacedaemonians* there was a Law established, *that the Aged be honoured as Parents*. And in this, says *Hesiodus*, the *Egyptians* agree with the *Lacedaemonians*, that their young Men, when they meet an Elder, turn aside to give the Way, and rise up at his Approach. To the same Purpose *Plato* has these memorable Words; "That young Men should glory in obeying the Laws, for this is all one as obeying GOD; and next, in reverencing their Superiors in Age, those especially who have passed their Days honourably." And therefore, in the more uncorrupted Ages, it was looked upon as a portentous Crime for young Men not to reverence the Aged.

*And fear thy God.]* Who has stamped a venerable Character upon old Men; especially on such as are grown old in Wisdom and Virtue; who has appointed these Distinctions of Mankind for the better Government of the World, and is the Avenger of those who are not able to defend themselves.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not vex him.

The narrow-minded Jews understand this only of such Strangers as were become Profelytes to their Religion. But Reason and common Humanity shew it to be meant of all Strangers in general. And what puts this beyond Doubt, is the Motive added in the End of the Verse, *For ye were Strangers in the Land of Egypt*; not Profelytes to their Religion, but Strangers.

34 But the stranger that dwelleth with you shall be unto you as one born amongst you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

*And thou shalt love him as thyself.]* See this explained *ver.* 18.

*For ye were Strangers in the Land of Egypt.]* Therefore let the Remembrance of what your Condition was in Egypt move you to shew Kindness and Humanity to those who are now found among yourselves in the same Condition. This Reason, it has been ar-

ready observed, proves to a Demonstration, that by *Strangers* here are to be understood, not merely Profelytes to their Religion, but all Strangers in general who happened to live in the Land of Egypt, as they did among the *Israhelites*.

35 ¶ Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

*Ye shall do no Unrighteousness in Judgment.]* Though the Word, which we translate *Judgment*, generally signifies the Hearing and Decision of Causes, yet it sometimes denotes in general the conducting or regulating of any Affair, as *Job* xxi. 12. *Thou shalt order the Cause*, is in the Hebrew, *Heset*, and so the *Law* is a *Regulation of the Cause*. So here it signifies the Conduct or Regulation of Life, as if he had said, In all your Dealings with every Part of Mankind be exact to the Rule of Justice.

*In Mete-Yard.]* By which they measured Lands, Cloth, &c. For the Word *Measur* is the Measure of continued Quantity.

*In Weight.]* By which they paid and received Money in those Days, Gold Brats and Iron, &c.

*Or in Measure.]* Heb. *Mejurah*, which denotes the Measure of discrete Quantity, as of Corn, Salt, &c. and of Liquid, as Wine, Oil, &c.

36 Just balances, just weights, a just ephah, and a just hin shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

*Just Weights.]* Heb. *Stones of Equity*, because they made Use of Stones for Weights.

*A just Ephah, and a just Hin shall ye have.]* These two Words *Ephah* and *Hin* comprehend all Sorts of Measures of Things, whether wet or dry. For the Ephah, see *Exod.* xvi. 36. for the Hin, *Exod.* xxix. 40. For preventing all Fraud in their Weights and Measures, the Standard of them was kept in the Sanctuary, as appears from *Exod.* xxx. 13, compared with 1 Cor. xiii. 29.

*I am the LORD your God, which brought you out of the Land of Egypt.]* This is the general Reason to enforce their Obedience, which is repeated in this Chapter about a dozen Times. See the Particulars explained on *Exod.* xx. 2.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

We ought not to pass over the two foregoing Chapters without some Reflections. From the Prohibition in the former of such shameful Vices and horrible Crimes, which are yet mentioned as the Doings of the *Egyptian* and *Canaanitish* Nations, we may understand how Mankind had corrupted their Ways. For we cannot reasonably suppose that these Nations only were thus depraved, that they only had wandered from the right Way; but rather that all the neighbouring Nations, and probably all Mankind, had fallen in a greater or less Degree into a shameful Corruption of Manners, into the most absurd, shameful, and criminal Errors.

*Egypt* was at this Time considered as the Seat and Nurse of all Science, all Learning, all Wisdom. Her Fame was spread abroad among the Nations, they acknowledged her to be the wisest amongst them, and they sought for Wisdom and Direction from her Mouth. But, alas! Mankind have ever fallen by their own Wisdom, the Imaginations of the Thoughts of Men have been always vain and foolish, and the more they have magnified themselves in these, into the greater, more absurd, and impious Errors, have they fallen. And thus the Wisdom of *Egypt* became the most absurd and impious Folly; in endeavouring to be accounted wise they became foolish; while they studied in following their own Imaginations to exalt themselves, they fell into the most wretched Bindnets, and the most absurd and impious Ignorance. They went astray so very far in the Ways of Error, as to hold the *Cattle of the Field*, *yea, various Beasts, Reptiles, and Insects*,—to God, *Wisd.* xii. 15. say, they worshipped as Gods even Larks and Onions, and many other Plants of the Field. In short, in their Divine Worship they committed almost every Impiety, and practised every satish Absurdity. That they had no less corrupted their Ways, and were no less ignorant, in regard to moral Duties, we may reasonably conclude from what is mentioned in the foregoing Chapter, and other Accounts. And if the reputed Mistress of Science and Knowledge was thus blind and foolish, how great must needs be the Blindness of her Followers. And accordingly, both from what is said in the Scriptures, and from the most ancient Accounts, we have Grounds to conclude, that the Inhabitants of all the Earth at that Time were gone into the most absurd and impious Error; that they esteemed as Wisdom the most foolish Absurdities; and that there was no Impiety so great but they practised, and thought it Godliness. And even the chosen Seed of *Israel* were gone into all the Abominations of *Egypt*.

But let us turn our Eyes from this disgraceful and shocking View of Human Nature, to the bright Scene of Purity, Justice,







12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have violated their relation; their blood shall be upon them.

*[The Levitical Law is not an abominable Mixture, prayers to be made with a Good Conscience, and makes good Duties to be done.]*

13 If a man lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood shall be upon them.

17 And if a man shall take his father's daughter, or his mother's daughter, to be his wife, he hath nakedness; and they shall be cut off in the sight of their people: he hath uncovered his father's nakedness; he shall bear his iniquity.

*[He that marries a Sister, Half-Sister, Brother, or Half-Brother, shall likewise be punished with Death.]*

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

Here the Sentence of Death is pronounced upon them, where as in *Ch. xv. 24.* it is only said, the Man should be uncle in seven Days. But the Distinction is, that *Ch. xv. 24.* is to be understood of lying with her ignorantly, when the Woman was not yet set apart; but this other is meant of doing it presumptuously, after she was set apart; and so as to be guilty of a publick Contempt, and wilful Violation of the Law.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

*[They shall bear their Iniquity.]* It not being said they shall die, or be *cut off*; and this Transgression not being so high as some of the former; we may understand these Words in general, that such Persons shall be liable to Punishment, either from the civil Magistrate, or GOD himself.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin, they shall die childless.

*[They shall die childless.]* The Meaning may be either that Providence shall frustrate the End of such Marriages, and curse that incestuous Womb with Barrenness; or, that the Offspring shall die before the Parents by an untimely Death.

21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, spue you not out.

Left ye be brought to the same miserable Desolation to which the present Inhabitants shall to a be reduced. See on *Ch. xviii. 25.*

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they com-

mured all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall not do as they do in their land; and I will give it unto you to possess it, a land that floweth with milk and honey. I have loved your God, which have separated you from all people.

*[I have loved your God.]* *[I have loved your Land.]* This is proved *Ex. vi. 8. xxi. 28.*

*[I have loved your God.]* Both by peculiar Laws, and legal Duties, for I have brought you from all the People of the Earth, that you might diligently observe the Precept of your Maker.

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

*[Ye shall not make your Souls abominable.]* For the same Purpose I have increased a Precept concerning the Diet, and the rest of the World in your very Diet, to keep you from imitating Conventions with your idolatrous Neighbours. See on *Ch. xi. 2.*

*[Ye shall not make your Souls abominable.]* See on *Ch. xi. 2.*

26 And ye shall be holy unto me: for I the LORD am holy, and have severed you from all people, that ye should be mine.

See on *Ch. xi. 44.*

27 ¶ A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

## C H A P. XXI.

1 *Of the mourning of priests. 7, 13 Of their marriages. 16 The priests that have blemishes must not minister in the sanctuary.*

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people.

The next Laws concerned the Behaviour and personal Qualifications of the Priests, being such as were intended to denote the Dignity, and preserve the Honour of the holy Function. And first, they were not to defile themselves by touching a dead Body, preparing it for Burial, or being present at a Funeral, or coming into the Tent where a dead Body was; because by these Things they would have been legally polluted for no less than seven Days. (*Nam. xiv. 11, 14, 16.*) and consequently unfit for performing the Duties of their Station.

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

Here the Case of very near Relations is excepted, since it would have been hard to restrain them from paying the last Duties of natural Affection to a Parent, a Wife, a Child, or a Brother; and GOD always prefers Mercy to Sacrifice. Yet, for particular Reason, this same Exception is taken away in the Case of the High-Priest. *Lev. xxi. 12.*

3 And for his sister a virgin, that is nigh unto him, which hath had no husband: for her may he be defiled.

*[For his Sister a Virgin which hath had no Husband.]* No Husband to take Care of her Funeral, which was therefore a needful Office of Charity to her brother, and such a Parent. Here there is no Mention of a Wife. But *27. some* who rightly observe, that it was needless to mention her wife by the Laws of GOD and Man, was dearer to him than either Father or Mother.

4 But















[illegible]

3. Six days a full week, but the Government the table of work and rest of the day, full do no work. The Government of the Government of the day.

The authors would like to thank the referees for their constructive comments. The first author is grateful to Prof. J. L. García for his kind invitation to visit the Department of Mathematics at the University of Zaragoza during the summer of 2006.

1. The members of the League, on the 14th convocation, shall be elected in their fullness.

The authors would like to thank the referees for their constructive comments and suggestions.

— In the forenoon, the wind freshened at even,  
the horse's paces.

[illegible]

6 And on the fifteenth day of the same month, is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

Section 1, sub. 1.

7 In the fifth day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is a holy convocation, ye shall do no servile work: (Lev. 23:36)

*Revised by the Hon. an Ojibwa Guide to Fort and the Location  
 Direction of the seven was to have a Stronger or a Dupon  
 it, about which there are particular Direction given Now xviii.  
 16—17*

*Let us call the Days an *h's* Celebration.* The first and last Days of the Week's Festival, were to be Days of music and merrily for religious Dances, at the Place of public Worship. See on *Leviticus*, xiii. 47.

a ¶ And the Lord spake unto Moses, saying,  
 To speak unto the children of Israel, and say un-  
 to them, When ye come into the land which I  
 give unto you, and shall reap the harvest thereof,  
 then ye shall bring a sheaf of the first fruits of your  
 harvest unto the priest:

In the Wilderness they found no Corn, and therefore did not  
begeth and breed till they came to the Country.

*Staphylinidae* [Hemiptera] began to multiply in the river, and displaced *Diadema*. The water in the bottom of the pond dried. *Staphylinidae* [Hemiptera] and *Cer* and *Jeon* and *S. pallidus*.

conflict of the stakes: they are all based on the Confucian doctrine of the five virtues, *wu de* (五德).

*The El Estero* is a 100-acre lake. Two hundred tons were reaped by Manabiguato in the 1930's, and produced for the use of the Community to the Indians, who waived their demand for the *Quinto* of the 1930's in sign of their recognition of the Sovereignty of the University.

11. A. C. Phillips, *Chemical Analysis of Polymers*, 2nd ed., Wiley, New York, 1966, p. 101.

The first of these is the *Journal of the American Medical Association* (JAMA), which has been the most influential of the medical journals in the United States. It was founded in 1883 and has since then published a wide range of medical research, including clinical trials, epidemiological studies, and reviews of the literature. The JAMA has been a leading voice in the medical community, and its publications have been widely cited in the medical literature.

(2) And yet, the other side of the coin is always present, as the "other side" of the coin, of the identity or, for a better word, the *double* identity.

(3) And the next effect is that of  $I_2$  is two thirds of five four twelfth with only one remaining man by putting the first to a five to four and the drink of only a group of  $1/2$  of wine, the fourth to  $1/2$  of  $1/2$  of  $1/2$  of  $1/2$ .

For the run No. 1 and 2 the  $\Delta \mu_{\text{eff}} = 0.01$  eV on  $T = 10$  K.

14. And ye shall cut neither hair, nor part, nor corn, nor give meats, until ye feel some day that ye have brought an offering unto your God. *And when a fast, or even throughout your journey, is laid upon you, ye shall fast.*

The following is the *Prayer for the Day* as it was used in the *Commonwealth of Massachusetts* in the Year of our Lord 1630. This was a new and novel thing in the Religion of GOD, to give Honour to the King, and to the Tribune of the People, by Denying the Authority of GOD. They who lived at a Distance from the Church, were not allowed to eat new Corn on the Day after the Harvest, until the Offering to GOD was always performed, and the Tithes.

15. ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete :

16 Even unto the morrow after the fiftenth fea-  
bath, fhall ye number fifty days, and ye fhall offer  
a new meat-offering unto the Lord.

The next Day after the seventh Sabbath or Week made just fifty Days, whence this Feast was called *Pentecost*.  
*Ye shall eat of a new Wheat-Offering.* Another kind fruit offering made of Wheat, which was then ripe.

17 Ye shall bring out of your habitations, two wave-loaves, of two tenth deals: they shall be of fine flour, they shall be baked with leaven, *these* are the first-fruits unto the Lord.

[*Y'pail' l' n' s' t' t' y' p' o' H' o' l' l' a' t' t' o' r' .*] i. e. In the Name of the whole Land of *Yach' l' o' r* or of the whole Community, I am speaking on behalf of the whole people, the whole might be connected to God and blessed to them.

ded in each flock. They also offered *holocausts* (burnt offerings) which were presented to GOD by carrying them to His Heaven on *Fesh* (v. 27).

Let  $\alpha$  and  $\beta$  be length  $L$  vectors in  $\mathbb{Q}^n$  and let  $\gamma$  be the vector in  $\mathbb{Q}^n$  in our set  $P$  or  $F$  or  $F \cap P$  such that  $\alpha + \beta + \gamma = 0$ . It may be that the third coordinate  $\gamma_3$  is a polynomial of the form  $\alpha_3 + \beta_3$  and which is a constant or the identity.

18. And ye shall offer with the bread five, without blemish, of the outlying, and one yearling bullock, and two rams: ye shall bring them as an offering unto the Lord, with their meal-offerings, and their drink-offerings, as an offering made by fire of sweet favour unto the Lord.

10. Thursday: Pull feathers on one end of the stick, for a fire offering, and to thank for the first year, for a sacrifice of peace offering.



*Two Lambs—for a Sacrifice of Peace-Offerings,]* Double the Number of what was commonly offered, *Lev. iii. 5.*

20 And the priest shall wave them with the bread of the first-fruits, *for* a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

*They shall be holy to the Lord for the Priest,]* In *Peace-Offerings*, for private Persons, the Priest had only the Bread and right Shoulder, *Lev. vii. 34.* the rest, bating the Blood and Fat which were for the Altar, was eaten by the Offerer and his Friends. But *Peace-Offerings* for the whole Congregation were *most holy*, and therefore might be eaten by none but the Priests, even as *Sin-Offerings*, and other Offerings which are called *most holy*.

21 And ye shall proclaim on the self-same day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*: *It shall be* a statute for ever in all your dwellings throughout your generations.

This Festival was partly commemorative of GOD's Goodness in giving the Law from Mount Sinai, on the fiftieth Day after their coming out of Egypt; and partly gratulatory for the fair Hopes of completing their Harvest.

22 ¶ And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

This Law is mentioned before *Ch. xix. 9, 10.* but here repeated with great Propriety, upon Occasion of this Thanksgiving Feast, since it was a just Expression of their Gratitude to GOD for the Blessings of Harvest, to show Liberality to the Poor, in Conformity to his Example, who had been so liberal to them; and since GOD had filled their Hearts with Food and Gladness, it became them to make the Poor Partakers of their Joy, *Deut. xvi. 11, 14.*

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

*In the seventh Month,]* The seventh Month of the ecclesiastical Year, which was the first of the civil, answering to our *September*.

*A Memorial of blowing of Trumpets,]* To record or remember, in Scripture Stile, signifies often to celebrate, or commemorate with Praise, *Pf. xx. 7. lji. xxvi. 13. lxii. 6.* See also the Title of *Pf. xxxviii.* and *lxi.* Therefore the Words may be rendered, *a Festival for commemorating or praising God with the Sound of Trumpets.* See *Pf. cl. 3.* In this Manner the first of each Month was wont to be celebrated; but in a special Manner the Beginning of this seventh Month, which was the first Month of the civil Year. See on *Num. x. 10. Pf. lxxvii. 3.* For what was the seventh Month after the Institution of the Passover, was formerly the first Month in the civil Year. This Feast was kept with great solemnity, the Trumpets sounded from Sun-rising to Sun setting. The Priest who sounded the Trumpet began with the usual Prayer, *Blessed be God who hath sanctified us by his Precepts, &c.* subjoining this Thanksgiving: *Blessed be God who hath preserved us in life, and brought us to this Time.* When all was ended, the People repeated aloud these Words of *Pf. lxxxix. 15. Blessed is the People that know the joyful Sound, &c.* *Maimonides* considers this Festival as designed not only to proclaim the new Year, but as a solemn Warning to repent and prepare for the coming of the great Day of Atonement which was at Hand.

25 Ye shall do no servile work *therein*; but ye shall offer an offering made by fire unto the LORD.

About which Directions are given, *Num. xxix. 2.*

26 ¶ And the LORD spake unto Moses, saying,

27 Also on the tenth day of this seventh month, *there shall be* a day of atonement, it shall be an holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul it be that shall neglect to afflict himself in that day, he shall be cut off among his people.

When this Affliction was, and other Particulars in the foregoing Verses, see on *Ch. xvi. 29, &c.*

30 And whatsoever soul it be that shall do any work in that same day, the same soul will I cut off among his people.

31 Ye shall observe the manner of sabbaths: *It shall be* a statute for ever throughout your generations in all your dwellings.

32 *It shall be* unto you a sabbath of rest, and ye shall afflict your souls in the ninth day of the month at even: from even unto even shall ye celebrate your sabbath.

*A Sabbath of Rest,]* Heb. a Sabbath of Suffering, or a Day of most solemn Rest.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

There were two Purposes of the Institution of this Festival, both mentioned in this Chapter. One was to give Thanks for the Fruits of the Earth which were then gathered in, *Lev. xxiii. 39.* The other, and that the principal, was an thankful Commemoration of their having dwelt in Booths forty Years, *Lev. xxiii. 42.* under the Divine Protection, *Ex. 16. 43.* On which Account it was called the *Festival of Tabernacles*, because they then dwelt in *Booths*, or Tabernacles, for seven Days. Compare *Lev. 42* with *Num. viii. 16.*

35 On the first day shall be an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly, and ye shall do no servile work *therein*.

The Sacrifices for all the Days of this Festival are particularly specified, *Num. xxix. 13, &c.*

*It is a solemn Assembly,]* The Word *Glatzarai*, which we render *solemn Assembly*, signifies properly a *Detention*, or *Cessation*, viz. from Labour; and thence signifies a *Feast*, *2 Kings x. 20.* *Amos v. 21.* Here and in *Num. xxix. 35.* *Lev. xxiii. 36.* it denotes the peculiar Solemnity with which the last Day of this *Festival* was celebrated.

37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

By *Sacrifice* here, as distinguished from Burnt Offerings, seems to be meant a *Sin-Offering*, which is ordered throughout *Lev. xvi.* and *xxix.* Chapters of Numbers, to accompany the *Burnt-offerings* upon all these Festivals.

38 Besides the sabbaths of the LORD, and besides your gifts, and besides all your vows, and besides all your free-will offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

Here is no new Injunction, but only a Repetition of the former Command, *Lev. 34.* in order to introduce the Reason of the Institution of this Festival, and the particular Manner of celebrating it, which are subjoined in the fourth and following Verses. Therefore the Hebrew Particle *ach* should not have been translated *also*, but *purely*, or *truly*, as we render it in many other Places.



*And on the eighth Day shall be a Sabbath.]* This Day seems to have been added to the Festival as a solemn *Thanksgiving* to GOD for enriching the Year with his Goodness, and enriching the Land with the Blessings of Harvest; as the other Days were a Feast in Commemoration of their dwelling in Tents; for they did not dwell in Tabernacles on this eighth Day, but only on the seven preceding, as appears from ver. 42.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

*And ye shall take you—Boughs, &c.]* In order to build them Booths, or Arbours, on the Roofs of their Houses, and in their Courts, *Neb. viii. 15.* What we render *Boughs* may be translated the Fruit of goodly Trees, as the Word signifies, *Ezek. xix. 12.* and so the *Hebrews* understand it, who were wont to form their *Berchs* or Branches laden with Fruit, on which they rejoiced together.

*Ye shall rejoice before the Lord.]* These seven Days were spent in feasting and rejoicing, with Thanks to GOD, who had brought them from a barren Wilderness to a Land abounding with Fig-trees, Vines, and Pomegranates, and other goodly and fruitful Trees. Amongst other Joy of this Festival, we are told the highest was that of *drawing* and *pouring* out Water; concerning which the *Talmudists* say: *He that never saw the Rejoicing of drawing of Water, knows not what Rejoicing is.* This Custom seems to have been in Memory of that miraculous Water which issued from the Rock in the Wilderness, whereby they were saved from perishing; and so it served to excite their Thankfulness to GOD, who had changed their thirsty Desert into a Land of Water-Springs. *Deut. viii. 7, 8.*

41 And ye shall keep it a feast unto the LORD seven days in the year: *It shall be* a statute for ever in your generations, ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born, shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

#### C H A P. XXIV.

1 Ordinances concerning the Lamps, &c. 5 and the shew-bread. 10 Shelomith's son blasphemeth. 13 He is ordered by God to be put to death, which is to be done to all Blasphemers. 17 The law concerning murder repeated.

**A**ND the LORD spake unto Moses, saying,  
2 Command the children of Israel, that they bring unto thee pure oil-olive, beaten, for the light, to cause the lamps to burn continually.

After the foregoing Particulars relating to the annual Festivals and Assemblies, and all Things prepared for the Tabernacle Service, he proceeds to put the *Israelites* in Mind of executing the Orders before given them, about providing, at the publick Charge, all Materials for the daily Service, *Exod. xxx. 11, 16.* and, in particular, a sufficient Quantity of Oil for the Lamps of the golden Candlestick, *Exod. xxvii. 20, 21.* which was to burn continually in the holy Place, without the Vail; the Priests in waiting being obliged to keep this Candlestick clean and pure, and to trim and supply the Lamps Morning and Evening.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning, before the LORD continually: *It shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick before the LORD continually.

*The pure Candlestick.]* So called either because of its resplendent Brightness, or because it was of pure Gold, *Exod. xxxi. 8.*

*Before the Lord.]* Because it was before the Ark where GOD was peculiarly present.

5 ¶ And thou shalt take fine flour, and bake twelve cakes thereof: two tenth-deals shall be in one cake.

*Two Tenth-deals shall be in one Cake.]* i. e. Two Omers, or two tenth Parts of an Ephah, consisting of about six Quarts of English Measure, *Exod. xvi. 36.* So that they must have been of a vastly large Size.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

*Thou shalt set them in two Rows.]* One piled upon another.

7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD.

*And thou shalt put pure Frankincense, &c.]* On the Top of each Row was set a golden Dish with an Handful of the best Frankincense therein.

*That it may be on the Bread for a Memorial.]* Or, that it may be for the Bread; i. e. in order to be burnt upon the Altar at the Week's End, instead of the Bread; for a Memorial, i. e. in Honour of GOD, or to commemorate his Name. See on *Lev. ii. 2.*

8 Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant.

*Being taken from the Children of Israel.]* At whose Charge they were provided, *Neb. x. 32, 33.*

*By an everlasting Covenant.]* By a Law which they had all agreed to observe, *Exod. xxiv. 3.* and which was to continue as long as that Dispensation remained.

9 And it shall be Aaron's and his sons, and they shall eat it in the holy place: for it is most holy unto him, of the offerings of the LORD made by fire, by a perpetual statute.

*Of the Offerings of the Lord made by Fire.]* The Frankincense and the Bread were but one Offering, and the Frankincense being burnt instead of the Bread, a Part for the whole, *ver. 7.* hence the Bread too is reckoned among the Offerings made by Fire.

10 ¶ And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and this son of the Israelitish woman, and a man of Israel strove together in the camp;

*Whose Father was an Egyptian.]* An Egyptian by Birth, but became a Proselyte to the Jewish Religion. He was probably of those who went along with the *Israelites* when they came out of Egypt, *Exod. xii. 38.*

11 And the Israelitish woman's son blasphemed the name of the LORD, and cursed: and they brought him unto Moses (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan)

*Blasphemed the Name of the Lord, and cursed.]* Heb. pierced, or struck through the Name. See on *ver. 16.* Sentence being given against him, he uttered Blasphemy against GOD; perhaps renouncing his Allegiance to JEHOVAH, as God of the Jews; and cursed those Judges who condemned him. His Inclination to this Crime he is thought to have acquired from his Countrymen the Egyptians, who, according to *Porphry*, were great Blasphemers. They demanded Favours of their Gods, threatening to punish them, if they refused to grant what they asked. It is remarkable, that the *Hebrew* has only blasphemed the Name, i. e. the tremendous Name of GOD, which is THE NAME by Way of Eminence; *Jehovah* being here omitted, as it is thought, out of Reverence, because such Wickedness as this ought not to be even named.

12 And they put him in ward, that the mind of the LORD might be shewed them.

*That the Mind of the Lord might be shewed them.]* Heb. That it might be expounded to them according to the Mouth of the Lord; i. e.

That







grapes of thy vine undressed: for it is a year of rest unto the land.

*That which groweth of its own Accord;* Either from Seed which fell casually from the last Year's Harvest, or from the old Koots which sprouted again.

*Thou shalt not reap, nor gather;* i. e. They were not to look upon any Thing that grew this Year as their peculiar Property, nor to lay up in Store, but only gather what they wanted, any where for present Use, in Common with others, as the following Words explain. Proudly's and Servants, Rich and Poor, had all an equal Privilege. One Man's Beast was to graze as freely as another's; all were to live at Rest, and enjoy the Comforts of this Law, the merciful Appointment of Heaven.

*It is a Year of Rest unto the Land.* This seems to have been one Purpose of the Institution, that the Land might lie fallow, in order to recruit its Strength.

6 And the sixth year of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

*The Sabbath of the Land.* Sabbath here signifies the accidental Crop that grew in the sabbatical Year.

All the Fruits of the Earth this Year were to be perfectly in common, for *Jews* and *Gentiles*, Men and Cattle, the Owners as well as others. Though the Lands would produce little without sowing, yet their Vine and other Fruit-trees, even without pruning, would yield a considerable Increase; so that the poorer Sort might cheer their Hearts this Year with generous Wine.

7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years.

Besides this seventh Year's Rest, GOD now appoints it as another perpetual Ordinance, that every fiftieth Year should be celebrated as an extraordinary Year of Rest, Freedom, and Rejoicing. Publick Notice to be given of it through the whole Country, by Sound of Trumpet, upon the great Expiation Day, the tenth of the seventh Month, answering to our *September*. On this Year, every ancient Owner of Lands and Estates that had been alienated by Sale, was to be restored to his Possession; and every *Israelitish* Slave set at perfect Liberty, to return to the Family he belonged to. So that how often soever a Man's Estate had been sold or alienated from one Jubile to another, or how many Hands soever it had passed through, yet in fifty Years the Estate must return to the Heirs of the Persons who were first possessed of it. This excellent Constitution provided against an ambitious Designs of private Persons, or Persons in Authority, against the publick Liberty; for no Person, in any of the Tribes, was allowed by this Constitution to procure such Estates as could give them Hopes of Success in oppressing their Brethren and Fellow-Subjects. They had no Riches to bribe indigent Persons to assist them, nor could there at any Time be any considerable Number of indigent Persons to be corrupted. The Power in the Hands of so many Freeholders in each Tribe, was unspeakably superior to any Power in the Hands of one, or of a few Men, that it is impossible to conceive how any such ambitious Designs should succeed, if any Persons should have been found so weak as to attempt them.

Besides, this equal and moderate Provision for every Person, wisely cut off the Means of Luxury, with the Temptations to it from Example. It almost necessarily put the whole *Hebrew* Nation upon Industry and Frugality, and yet gave to every one such a Property, with such an easy State of Liberty, that they had sufficient Reason to esteem and value them, and endeavour to preserve and maintain them. To which we may add, that hereby a wise Provision was made for fixing the *Years* to the Land of *Canaan*, and keeping them united, since all their Possessions were so entailed, that the right Heir never could be wholly excluded from his Estate; it served to preserve a perfect Distinction of Tribes and Families, for which End their Genealogies were of Necessity to be carefully kept, that they might be able to prove their Right to the Inheritance of their Ancestors; by which Means the Tribe and Family of the *Messiah* was fully ascertained when he was born, without which he could not have been proved of the Tribe of *Judah* and Lineage of *David*, as was foretold of him by the *Jerobo* Prophets.

9 Then shalt thou cause the trumpet of the jubile to sound, on the tenth day of the seventh month; in

the day of atonement, shall ye make the trumpet sound throughout all your land.

*On the tenth Day of the seventh Month.* The Year of Jubile began on the first Day of the seventh Month, which was the Commencement of the Civil Year, *Exod. xii. 2*. But the Slaves were not set at Liberty, nor the Lands restored to their original Proprietors, till the tenth Day, which was the great Day of Expiation, a fit Time of shewing Mercy to others, when they received Pardon from GOD. And from the first Day to the tenth there was nothing but feasting and rejoicing among the Slaves.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: it shall be a jubile unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family.

*Ye shall hallow the fiftieth Year.* Distinguish it from all other Years.

*And ye shall return every Man unto his Possession.* His Field or House, (if in the Country, or in Villages, and unwall'd Towns, *ver. 31.*) which were still his *Possession*, because they were not sold absolutely, but only till the Jubile Year, *ver. 15*. This Law was an excellent Preservative of the Liberty and Property of every individual Member of the Commonwealth.

*And ye shall return every Man unto his Family.* As the Land which had been alienated returned to the first Owner, so such as had been sold for Servants into another Family now returned free to their own; which is to be understood of such Slaves as had not accepted of the seventh Year's Release, but were bored through the Ear to serve *for ever*, i. e. till the Jubile, *Exod. xxi. 6*.

11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubile, it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubile ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand; ye shall not oppress one another.

In Sales and Alienations ye shall not impose upon each other, the Seller by demanding too much, nor the Buyer by giving too little.

15 According to the number of years after the jubile, thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee:

The Purchase of all Lands, Houses, or Estates, were to be at a Price proportionable to the greater or less Number of Years that remained from the Time of Purchase to the next Year of Jubile. Thus there was no Shadow of Injustice in this Law, nor had the Purchaser of an Estate any Reason to complain of it, since in the Sale of Lands Regard was always had to the Year of Jubile, and they sold at a higher or lower Price, according as the Jubile was at a greater or smaller Distance.

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.

*Ye shall not oppress one another.* By seeking to turn your Brother out of the perpetual Possession of his Lands, as *Abab* did to *Naboth*, 1 Kings xxi. 2.

*But thou shalt fear thy God.* The best Proof Men can give of their fearing GOD, is to abstain from Evil, *Prov. xvi. 6*.

18 ¶ Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And



